

विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६२४

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—६४

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MAHĀ-SUBHĀṢITA-SAMGRAHA

BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS IN
SANSKRIT CRITICALLY EDITED WITH INTRODUCTION,
ENGLISH TRANSLATION, CRITICAL NOTES, ETC.

By

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Volume I

SUBHĀṢITA-S—Nos. 1-1873

(अ° — अन्वे°)



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सर्वेऽधिकाराः सुरक्षिताः
प्रथमं संस्करणम् , २०३१ वि.

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P R E F A C E

The endeavours of Th. Aufrecht in his "*Beiträge zur Kenntniss indischer Dichter*"¹ and F. W. Thomas in his Introduction to the *Kavindravacana-samuccaya*² to give a list of poets quoted in different *subhāṣita-saṃgraha-s* have proved to be very useful for our closer acquaintance with the literature of ancient and mediaeval India. These poets would have been completely unknown to us if their names and verses had not been preserved in the Sanskrit *subhāṣita-saṃgraha-s* and in the *subhāṣita-saṃgraha-s* of 'Greater India'.

The aim of the present *Mahā-subhāṣita-saṃgraha* is to continue to a much larger extent the work begun by Otto Böhtlingk who in three big volumes collected, edited and translated into German 7613 verses (he called them *Sprüche*; but I prefer to call them *subhāṣita-s*), as well as of Th. Aufrecht and F. W. Thomas who gave lists of authors quoted in various *subhāṣita-saṃgraha-s* with indications where they occurred.

It has been emphasized several times before that "an up-to-date compendium containing all the known *subhāṣita-s* arranged in an alphabetical order is still a necessity".³ The opinion has also been expressed several times that if anthologies in Sanskrit were to be exploited in any significant manner for the study of the history of Sanskrit literature (the importance of the *subhāṣita-s* for the history of Sanskrit literature is widely admitted), comprehensive indices and concordances of all the available anthologies would have to be prepared; they would also provide a compass to those who navigate in the ocean of *subhāṣita* literature.⁴ The present *Mahā-subhāṣita-saṃgraha* is intended to fill this gap.

The work on the present *Mahā-subhāṣita-saṃgraha* was started in 1966 and the first volume is appearing only today. First, extensive indices of *subhāṣita-s* were to be prepared and then only could the editing of individual *subhāṣita-s* be started. By now, eight and a half volumes, containing some 18,000

1. ZDMG 36.361-383 and 509-559.

2. *Bibliotheca Indica, New Series*, No. 1309 : pp. 16-123.

3. E.g., D. B. Diskalkar, (cf. fn. 1 on p. lxxii below) : p. 241.

4. Cf. R. N. Dandekar in his *Introduction to the Subhāṣitamuktavali* (University of Poona, 1962) p. 6; P. K. Gode in "*Date of Subhāṣitamuktavali in Indian Historical Quarterly* (1946) : p. 58, etc.,

subhāṣita-s beginning with letters अ to ञ, are ready for printing ; it may be assumed that the entire Mahā-subhāṣita-saṃgraha will have to be published in some twenty volumes, plus additional volumes for verses which came to be known to me (or in the course of the preparation of the following volumes will come to be known to me) from sources either not published at the time when I started the work¹ or from *subhāṣita-saṃgraha-s* preserved only in manuscripts which I did not have at my disposal at that time² or several *subhāṣita-saṃgraha-s*, the existence of which came only recently to my notice.

The present Mahā-subhāṣita-saṃgraha is based on all the *subhāṣita-saṃgraha-s*, available to me, which are mentioned in the Introduction below.³ At the beginning of each volume the list of authors quoted in the *subhāṣita-saṃgraha-s* is given and at the end a subject index, since the *subhāṣita-s* are quoted in alphabetical order and not according to subject matters. The alphabetical system seems to be particularly convenient for philological studies and for the easier finding of the *subhāṣita-s*⁴, provided that a subject index is also attached⁵ for those who want to find references to a specific topic and particularly for non-specialists who may find the Mahā-subhāṣita-saṃgraha useful for the study of Indian civilisation.

As mentioned in the Introduction (para 12.1), there exist three groups of *subhāṣita-saṃgraha-s* : (1) those composed virtually of sententious sayings ; (2) those composed virtually of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s* and (3) mixed, i.e., including

1. Cf. *Subhāṣitasudhā-nidhi* of Śrīyaṇa.

2. E.g., in transcript *Subhāṣitahārāvalī* of Harikavi ; verses of this anthology could only be added beginning from Vol. III of the Mahā-subhāṣita-saṃgraha, since only then did I receive from BORL the transcript of this *subhāṣita-saṃgraha*. Many of the other *subhāṣita-saṃgraha-s* preserved in MSs. only were not yet made available to me. In the latter part of of the present volume I was able, while making corrections of proofs, to insert references to SH with the new numeration, as adopted in my *On the Subhāṣitahārāvalī...*, cf. fn. 3 on p. lxxx below.

3. With some exceptions mentioned below.

4. Cf. D. B. Diskalkar, (cf. fn. 1 on p. lxxii) : p. 241 ; A. Weber, Review of O. Böhtlingk's *Indische Sprüche*, second edition in Weber's *Indische Skizzen* III : p. 123. For philological reasons beginnings of variant-readings are also noted with references to the appropriate *subhāṣita-s*, even if they are obviously wrong.

5. Cf. A. Weber's review of Böhtlingk's *Indische Sprüche*, Vol. I of the first edition in Weber's *Indische Skizzen*, II : p. 260.

both types of *subhāṣita-s*. The present Mahā-subhāṣita-saṃgraha belongs to the third category and contains not only wise sayings, but also stray poetical verses. That seemed to me to be necessary, since most of the Sanskrit *subhāṣita-saṃgraha-s* belong to the third group of anthologies and one of the aims of the present work is to include in it, among others, all the verses quoted in the already known *subhāṣita-saṃgraha-s*.

All *subhāṣita-s* included in the *subhāṣita-saṃgraha-s* are quoted and edited¹ in the Mahā-subhāṣita-saṃgraha, though some, from the poetical point of view, may not be considered as "*subhāṣita-s*". Not all *subhāṣita-s* found in the *subhāṣita-saṃgraha-s* are wise sayings,² nor pure poetry,³ but, being considered as useful by the compiler of a *subhāṣita-saṃgraha*, were included by him in his anthology⁴ and therefore included in this Mahā-subhāṣita-saṃgraha; they should not, however, be included in an anthology of poetry *par excellence*.⁵ Even not all "poetical *subhāṣita-s*" have a great poetical value and, thus, might be considered as "useless,"⁶ but since they were already included in a *subhāṣita-saṃgraha*, they are also included in the present Mahā-subhāṣita-saṃgraha. Also for the same reason some *subhāṣita-s* included in *subhāṣita-saṃgraha-s*, though incorrectly construed are reproduced in the present work.⁷

In addition to Sanskrit *subhāṣita-s* cited in Sanskrit *subhāṣita-saṃgraha-s*, *subhāṣita-s* also from *subhāṣita-saṃgraha-s* known in 'Greater India',

1. With the exceptions mentioned above.

2. These are marked by a number only.

3. These are marked by a number and one asterisk.

4. These are marked by a number and two asterisks.

5. See, for instance, the verse quoted on p. lxxi below. Cf. Intro. para 11.3 below.

6. That was already admitted by some Indian poets and was well expressed by Maṅkha in his *Śrīkaṇṭhacarita* (2.14) in the following words (No. 673 below) :

अत्यर्थवक्त्रत्वमनर्थकं या
शून्यापि सर्वान्यगुणैर्व्यनक्ति ।
अस्पृश्यतादूषितया तया किं
तुच्छस्वपुच्छच्छटयेव वाचा ॥

7. I did not wish to follow in the foot-steps of O. Böhtlingk who very often, may be even sometimes too often, corrected the readings of some *subhāṣita-s*; I preferred to leave even grammatically incorrect readings if there was no sufficient source material for their improvement. Cf. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche in Indologica Taurinensia*, II.

PREFACE

if they were translations or adaptation of Sanskrit texts, were included in the present work, even if they are unknown today. Therefore, we find, for instance, in the *Mahā-subhāṣita-saṃgraha* verses from the *Nitiśāstra* of *Masurākṣa* (e.g., No. 569), the original source of which is not known.

In addition to the *subhāṣita-s* included in the various *subhāṣita-saṃgraha-s*, a great part of Sanskrit literature was studied by me and *subhāṣita-s* (wise sayings and some descriptive verses) from these works were culled and quoted in the *Mahā-subhāṣita-saṃgraha*.¹ The choice was made by me and I alone am responsible for the selection. I expect criticism in this respect and questions why I chose one verse and omitted another. Many of these criticisms will be well taken, but what is pleasing to one person does not need to be pleasing to another. All the criticisms will be welcomed and suggestions will be gladly received; the *subhāṣita-s* additionally suggested might then be added in the supplementary volume(s) with the name of the proposer.

The original plan of the work was to collect and critically edit the *subhāṣita-s*. The publisher insisted, however, that a translation of each verse should be supplied; he thought that the *Mahā-subhāṣita-saṃgraha* would also appeal to non-specialist whose knowledge of Sanskrit is limited. I reluctantly agreed to this suggestion, but felt that I alone would not be able, in view of the enormous task before me, to cope with both the collecting and editing as well as translating. Therefore, whenever I found an English translation of a *subhāṣita*, already prepared by a Sanskrit scholar, I included it in the *Mahā-subhāṣita-saṃgraha*²; *subhāṣita-s* which I particularly liked and especially those belonging to the collections of wise sayings attributed to *Cāṇakya*³ (and which I started to translate already) I translated myself.⁴ The remaining *subhāṣita-s* were translated by Mr. A. A. Ramanathan of the Adyar Library and Research Centre⁵ who consented

1. However *Veda-s*, *Upaniṣad-s*, etc., as well as Buddhist and Jainistic texts were not taken into consideration. I do not have sufficient knowledge to deal with these texts, but do hope that in addition to the existing *subhāṣita-saṃgraha-s* (e.g., *Vishva Bandhu's Vedaśāstra-saṃgraha*; see Intro. para 50.2 below) another *Mahā-subhāṣita-saṃgraha* for these texts will appear one day.

2. The name of the translator is given in brackets at the end of the translation of each verse. See also fn. 4 below.

3. Cf. L. Sternbach, *Cāṇakya-Nīti-Text-Tradition*, Vol. II, part I: p. viii.

4. These translations are given in the *Mahā-subhāṣita-saṃgraha* without any name at the end of the translation.

5. After these translations the initials of the translator (A.A.R.) are given.

to translate them for the Mahā-subhāṣita-saṃgraha. I wish to present my wholehearted thanks to him for the work done.

I also wish to express my infinite gratitude to Paṇḍit Dr. K. P. Aithal, at present Professor of Indology at the University of Heidelberg, for his gracious and valuable advice and help in the preparation of the present volume of the Mahā-subhāṣita-saṃgraha. His suggestions were always to the point and were readily accepted by me. I also take this opportunity to express my sincerest thanks to Dr. S. K. Chatterji, National Professor of India in Humanities; Dr. R. N. Dandekar, Professor at the University of Poona; Dr. Gauri Nath Shastri, former Vice-Chancellor, Sanskrit University, Vārāṇasī; Dr. V. Raghavan, former Professor and Head of the Department of Sanskrit, University of Madras; Prof. K. V. Sarma, Vishveshvaranand Institute, Panjab University; and Dr. Vibhuti Narain Singh, former ruler of Banaras, Chairman of the Board of Trustees of the All-India Kashiraj Trust, Vārāṇasī for providing me useful information and helping me otherwise, in various ways, in the production of this work. I am beholden to the late Ācārya Dr. Vishva Bandhu Śāstrī, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, who always supported me in my plan and endeavours relating to the Mahā-subhāṣita-saṃgraha and I am happy to add that I continue to receive the same help and encouragement from his worthy successor Principal Rala Ram. Śrī S. Bhaskaran Nair, Deputy Director, Vishveshvaranand Vedic Research Institute, has been my right hand in the matter of seeing the work through the press. I am extremely glad to note that the present work has been greatly benefitted by the expertise which he has brought to bear in its editorial processing and final presentation. Finally, I wish to express my thanks to the Vishveshvaranand Vedic Research Institute, Hoshiarpur and to M/s. Motilal Banarsidass, Delhi for accepting the manuscript of the present volume for publication, despite the high cost of printing and the rather cumbersome nature of the manuscript.

The Mahā-subhāṣita-saṃgraha is construed in the following manner. Each *subhāṣita* has a serial number,¹ the text with the indication of the source follows; for details on the latter the "Abbreviations" and Index of Authors and Sources of Individual verses (pp. 319-379) should be consulted. The sources are divided into three categories: primary sources, denoted by ॐ; secondary sources, denoted by ॐ; and sources from 'Greater India' denoted by ॐ; then variants are registered and the name of the metre used is given;² and finally the English

1. As explained before, the numbers without an asterisk denote wise sayings, with one asterisk denote poetical or descriptive *subhāṣita-s* and with two asterisks denote such verses which are neither wise sayings nor poetical or descriptive *subhāṣita-s* and should not be included in an anthology of poetry, but were included in the Mahā-subhāṣita-saṃgraha only because they appeared in a *subhāṣita-saṃgraha*.

2. Verses without the mention of the metre are composed in *śloka-s* or *anupṣup-s*.

translation with the name of the translator in brackets at the end of the translation is supplied¹. (For the bibliographical data of the translators the "Abbreviations" should be consulted).

In each volume of the *Mahā-subhāṣita-saṃgraha* the following items are also included :

1. A list of abbreviations which serves also as a guide for bibliographical data of the sources quoted and on their translations.

2. An index of authors and sources of individual *subhāṣita-s* included in the volume. This list contains the minimum necessary information about each author or source cited, as well as bibliographical references to more detailed information about these authors and sources. At the end of each entry numbers of verses cited in the volume where the authors and/or sources are quoted is given, as well as (in brackets) the *subhāṣita-saṃgraha-s* in which the appropriate *subhāṣita* occurs. This list might be of value for students of the history of Indian literature, since it will give references also to poets who are generally unknown and are quoted exclusively in *subhāṣita-saṃgraha-s*.

3. An index of metres other than *śloka-s* or *anuṣṭup-s*, used in the *subhāṣita-s* quoted in the volume, the reference numbers of the corrupt metres being given in italics.

4. A subject index of the *subhāṣita-s* quoted in the volume. It is intended to prepare a collective subject-index of all the volumes on the completion of the *Mahā-subhāṣita-saṃgraha*.

LUDWIK STERNBACH

Collège de France,
Paris,
March 15, 1974.

1. If not translated by myself. See also footnotes 2 and 4 on p. x above.

ABBREVIATIONS

a.	attributed to.
AA	Alaṅkārasaṅgrahaḥ of Amṛtānanda yogin. Venikateśvara Or. Ser. 19. Also AL edition (Adyar Library Series 70).
AAR	A. A. Ramanathan's translation.
AAS	Anyoktyaṣṭaka-saṅgraha. Ed. by P. D. Trivedi, Bhāratiya Vidyā Series 11.
AAus	Th. Aufrecht. Auswall von uneditierten Stophen verschiedeuer Dichter, ZDMG 16. 749-51; 25. 238-243 and 25. 455-463.
AB	Th. Aufrecht. Beiträge zur Kenntmiss Indischer Dichter. ZDMG 36. 361-383 and 509-559.
ABayA	Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Kl.
ABORI	Annals of the Bhandarkar Oriental Research Institute.
Acharya M. C. N.	See Hams.
Acharya M. K.	See Kṛṣṇa.
AGGW	Abhandlungen der phil.-histor. Klasse der kön. Gesellschaft der Wissenschaften zu Göttingen.
AKM	Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft.
AL	Sanskrit Manuscripts in the Adyar Library, Vol. V. The Adyar Library, 1951.
Al	Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948.
Alaṅkārasaṁ(graha)	of Amṛtānandayogin. The Adyar Library Series 70.
Alaṅkāra-śekhara	of Keśavamiśra. Ed. by Pt. Śivadatta, KM. 50.
ALB	The Adyar Library Bulletin, Adyar.
AIK	Alaṅkāra-kaustubha of Viśveśvara Pt. KM. 66.

- AlKeś Alamkāraśekhara of Keśavamiśra KM. 50.
- Almm See Al.
- Almu Alamkāramuktāvali HSS 54.
- AlR Alamkāra-ratnakara of Śobhākaramitra. POS 77.
- AlS Alamkārasūtra. Ed. by Śrīcandrakānta Tarkalamkāra. Calcutta 1900 (1957).
- Amar Amaruśataka.
- Amar (A) Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
- Amar (D) The Text of the Amaruśataka by S. K. De. In OH. 2. 1 ; pp. 9-25.
- Amar (K) Amaruśataka with the Commentary of Kokasambhava by C. R. Devadhar. In ABORI 39. 227-265 and 40. 16-55.
- Amar (NSP) Amaruśatakam. Third edition. NSP. 1954.
- Amar (POS) Amaruśatakam. Ed. and transl. by Ch. R. Devadhar. POS 101.
- Amar (RK) The Amaruśataka with the Commentary of Rudrama-deva-Kumāra. In OH. 2. 2 ; pp. 265-316.
- Amar (S) Das Amaruśataka ... Von R. Simon. Kiel 1893.
- Western Recension : Arj = Arjunavarman ; Koka = Koka-sambhava ; Catur = Caturbhūja ; Sūrya = Sūryadāsa.
- Southern Recension : Vema = Vemabhūpāla ; Rāman = Rāmanandanātha.
- Eastern Recension : Ravi = Ravicandra ; Rudr = Rudra-mādeva (BMM = MS in the British Museum ; BORI I and II = MSS in BORI Nos. 457 of 1891-5 and No. 366 of 1887-91 respectively ; Rām = Rāmarudra. (as quoted in Amar (D)).
- Amd Alamkāramahodadhī of Narendraprabha Sūri GOS 95.
- Anar (gharāghava) of Murāri. Ed. by Pt. Durgaprasād and W. L. Ś. Panśīkar. KM 5.

Ānas	Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI. 91-111.
ĀnSS	Ānandāśrama Sanskrit Series, Poona.
Any	The Anyoktimuktāvalī of Hamsavijayagaṇiśa. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇṣīkar. KM 88.
AnyS	Anyoktistabaka of Vamsīdhara Mīśra by J. T. Parikh and R. S. Asti, Surat 1955.
Anyśat	Anyoktiśataka of Bhaṭṭavīreśvara. In Km V 101.
AnyT	Anyoktitarāṅgiṇī, Vārāṇaseya-Saṃskṛta-Viśvavidyālaya.
AQS	American Oriental Series.
AP	Th. Aufrecht, Über die Paddhati von Śārṅgadharma. ZDMG 27. 1-120.
Ap	Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 44. 50. Translated by G. Bühler in SBE. 2.
Apar	See Y.
APK	Alaṃkāramuktāvalī by Parvatīya Śrī Viśveśvara Paṇḍeya. KSS 54.
APMBS	J. Gray, Ancient Proverbs and Maxims from Burmese Sources, London 1886.
Ar	Arabic. Pañcatantra translated into Arabic.
ARJ	Alaṃkārasarvasva of Rājānaka Ruyyaka. KM 35. Translated by H. Jacobi in ZDMG 62. 289-458 and 597-628.
Ariel	See Caur (A).
ARR	Alaṃkārasūtram of Ruyyaka. TSS 40.
ArS	Āryāsaptāśati of Govardhana KM 1.
Āry	The Āryāśataka.
Āry (F)	L'Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliojat. In JA. 253 of 1965 ; pp. 51-82.
Āry (G)	The Āryāśataka of Appayadīkṣita. Ed. by N. A. Gore, Poona 1944.

- AS Amitagati's Subhāṣitasamdoha. Sanskrit und Deutsch Von R. Schmidt. Sonderabdruck aus Band LIX and LXI der ZDMG. Leipzig 1908.
- Āś Āścaryacūḍāmaṇi by Śaktibhadra. Ed. by C. Sankararāma Śāstri. ŚBS 9.
Translated by C. Sankararāma Śāstri. ŚBS 10.
- ASB Asiatic Society of Bengal, Calcutta.
- Asiatica Asiatica. Festschrift Friedrich Weller. Leipzig 1954.
- ASS AAS.
- Aśvaśāstra Aśvaśāstram by Nakula. Ed. by S. Gopalan. TSMH 56.
- Āśv.-Grh Āśvalāyana-grhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3.4.
- Auc Aucityavicāracarcā by Kṣemendra. KM I. 115. Also in Kṣ(RP). Translation in KṣS by Dr. Sūryakanta.
- Aufrecht. Th. See AB and AP.
- Ava Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha, pp. 121-190. Sanskrit Academy Series 2. Hyderabad 1958.
- Avimāraka Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. Also in Vidyābhavana S. S. 73. ChSS 1962.
- B Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14.
- Bae B. K. See SHP.
- Bahud(arsāna), as quoted in IS.
- Banerji S. Ch. (and Gupta A. K.) See Vikram.
- Bartoli E. See SuB.
- BBĀ Bālabhāṭṭ on Mī. Ed. by J. R. Gharpure, CHLT 5. Ācārya-khaṇḍa.
- Bhaktirasa(amṛtasindhu), as quoted in PG.
- Bhallaṭākāvya See Bhallaṭaśataka.

Bhalla ṭasātaka by Bhallaṭa in KM IV 169-188.

Benfey Th. See PtsK.

Bhandare M. S. See Bhāratamañjarī and Śiś.

Bhār(atamañjarī of Kṣemendra). Ed. by Mm. Pt. Śivadatta and K. P. Parab. KM 64. Also : Ādi- and Sabhā-parvas ed. and translated by M. S. Bh(andare). The Standard Publishing Co. Bombay 1918.

Bhaṭṭikāvya of Bhaṭṭi. Ed. by V. N. S. Joshi and V. L. S. Paṇṣikar. 8th edition. NSP, Bombay 1934. Also : Ed. by S. Ray or S. and K. Ray (with translation). Calcutta.

BhC Bhojarāja's Cārucarya in Malayamārutah II ; pp. 79-95.

BhG Bhagavad-Gītā. (See MBh). Ed. and transl. by F. Edgerton. HOS 38-9.

BhKa See Bhaṭṭikāvya.

BhPañ Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sahitya Sadana, Bangalore-Mysore 1956.

BhPn Bhāgavata-purāṇa.

BhPn (B) Le Bhāgavata Purāṇa traduit et publié par M. E. Burnouf (vol. I-III) and by M. Hauvette-Besnault and P. Roussel (vol. IV-V). Paris. Imprimene Nationale 1884-1898.

BhPn (NSP) Edited in MS. form NSP 1950 (translated by J. M. Sanyal, Calcutta).

BhPr Bhojaprabandha of Balladeva.

BhPr (B) BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidas, Patna 1955.

BhPr (NSP) BhPr. NSP 1932.

The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34.

BhŚ Śatakatrāyādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrams attributed to Bhartṛhari.....ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York-London 1967.

The Nitiśātaka, Śṛṅgāraśātaka and Vairāgyaśātaka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Venkateśvara Press, Bombay 1896.

BhV	Bhāratiya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.
BhV	Journal Bhāratiya Vidyā, Bhavan's Journal (Fortnightly), Bombay.
Bhv or BhV	Bhāminī-Vilāsa by Jagannātha.
BhV(C)	Bhāminīvilāsam ed. by Pt. A. B. Vidyābhūṣaṇa and Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936.
BhV(H)	Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885.
BhV (POS)	Bhāminīvilāsa. Ed. and transl. by H. D. Sharma. POS 50.
Bl. or	
Bibl. Ind.	Bibliotheca Indica.
Bilhaṇa Kāvya of Bilhaṇa.	See Caur (KM).
Böhtlingk O.	See IS, KāD.
BORI	Bhandarkar Oriental Research Institute, Poona.
BORS	Bihar and Orissa Research Society, Journal of,
Botto O.	See CRC.
BP	Brahmavaivarta-purāṇam ... Ed. by J. Vidyāsāgara, Calcutta 1888.
Brāhmadharma or Br. Dh.	in Pratna Kamranandini. Benares.
Brahmap(urāṇa)	in MS form, Venkateśvara Press, 1906. Also ĀnSS 28.
Brh	Brhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33.
Brough J.	See SCSL.
BrSam	Brhatsamhitā of Varāhamihira, Vidyābhavana Saṃskṛta-granthamālā 41, Vārāṇasī 1959. Translated by H. Kern in JRAS(NS) 4. 430-79 ; 5. 45-90 and 231-288 ; 6. 6-91 and 279-338 ; 7.81-134.
BSOAS or BSOS	Bulletin of the School of the Oriental (and African) Studies, London,

- BSS Bombay Sanskrit Series (Bombay Sanskrit and Prakrit Series) Bombay.
- Bühler G. See Āp., B, G, Mn. and Vās.
- Burnouf E. and M. Hauvette-Besnault and P. Roussel. See BrPn(B).
- C Cāṇakya's aphorisms.
- Can Candrāloka of Jayadeva. ChSS 458-9.
- Cand Caṇḍīśataka of Bāṇa. In May.
- Capeller C. See Kir.
- Cār Cārudattam of Bhāsa. Ed. and transl. by C.R. Devadhar. POS 65. Also : transl. by A.C. Woolner and L. Sarup in PAB.
- Cāruc(aryā) by Kṣemendra. In KM II. 128-138. Also : in Kṣ(RP) 135-44.
- Caur Caurapañcāśikā of Bilhaṇa Kavi.
- Caur(A) Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848 ; pp. 469-534.
- Caur(B) Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 (Pp. 1-20 and 77-83).
- Caur (KM) Bilhaṇakāvya. In KM Gucch. XIII. 145-169.
- Caur (POS) Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS 86.
- The Sacret Delights of Love by the Pundit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966.
- CC Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III).
- Chaudhuri J. B. (or R.) See SkṛP.
- CHLT The collection of Hindū Law Texts. Ed. by J. R. Gharpure, Bombay.

- ChSS Chowkhamba Sanskrit Series, Benares.
- Cit(ramīmāṃsā) of Appayya Dikṣita and Cit(ramīmāṃs)(ākhaṇḍa) by Pt. Jagannātha. KM 38.
- CitV *idem*, with the Commentary of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.
- CKI J. Klatt. De trecentis Cāṇakyaē poetae indici Sententis. Halis Saxonum.
- CKr Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig. 1907.
- CL Laghu-Cāṇakya Version. See Cr. I. 2.
- CLA CL ; Rājaniti. Cāṇakyaṃuniviracitam. Agra 1920.
- CLB E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4; pp. 151-66 (first *adhyāya*); also E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4; pp. 129-33 and V. 3-4; pp. 115-9 (second to eighth *adhyāya*-s).
- CLH CL ; MS H. 250 in the Harvard University Library, Cambridge, Mass. (first part).
- CLI CL ; MS 2411 in the Library of IO.
- CLL I CL ; MS A 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.
- CLL II CL ; MS A 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.
- CLLd CL ; MS Cod. 8859 ; UB/123 in the University Library, Leiden.
- CLP II CL ; MS 17072-2 (C) in UPICI.
- CLP IV CL ; MS 17072-4 (D) in UPICI.
- CLP V CL ; MS 17072-5 (E) in UPICI.
- CLŚ CL ; Śoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lal. Jñāna Sāgara Press, Bombay. Samvat 1932.

CLT	CL ; Laghucāṇakyaṃ. Sentenze ... di Cianaco il Furbo pubblucate e trad. E. Teza. In <i>Annali delle Università Toscane</i> XVI. Pisa 1878, Pp. 352-404.
CLTb	CL ; MS or fol. 1037 in the <i>Universitätsbibliothek</i> in Tübingen.
CM	Cāṇakya. Recension de cinq recueils de stances morales... par E. Monseur, Paris 1887.
CN	Cāṇakya-nīti-śāstra Version. See Cr I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.
CNB	CN ; Bṛhat-Cāṇakya-ślokaḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārāṇaka. Utkal Press, Calcutta 1919.
CNF	CN ; Cāṇakyaṃ. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.
CNG	CN ; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορῶν ποιητῶν by G. B. Bolling. In <i>Studies in Honor of M. Bloomfield</i> . New Haven 1920.
CNHU	CN ; MS H. 250 in the Harvard University Library, Cambridge, Mass.
CNI I	CN ; MS 1518 a (Eggeling 3990) in the Library of IO.
CNI II	CN ; MS Keith 7204 (Tagore 40 b) in the Library of IO.
CNVJ	CN ; Cāṇakyaśatakam. Ed. by Jivānanda Vidyāsāgara, Calcutta 1926. The same text is reprinted in at least 78 editions. See Cr I. 1 ; pp. CXL—CXLVI.
CNL	CN ; MS A 447 in the <i>Universitätsbibliothek</i> of the Karl-Marx Universität, Leipzig.
CNM	CN ; Rājanītau Cāṇikyamūni-viracitam. No place ; no date.
CNMN	CN ; Cāṇakyaṃuni-kṛtaṃ nīti-sāra. Allahabad 1880.
CNN	CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).

CNNM	CN ; Cāṇakya-nīti-mālā. Ed. by Śrī U. M. Caudhuri. Bengal Printing Press. Calcutta 1324 (1917).
CNNSS	CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C.C. Kaviratna. Midnapore 1318 (1911-2).
CNP I	CN ; MS 17072-3(A) in UPICI.
CNP II	CN ; MS 17072-1(B) in UPICI.
CNP _h	CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U.S.
CNPN	CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris.
CNS	CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G.S. Sardesai. Pos. 71.
CNŚ	CN ; Cāṇakya-ślokaḥ. Ed. by Śrī R. Ś. Bhaṭṭacāryya. Ghose Press. Calcutta 1319 (1912-3).
CNSap	CN ; Cāṇakya-saptati. Ed. by K.V. Sharma Vishvesh-varanand Vedic Research Institute. Hoshiarpur 1965.
CNŚC	CN ; Cāṇakya-śloka-saṁgrahaḥ. Publ. by T. Mr̥tyunjaya. 1st. ed. Calcutta 1915.
CNŚK	CN ; Cāṇakya-ślokaḥ. New Sanskrit Press. Calcutta 1887.
CNŚL	CN ; Aṣṭottaraśata-Cāṇakya-ślokaḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing Works. Calcutta 1322 (1915).
CNŚI	CN ; Cāṇakya-śloka-saṁgrahaḥ. Compiled and trans. into Hindī by N. Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.
CNŚIV	CN ; Cāṇakya-ślokaḥ. Ed. by Vijayakṛṣṇanātha. 2nd ed. Girīśa Printing Works. Calcutta 1320 (1914).
CNŚPK	CN ; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś. Bhaṭṭacāryya. Shastra-prachar Press. Calcutta 1316 (1909).
CNŚT	CN ; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca-Calcutta 1319 (1912).

CnT	Etc. See below.
CNT IV	CN ; MS No. 5119, as quoted in CKr as TjD.
CNW	CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem Jahre 1864. Berlin 1865, pp. 400-31.
CnT.	Note-book MSs.
CnT I	CnT ; MS No. 5031, as quoted in CKr as TjA.
CnT II	CnT ; MS No. 5117, as quoted in CKr as TjB.
CnT III	CnT ; MS No. 5118, as quoted in CKr as TjC.
CnT V	CnT ; MS No. 5120, as quoted in CKr as TjE.
CnT VI	CnT ; MS No. 5121, as quoted in CKr as TjF.
CnT VII	CnT ; MS No. 5122, as quoted in CKr as TjG.
Comfort A.	See Ratirahasya.
Cowell E. B	See Vik.
Cowell E. B and F. W. Thomas.	See Harṣ.
CPS	Vṛddha-Cāṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Śāstri. Calcutta 1332 (1925).
Cr	L. Sternbach. Cāṇakya-Nīti Text-Tradition (Cāṇakya-Nīti Śākhā-Sampradāyah. Vol. I-II in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Indological Series 27-9. (The numbers refer to Vol. II).
CR	Cāṇakya-rāja-nīti-śāstra Version. See Cr 1. 2.
CRB	CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford.
CRBh I	CR ; MS 347 of 1892-95 in BORI.
CRBh II	CR ; MS 348 of 1892-95 in BORI.

CRC	CR ; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Jśvara Chandre Śāstri. Calcutta 1912. Calcutta Or. Ser., No. 2. <i>Adhyaya-s</i> IV and V translated by O. Botto in Dal trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.
Crca	L. Sternbach, A new Abridged Version of the Bṛhaspati-saṃhitā of the Garuḍa-Purāṇa, Vārāṇasī 1966.
CRCa I	CR ; MS. Add. 2525 in the University Library in Cambridge.
CRCa II	CR ; MS. Add. 1040 in the University Library in Cambridge. See Crca,
CRP	CR ; MS. 1559 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach, A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratiya Vidya Bhavan, Bombay 1958.
CRT	CR ; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S., Santiniketan 1958.
Crn	L. Sternbach, Cāṇakya-rājanīti. Adyar Library Series No. 92, Madras 1963.
CS	Cāṇakya-sāra-saṃgraha Version. See Cr I. 1.
CSB I	CS ; MS. or. fol. 598 in the Universitätsbibliothek in Tübingen.
CSB II	CS ; MS. or. fol. 599 in the Universitätsbibliothek in Tübingen.
CSBD	CS ; Bodhī Cāṇakyam or Cāṇakya-sāra-saṃgraha. Ed. and transl. by Bb. C. Dutt. Calcutta 1888.
CSC I	CS ; MS. Add. 1539 in the University Library in Cambridge.
CSC II	CS ; MS. Add. 1346 in the University Library in Cambridge.
CSJ	CS ; MS belonging to Australian National University, Canberra ; previously to Prof. J. W. de Jong, Leiden.

CSLD	CS ; MS Cod. or. 8857 ; Lub/D 122 in the University Library, Leiden.
CV	Vṛddha-Cāṇakya, <i>textus ornatior</i> Version. See Cr I. 1. Translated into English by K. Raghunathji : Vṛiddha-Chāṇakya or Maxims of Chāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).
CVAh	CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarāṭi by Bh. M. Ch. Paṭel. Haribhāi Dalpatrām. Ahmedabad 1969 (1913).
CVM	CV ; Vṛddha-Cāṇakya, NSP, Bombay 1874.
CVND	CV ; Cāṇakya-nīti-darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.
CVNS	CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarāṭi by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh.
Cv	Vṛddha-Cāṇakya, <i>textus simplicior</i> Version. See Cv I. 1. Selected verses translated by D.H.H. Ingalls in JAOS 86.1 ; pp. 1-4.
CvA	Cv ; Rāja-nīti, Cāṇakya-muni-viracitā. Agra 1920.
CvGt	Cv ; MS. Cod. MS. Sanscr. 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen.
CvH	Cv ; MS H 250 in the Harvard University Library, Cambridge, Mass.
CvI	Cv ; MS 2411 in the Library of IO.
CvL I	Cv ; MS A 445 in the Universitätsbibliothek in Leipzig.
CvL II	Cv ; MS A 446 in the Universitätsbibliothek in Leipzig.
CvP IV	Cv ; MS 17072-4 (D) in UPICL.
CvP V	Cv ; MS 17072-5 (E) in UPICL.
CvŚ	Cv ; Śoḍaśa-Cāṇakya. Ed. by Ś. Ś. Lāl. Jñāna Sāgara Press. Bombay, Samvat 1932.

CvTb	Cv ; MS or. fol. 1037 in the Universitätsbibliothek in Tübingen.
CvW	Cv ; MS Walker 205 c in the Bodleian Library in Oxford.
Da	Daśarūpāvaloka. Commentary and Daś. Ed. by K. P. Parab, NSP 1941.
Dakṣa	Dakṣa-Smṛti in Smṛtīnām samuccaya, ĀnSS 48. (pp. 72-84). Also : in Smṛti-sandarbhah. Gurumandal Series 9., Vol. I, pp. 569-590. Also : in Aṣṭādaśa-smṛtayah, Vikrama 1998 ; pp. 55-63 ; Also : Dakṣa-Samhitā in the Dharmaśāstra Texts by M. N. Dutt, Vol. I, Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906, pp. 433-458 by M.N. Dutt.
Damayantikathā in Proben in Verzeichniss der Oxforder Handschriften, herausg. von Th. Aufrecht.	
Dampatīś(ikṣānāmaka) in Bengālī characters n. p. 1840.	
Dar	Darpadalana of Kṣemendra.
Dar (KM)	Darpadalana of Kṣemendra in KM VI. 66-118.
Dar (RP)	Darpadalana in Kṣ(RP). pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51
Daś(arūpa)	Daśarūpa. A Treatise of Hindu Dramaturgy by Dhanamjaya. Ed. and transl. by G.C.O. Haas. Colombia University Indo Irian Series 7, New York 1912. Also : Hindi : Daśarūpakam, Vidyābhavana Saṁskr.-Granthamālā 7, Vārāṇasī, 1962.
David K.N.	See Veni.
De	A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De, Calcutta 1947.
Deś	Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstri in Kashmir Series of Texts and Studies, 40. Also : in Kṣ(RP) pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.
Devadhar C.R.	See Amar, and Dramas of Kālidāsa.
Deva Shāstri Ch.	See Vik,

Dh	Dharmakośa. Ed. by L. Jośi. <i>Prājñapāṭhaśālā-maṇḍala-granthamālā</i> . Wai 1937-47.
Dhaśa	Dhanadarāja's <i>Śatakatraya</i> . KM XIII. 33-80 (Śṛṅgāra°).
DhD	See Daś.
DhN (P)	The Dhammaniti (Pāli). In PMB.
Dhv	Dhvanyāloka of Ānandavardhana in HSS 66. Also : KM 25.
DikAny	Anyāpadeśaśataka of Nilakaṇṭha Dikṣita. KM Gucch. VI. 143-158.
Dillon M.	See Nāṭakalakṣa°.
Dixit S.V.	See Kir (D) and Naiṣ (D).
DK	See Kuṭṭ.
Drṣṭāntaśataka	of Kusumadeva in KSH 217-226.
Dūt(āṅgada)	of Subhaṭa. Ed. by Pt. Durgāprasād and K. P. Parab. KM 28. Transl. by L. H. Gray. JAOS 32. 58-77.
Dutt B.C.	See CSBD.
Dutt M.N.	See Dakṣa, GG, KN and R.
Dvi	Nitidviśaṣṭikā of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928.
Dvivedi R.C.	See Kpr.
Edgerton F.	See BhG, Megh, PRE and VC.
Ek	Ekāvali of Vidyādhara by K. P. Trivedi. BSS 63.
Emeneau M. B.	See Śak.
EU	Ekādaśa dvāranibhandha Upadeśa in Malayamārutah II. 96-107.
Fauche H.	See Śis and Śṛṅg.
Filliozat P.-S.	See Āry.

Fritze L.	See Pts.
G	The Institutes of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2.
G(in introduction)	Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI, compiled by P. K. Gode, Vol. XIII. Kāvya, Poona 1940-42.
GG	Gitagovinda of Jayadeva.
GG (NSP)	Gitagovinda of Jayadeva. NSP 9th ed. Bombay 1949.
GG (RS)	Gitagovinda of Jayadeva. Ed. and transl. by S. Lakṣminarasimha Śāstri. Publi. by V. Ramaswamy Śāstrulu. Madras 1956. Translated also by E. Arnold in Indian Poetry. Trübner and Co, London 1881.
Gharpure J.R.	See Y. and CHLT.
GhN	Ghaṭakarpara-Nitisāra in KSG 1.374 and KSH 120-4.
Ghosh M.	See Nāṭyaśāstra.
GIL	Geschichte der Indischen Litterature by M. Winternitz.
GMBh	Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrīnivasāchārya. OLPSS 50.
GMLM	Government Manuscripts Library, Madras.
Gore N.A.	See Āry.
Gorresio G.	See R(G).
GOS	Gaekwad's Oriental Series, Baroda.
Goswami B. Bh.	See Ratnāvali.
GP	Garuṇḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.
GPY (or GPY)	Garuṇḍa-purāṇam. Vaṅgavāsī Press. Calcutta 1890. Also : in Kāshī Sanskrit Series 165.
GR	Guṇaratna of Bhavabhūti in KSG 1. 299 and KSH 523-5.

- Gray L. H. See BbPr and Dūt.
- GSAI Giornale della Societa Asiatica Italiana.
- GSL Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vid. E. V. Vira Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.
- GVS Gaṇikā-vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series, No. 4. Hoshiarpur 1953.
- H Hitopadeśa.
- Haas G. C. O. See Daśarūpa.
- Hamb(urg) Hamburg MS of P.
- Hams Hamsasandēśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Sāstri. Transl. by M. C. N. Acharya. V. Ramaswamy Sāstrulu. Madras 1937.
- Han Hanumannāṭaka. HSS 271.
- Handiqui K. K. See Naiṣ.
- Hariv The Harivaṁśa. Publ. by the Asiatic Society of Bengal. Calcutta 1839.
- Harivaṁśapurāṇa, as quoted in Purāṇa 3.1.
- Harṣ Harṣacarita of Bāṇabhaṭṭa.
- Harṣ (BSS) Harṣacarita-mahākāvyaṁ. Ed. by A. A. Führer. BSS 66.
- Harṣ (NSP) Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Translation by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund, New Series 2, London 1897.
- Hauvette-Besnault See BhPṇ.
- HC Hitopadesa...Dasa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke, Serampore 1804.

HC (in Introduction)	Haraprasāda Śāstri's, A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB., Vol. VII, Calcutta 1934.
HDh	Halāyudha's Dharmaviveka in KSG 1.381 and KSH 507-9.
HeK	Hemavijaya, Kathāratnākara by Śrīhemavijayagaṇī in MS form. Pt. Śrāvaka Hīrālāl Haṁsarāj. Jāmnagar 1911.
Hem Cvc	Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72., Vol. I.
Hertel J.	See PT.
HH	The Hitopadeśa in Sanskrit language, Library East-India House, London 1810.
HIL	History of Indian Literature.
HJ	H. The Sanskrit Text ed. and transl. by F. Johnson. 2nd ed. Hartford-London 1864.
HK	The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M.R. Kale. 5th ed. Bombay 1924.
HM	The first book of H. Ed. by M. Müller. London 1865. The second, third and fourth books of the H. Ed. by M. Müller. London 1865.
HN	Nārāyaṇa, H. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt, Berlin 1930.
HP	H. by Nārāyaṇa. Ed. by P. Peterson, BSS 33, Bombay 1887.
HS	Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis et annotationes criticas...A. G. a Schlegel et Ch. Lassen. Parts I-II. Bonnae ad Rhenum 1831.
HOS	Harvard Oriental Series. Cambridge, Mass.
HSL	A. B. Keith, A History of Sanskrit Literature. London 1953 (reprinted).
HSS	Haridās Sanskrit Series. Benares.
IHQ	Indian Historical Quarterly, Calcutta.
IJ	Indo-Iranian Journal, The Hague.

- Ingalls D.H.H. See SkV and Cv.
- IO India Office in London.
- IS Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. St. Petersburg 1870-3. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l' Académie des Sciences de St. Pétersbourg. XXI. 401-9 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l' Académie des Sciences de St. Pétersbourg, XXI. 93-132 ; 200 242 and 370-409. *Also* : August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4, Leipzig 1893. *Also* : Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1, Wiesbaden 1965. *Also* : Pr.
- JA Journal Asiatique, Paris.
- Jacobi H. See AR.
- Jainarājataranginī See RT (VVRI).
- Jāna(ki) Jānakīharanām of Kumāradāsa. Ed. and transl. by G. G. Nandargikar, Bombay 1907.
- Janśrīng Śrīngārasataka of Janārdana In KM XI. 157.
- JAOS Journal of the American Oriental Society, Baltimore, Maryland.
- JASB Journal of the Asiatic Society of Bengal.
- JAS (Calcutta) Journal of the Asiatic Society, Calcutta.
- JBBRAS Journal of the Bombay Branch of the Royal Asiatic Society.
- JBRAS Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.
- JGJRI Journal of the Gaṅgānātha Jhā Research Institute, Allahabad.

Johnson F.	See HJ.
Jhā G.	See Kpr.
JM	Jalhana's Mugdhopadeśa. KM VIII. 125-135.
Joh	Johannus de Capua's Lation version of P.
JOIB	Journal of the Oriental Institute, Baroda.
Jolly J.	See Brh., N. Vi.
JOR	Journal of the Oriental Institute, Madras.
Joshi C.N.	See Uttara.
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland, London.
JS	The Sūktimuktāvali of Bhagadatta Jalhana. Ed. by Embar Krishṇamācārya. GOS 82.
JSAIL	L. Sternbach, Juridical Studies in Ancient Indian Law. Vol. I-II. Motilal Banarsidas 1965-1967. The Numbers of the Studies refer to the original studies, as listed on pp. 24-28 of Vol. I.
JSS	Journal of the Siam Society.
JSu	Subhāṣitāvali. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js).
JSuB	Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Ssv).
K	Kauṭilya's Arthaśāstra.
K(G)	The Arthaśāstra of Kauṭilya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 79, 80 and 82.
K(J)	Arthaśāstra of Kauṭilya, Ed. by J. Jolly PSS 4.
K(K)	The Kauṭīliya Arthaśāstra. A critical ed. by R. P. Kangle. University of Bombay, Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies...No. 2.
K(P)	Kauṭīliyam Arthaśāstram. Ed. by Pāradeya Rāmateja Śāstri. Vārāṇasi.

- K (S) Kautīliyaṁ Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No 37/64 and Part 2. *Also* : Index verborum. OLPSS No. 65, 66, 68.
- K (V) Kauṭaliyārthaśāstram. Ed. by V.N.S. Veṅkaṭanāthāchārya. Oriental Research Institute Sanskrit Series 103. University of Mysore. Mysore 1960.
- KāBh Kāvyaḷaṅkāra of Bhāmaha. Bihar-rāṣṭrabhāṣā-pariṣad, Patna 1932.
- KāD Kāvyaḍarśa of Daṇḍin.
- KāD (B) Daṇḍin's Poetik (Kāvyaḍarśa). Sanskrit und Deutsch. Herausg. von O. Böhtlingk. Leipzig 1890.
- KāD (Bh) Kāvyaḍarśa of Daṇḍin. Ed. by V. Pt. Rangacharya Raddi Shastri. Government Oriental Series, Class A, No. 4. BORI, 1938.
- KāD (R) Daṇḍin's Kāvyaḍarśa. Ed. and transl. by K. R. Ray, Calcutta 1961.
- Kal Kṣemendra's Kalāvilāsa.
- Kal (KM) Kal. KM I ; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstag des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914 ; pp. 1-33 (parts 1-4) ; in WZKM 28. 406-35 (parts 5-10).
- Kal (RP) Kal In Kṣ (RP) ; pp. 219-272.
- Kāla Kāvyaḷaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.
- Kale M.R. See Ragh, Pra.
- Kalee Krishen Bahadur. See NS, CN and Moh.
- Kalivi(ḍambana) of Nīlakaṇṭhadīkṣita. In KM V. 132-142.
- Kane P. V. History of Sanskrit Poetics, Bombay 1951.
- Kangle R.P. See K (K).
- KāP The Kāvyaḍarśa of Mm. Govind. Ed. by Pt. Durgāprasāda and W.L.Ś. Paṇṣīkar. KM. 24.
- Kapp(hiṇābhyudaya) by Bhaṭṭa Śivasvāmin. Ed. by Gauri Shankar ; Lahore 1937.

Kar	Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.
Karmarkar R. D.	See Māl., Mālatī., Kum. and Rāgh.
Kāty	Kātyāyana-smṛti-sāroddhāraḥ, or Kātyāyana-smṛti on Vyavahāra... Text (reconstructed), Translation. Notes and Introduction, by P. V. Kane... Reprint from the Hindu Law Quarterly. Bombay 1933.
Kav	Kaṇḍavacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).
KāVa	Kāvya-lamkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. KM 15.
Kāva	Kāvya-mīmāṃsā of Rājaśekhara. In GOS 1.
Kavi(karṇabharana) of Kṣemendra.	
Kavi (KM)	Kavi in KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KSS.
Kavi (RP)	Kavi in KṢ (RP) 63-84.
Kavik	Kavikaumudī of Kalya Lakṣmīnaraśimha, Ed. by Dr. K. Krishnamoorthy, Dharwar 1965.
Kaviratna J. C. C.	See CNNSS.
KāvR	Kāvya-mīmāṃsā of Rājaśekhara. GOS 1.
Kavyakalāpa	Kāvya-kalāpa, Gunpat Krishnaji Press, Bombay 1864.
Kāvya-lamkārasūtrāṇi	See KāVa.
Kāvyaṇ	Kāvya-nuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta and Pt. K. Parab. KM 43.
Keith A. W.	A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. Also : The Sanskrit Drama. Oxford University Press, 1959.
KH	Kāvya-nuśāsana of Hemacandra, KM 71.

Kir	Kiratārjunīyam of Bhāravi.
Kir (D)	Kir. Ed. and transl. by S. V. Dixit. (Cantos I-III). Thalakwadi-Belgaum 1954.
Kir (NSP)	Kir. 4th ed. NSP 1954.
Kir (R)	Kir. Ed. and transl. by K. Ray or S. Ray and K. Ray. Calcutta.
Kir (V)	Kir. Ed. by Pt. Jivānanda Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15.
KK	Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.
Kk	See Kt.
Klatt J.	See CKl.
KM	Kāvyamālā Series. NSP. Roman numbers refer to the fourteen Guccas. Arabic numbers refer to the 95 Kāvyamālā booklet Series.
KN	Kāmandakiya-nīṭisārah.
KN (BI)	KN. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jagan- mohana Tarkalaṅkāra and Kāmākhyānātha Tarka- bāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta. 1896.
KN (ĀnSS)	KN. in ĀnSS 136 (two volumes).
KN (TSS)	KN. in TSS 14.
Kpr	Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI 1950. Also : in ĀnSS 89. Translated by Gaṇ- gānātha Jha. (Reprint from the Pant. D I. Benares 1898 and by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsas I-VI. M. Banarsidass, Delhi, 1966.
KR	Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālal Haṁsarāj, Jāmnagar 1911.
Kr	M. Krishnamachariar, History of Classical Sanskrit Literature, Reprinted, Banarsidass, Delhi etc. 1970.
Kressler O.	See CV and CKr.
Krishnamacharya V.	See Lau.
Kṛṣṇamoorthy K.	See Kavikaumudī.

- Kṛkā Kṛṣṇavallabha Bhaṭṭa's Kāvyaabhūṣaṇaśataka, In KM VI 31-46.
- Kṛṣṇa(karṇāmṛta) of Līlāśuka. Ed. and translated by M. K. Acharya, Madras 1958. Also : ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.
- KRSS Kāvya-ratna-sāra-saṁgraha compiled by Bhoḷānātha Mukhopādhyāya, Calcutta 1876.
- KṣB The Bṛhatkathāmañjarī of Kṣemendra, Ed. by Pt. Śiva-datta and K. P. Parab. KM 69.
- KSG Kāvya-saṁgrahaḥ ... Ed. by Jivānanda Vidyāsāgara. 3rd ed. Calcutta, Saraswati Press (3 volumes).
- KSH Kāvya-saṁgraha. A Sanskrit Anthology ... Ed. by Pr. J. Haebelin. Calcutta 1847.
- Kṣ(RP) Kṣemendra-laghu-kāvya-saṁgrahaḥ, Ed. by Dr. A. Sharma. Sanskrit Academy Series. No 7. The Sanskrit Academy Osmania University. Hyderabad 1961.
- KṣS Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharana, Aucitya-vicāracarcā and Suvṛttatilaka by Dr. Sūrya Kānta, POS 91.
- KSS Kathāsaritsāgara of Somadevabhaṭṭa.
- KSS (AKM) KSS. Ed. by H. Brockhaus. AKM 2.5 and 4.5. Translated by C. H. Tawney, Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser, London 1924-1928. (10 volumes). Also : Reprinted by M. Banarsidass, Delhi.
- KSS (NSP) KSS. Ed. by Pt. Durgāprasad and K. P. Parab. 4th edition, NSP 1930.
- KSSKP See SSK.
- Kt Kavitaṁṛtakūpa with a translation in Beṅgalī, Calcutta. School Book Society Press, Calcutta 1828.
- KtR Kavitaṁṛtakūpam in Malaya ; pp. 34-46.
- KU Kāvya-lāṅkārasārasaṁgraha of Udbhaṭa. GOS 55.

- Kum . Kumārasambhava of Kālidāsa.
- Kum (K) Kum. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd ed. Poona 1951.
- Kum (NSP) Kum. 14th ed. Re-edited .. by Nārāyaṇa Rama Ācārya 'Kāvya-tīrtha', NSP 1955.
- Kum (R) Kum. Ed. with transl. by Pt. S. Rangachar, (6 Sarga-s). Samskrita Sahitya Sadana, Mysore 1962.
- Kum (SA) Kum. Critically ed. by Suryakanta. Sahitya Akademi, Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trübner and Co. 1879 and by H. H. Wilson, Varanasi 1966.
- Kuṭṭ Kuṭṭanimatam of Dāmodaragupta.
- Kuṭṭ (BI) Kuṭṭanimatam Kāvya. Ed. by M. Kaul. Bibl. Ind. 1551.
- Kuṭṭ (KM) Kuṭṭ. KM III ; pp. 32-110. Translated by J. J. Meyer in *Altindische Schelmenbücher* 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in *Eastern Love*, Vol. I. John Rodker. London 1927. In French by L. de Langle in *Le livre de l'amour de l'orient*, Paris 1920.
- Kuv The Kuvalayānanda of Appayya Dikṣita. NSP 1947. Also Vidyā Bhavana Saṃskṛta Granthamālā 24. ChSS. 1956.
- KV See Kāvyaṇ.
- Lacy Johnstone de P. See Ragh.
- Lakshminarasimha Sastri S. See GG.
- Langle de L. See Kuṭṭ and Sam.
- Lau Laukikanyāyaślokaḥ. Ed. and transl. by V. Krishnama-charya. The Adyar Library and Research Centre. Adyar Library. Pamphlet Series 34.
- Lāu Initial List of Lāu Proverbs. Appendix D. to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini. JSS 1.
- LN (P) The Lokaniti (Pāli) in PMB. Also in JASB 47.239.

Lok	Lokoktimuktāvali of Dakṣiṇāmūrti. In KM XI. 78.
Madana	The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ed. 114.
Mahān	Mahānāṭaka of Dāmodara Miśra (Hanumannāṭaka) Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. Also : Venkateśvara Press, Bombay, Samvat 1966.
Mahāvira	Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar and S. Rangachariar. 4th ed. NSP 1926. Translated by John Pickford. London. Trübner and Co. 1871.
Mahim	The Mahimnastava or Praise of Shiva's Greatness. Ed., translated and presented...by W. Norman Brown. American Institute of Indian Studies. Poona 1965. Publication No. 1.
Māl	Mālavikāgnimitra of Kālidāsa.
Māl (K)	Māl. Ed. and transl. by R. D. Karmarkar. 4th ed. Poona 1950.
Māl (NSP)	Māl. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvya-tīrtha' 9th ed. NSP. Translated by C.H. Tawney. 2nd ed. Calcutta 1891.
Mālatī	Mālatīmādhava of Bhavabhūti.
Mālatī (K)	Mālatī. Ed. and transl. by R. D. Karmarkar. Poona 1935.
Mālatī (NSP)	Mālatī. Ed. by M. R. Telang. 6th ed. NSP 1936.
Malaya	Malayamārutah, Part 1 and 2. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966 and 1971.
Mārkaṇḍeya(ur)	The Mārkaṇḍeya Purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind 125. Also : by M.N. Dutt. Calcutta 1896 in Wealth of India.
Mathers Powys E.	See Kuṭṭ and Sam.
Matsya-p	Matsya-purāṇam in ĀnSS 54. Chapters 1-128. Translated by A. Taluqdar of Oudh in SBH 17.
May	The Sanskrit Poems of Mayūra. Ed. with a translation... together with the text and translation of Bāṇa's Caṇḍiśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.

Mayūrāṣṭaka	An unedited Sanskrit poem by Mayūra. Ed. by G. P. Quackenbos. In JAOS 31.343-354.
MBh	Mahābhārata.
MBh (Bh)	MBh. BORI edition 1927-1966.
MBh (C)	MBh. Asiatic Society of Bengal 1834-1839.
MBh (Cit)	MBh. Citrasālā Press, Poona 1933 (Anuśāsana parvan).
MBh (R)	MBh. Ed. by P.C. Roy, Calcutta 1886-8. Translated by P. C. Roy. Oriental Publishing Company. Calcutta MBh (Bh) 5.33 sqq. (Vidura-nīti) ed. and transl. by V.P.N. Menon. The Scholar Press, Palghat 1955. Also : translated by M. N. Dutt, Calcutta 1897-1901.
MBh(Ju)	MBh in Old Javanese, published by H. H. Juynboll (Udyogaparvam) in MBh(Bh) Udyogaparvam App II.
Megh	Meghadūta of Kālidāsa.
Megh (D)	Megh. Ed. by S. K. De. Sahitya Akademi, New Delhi 1957.
Megh (E)	Megh. Ed. and transl. by Franklin and Eleanor Edgerton, Ann Arbor. Paperback Original 2 A.
Megh (ES)	Megh. Ed. and transl. into French by R.H. Assier de Pompignan. Collection Émile Senart. Paris 1938.
Megh (G)	Kalidasae Meghaduta...ex recensione J. Gildemeisteri. Bonnae 1841.
Megh (K)	Megh. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th ed.
Menon V.P.N (or P.N.)	See MBh.
Meyer J. J.	See Kuṭṭ and Sam.
Miller B.S.	See BhŚ.
MK	Mādhavānalakathā.
MK (C)	Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh, Uttam Chand Kapur, Delhi n.d.
MK (G)	Madhavānalakāmakandalākathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908.

MK (GOS)	Mādhavānalakāmakandalāprabandhaḥ. Ed. by M. R. Majumdar. Parisiṣṭha 1. (Mādhavānalakhyānam). GOS. 93 (p. 342-379).
MK (P)	MK. Published from three London and three Florentine MSS with a translation of the Prakrit passages by P. E. Pavolini, IX. Intern. Congress of Orientalists, London I, pp. 430-53.
MK (S)	H. Schöhl. Die Strophen der MK. Halle a. d. S. 1914.
Mn	Mānava-dharmaśāstra.
Mn (J)	Mn. Ed. by J. Jolly. London, Trübner and Co: 1887. Translated by G. Bühler in SBE 25.
Mn (Jh)	Mn. Ed. and transl. by Mm. Gaṅgānātha Jhā. Bibl. Ind. 256.
Moh	Mohamudgara attributed to Śrī Śaṅkarācārya.
Moh (KSH)	Moh. in KSH 265-8.
Moh (NS)	Moh in NS pp. 47-50 with English translation by Kalec Krishen Bahadur.
Monier-Williams, Sir M.	See Sāk.
Monseur E.	See CM.
MP	See Mārka-p.
Mṛcch	Mṛcchakaṭika of Śudraka.
Mṛcch (K)	Mṛcch. Ed. and transl. by R. D. Karmarkar. 2nd. ed. Poona 1950.
Mṛcch (NSP)	Mṛcch. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvya-tīrtha'. 8th ed. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938 and by J. A. B. Van Buitenen, Delhi 1971.
MŚ	See Śiś.
MS (MSs)	Manuscript(s).
Mudr	Mudrārākṣasa by Viśākhadatta.
Mudr (BSS)	Mudr. Ed. by K. T. Telang, BSS 27.
Mudr (K)	Mudr. Ed. and transl. by M. R. Kale. 4th ed. Bombay 1927.
Mudr (W)	Mudr. Ed. and transl. by R. S. Walimbe. The Royal Book Stall. Poona 2, by M. R. Kale. 5th ed. Delhi 1965 and by J.A.B. van Buitenen, Delhi 1971.

Muir J	Metrical Translations from Sanskrit Writers. London, Trubner and Co. 1879.
N.	The Institutes of Nārada ... Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.
Nāg	Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd Ed. Poona 1953. Also : ed. and transl. by C. S. R. Sastri in Sri Bālaṃanoramā Series No. 18. 5th ed. See also ŚHP.
Naiṣ	Naiṣadha of Śrīharṣa.
Naiṣ (D)	Naiṣ. Ed. with transl. by S. V. Dixit. (I-III Sarga-s). Belgaum 1954.
Naiṣ (NSP)	Naiṣadhiyacaritam. Ed. by Nārāyaṇa Rāma Acārya 'Kāvya-tīrtha'. NSP 9th ed. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa. Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965.
Nambiar S. K.	See Prab.
Nandargikar G. R.	See Jānakī and Ragh.
Nāradiya-pur	Nāradiya-purāṇa in Purāṇasubhāṣitāni. Purāṇa V. I. pp. 61—3.
Nariman G. K. etc.	See Priy.
Nāṭyalakṣa	The Nāṭyalakṣaṇaratnakośa of Śāgaranandin. Ed. by M. Dillon. Oxford Univ. Press, London 1937. Translated by M. Dillon, M. Powler and V. Raghavan in Transactions of the American Philosophical Society, New Series 50. 9. Philadelphia.
Nath P. G.	See BhŚ.
Nāṭyaśāstra	The Nāṭyaśāstra ascribed to Bharata-Muni. Ed. and Transl. by M. Ghosh. Bibl. Ind. 272 (Vol. I-II). Chapters XV and XVI ed. by P. Regnaud, Paris 1880.
Navaratnaya (C)	Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.
Navasāha(sāṅka-carita)	of Padmagupta alias Parimala, Part I. Ed. by Pt. V. Ś. Islāmpurkar. BSS 53.
NBh	Narābharaṇam in Malaya 1. pp. 47—83.

NCC	New Catalogus Catalogorum by V. Raghavan, and others. Madras... (incomplete).
Nerurkar V. R.	See Ṛtu.
Nisam	Nītisaṃgrahaḥ. Venkateśvara Press. Bombay, Saṃvat 1994.
Nit. Ghaṭa	Nītisāram of Ghaṭakarpara in KSH pp. 504—6.
NKy (B)	Nīti <u>K</u> yan. Translation of a Burmese Version of the Nīti <u>K</u> yan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252.
NMS	Nāradya-manu-saṃhitā, Ed. by K. Sāmbaśiva Śāstri. TSS 97.
NM (T)	Nītisāstra of Mayūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals, X. 1961.
NPR	The Nārada-pañca-ratna. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865.
NPr	Nītiprakāśikā. Ed. by G. Oppert. Madras-London 1882.
NS	The Neeti Sunkhulun or Collection of the Sanskrit Ślokas ... with a transl. in English by Mahārāja Kalee Krishen Bahadur. Serampore Press 1831.
NS(os)	Nītisāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbaljaraka. Bibliotheca Javanica 4, Bandoeng 1933.
NSP	Nirṇaya Sāgara Press, Bombay.
NT	Nītisāstra in Telugu, as quoted in IS.
NV	Nītivākyāmrta by Somadeva Sūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivākyāmrta di Somadeva Sūri. Università di Torino. Torino 1962.
OH	Our Heritage, Calcutta.

Old Syriac	Pañcatantra in Old Syriac. Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vol. I-II). Berlin 1911.
OLPSS	Oriental Library Publications, Sanskrit Series. Mysore.
P	Pañcatantra.
PAB	Thirteen Trivandrum Plays attributed to Bhāsa translated into English by A. C. Woolner and L. Sarup. Panjab Univ. Or. Publications, No. 13. Oxford Univ. Press, London 1930.
Pad	The Padyaracanā of Lakṣmaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha and W. L. Ś. Paṇśīkar. KM 89.
Padyasaṁgraha	in KSH 529-532.
PAn	The Purāṇic Anthology. (Purāṇa-kāvya-stōtra-sudhā). Ed. by A. P. Karmarkar. Thalakwadi, Belgaum 1958.
Pandit R.S.	See Rtu.
Pargiter F. E.	See Mārka-p.
Pathak S.	See NM(T).
PC	Prabhāvākacarita of Prabhācandrācārya. Ed. by J. Vijaya Muni in SJS 13.
PD	The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift für Indologie und Iranistik 6, 255.
PdP	Padmapurāṇa. Ed. by V. N. Maṇḍalika. 4 Vols. ĀnSS extra-1.
PdT	Padyāmṛta-taraṅgiṇī by Haribhāskara. Ed. by J. B. Chaudhuri. Saṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941.
PG.	The Padyavali by Rūpa Gosvāmin. Ed. by S.K. De. Dacca University Oriental Publications Series, No. 3. Dacca 1934.
Pickford J.	See Mahāvīr.
PJain	J. Hertel. Über die Jaina Recensionen des P. Bericht über die Verhandlungen des kön. sächs. Gesell. der Wiss. zu Leipzig. Phil-Hist. Klasse, 1902 ; pp. 23-134.

- PJKS Paṇḍitarāja-kāvya-saṅgraha. Sanskrit Academy Series 2. Osmania University, Hyderabad.
- PKS J. Hertel. über einige HSs von Kathāsaṅgraha-strophen. ZDMG 64.58.
- PM J. Herhel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67.639.
- PMB J. Gray. Ancient Proverbs and Maxims from Burmese Sources; or the Niti Literature of Burma. London, Trübner and Co. 1886.
- PN Pañcatantra, Nepālī text, as quoted in PSL XXXIX and 100-26, PT I, pp. 117-35 and PRE 2.192-258.
- PO Poona Orientalist, Poona.
- POS The Poona Oriental Series.
- Powys Mathers See Kuṭṭ. and Sam.
- PP The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcakhyānaka...The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-2. Translated by A. W. Ryder in the Panchatantra. The University of Chicago Press. Chicago 1925.
- Pr Pt. Durgā Prasāda. Böhrling's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16.361.
- Prā Pratimā of Bhāsa, Ed. and transl. by M. R. Kale.
- Prab Prabodhacandrodaya of Kṛṣṇamiśra.
- Prab (B) Prab. Sanscrita et latine edidit H. Brockhaus. Lipsiae 1835.
- Prab (NSP) Prab. Ed. by V. L. Ś. Paṇḍikar. 6th ed. NSP. 1935.
- Prab (TSS) Prab. Ed. by K. Sambaśiva Śāstri. TSS 72, 1936.
- Prab (v) Prab. Ed. by Pt. Śrī Rāmacandra Miśra. Vidyābhavana Saṁskṛta-granthamālā 14, ChSS, 1955.
Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz, Königsberg 1842.

Prabhā	See PC.
Pras	Prasaṅgābharanam of Śrīmatkavikulatilaka, Gopal Nārāyan and Co. Bombay. (No date).
Prasanna	Prasannasāhityaratnākara of Nandana, as quoted in SkV.
Prati	Pratijñāyugandharāyaṇam attributed to Bhāsa. Ed. and transl. by C.R. Devadhar. POS. 61. Also transl. in PAB.
PrC	Prabandha-cintāmaṇi of Merutuṅgacārya. Ed. by Jinavijaya Muni SJS 1. Translated by C.H. Tawney. Bibl. Ind. 141.
PRE	The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3, 1924.
PrK	Prabandhakośa of Rājasekhara Śūri. SJS 6.
Priy	Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson and Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. Also : Ed. and transl. by N. G. Suru. Poona 1928. See also ŚHP.
Pranā	Pratimānāṭaka of Bhāsa. Ed. and transl. Saṁskṛta Sahitya Sadana, Bangalore 1950.
PrŚ, PrŚ(C)	Pratyayaśataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon 1941. Translated by A. V. Perera, Candy 1942. See also : L. Sternbach, Adyar Library Bulletin 33. 88-116.
PS	Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesarten der besten HSs der Recension α; herausg. von J. Hertel. Abh. d. phil. hist. Klasse d. Kön. sächs. Ges. d. Wiss. XXIV. 5: Leipzig 1906.
PSb	Das südliche Pañcatantra. Sanskrittext der Recension α mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. O. Harrassowitz, 1930.
PSDh	Parāśaradharmasamhitā or Parāśara-smṛti. Ed. by Pt. V. Ś. Islamapurkar. BSS 47, 48, 59, 64, 67, 74.
PSh	M. Haberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476. (1884).
PSS	Punjab Sanskrit Series.
MS-5	

PT PTem }	The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmirian entitled Tantrākhyāyikā...Ed. by J. Hertel. HOS 14., 1915 (PT); Tantrākhyāyikā...die atteste Fassung des Pañcatantra aus dem Sanskrit übersetzt...von J. Hertel I-II. Leipzig and Berlin 1909. Also: Über das Tantrākhyāyikā, die Kaśmīrische Rezension des P. Mit dem Texte der HS. Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der Kön. Sächs. Ges. der Wiss. V. Leipzig 1904. (PTem).
Pts	P. (<i>textus simplicior</i>). Ed. by E. Kielhorn (I) and G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-6. Translated by L. Fritze. Leipzig, Otto Schulze 1884.
PtsK	Pantchatantrum...Ed. I.O. Godofr. Ludov. Koseg arben. Bonnae ad Rhenum 1848. Translated in Panchatantra: fünf Bücher indischer Fabeln...aus dem Sanskrit übersetzt...von Th. Benfey. 2 Vols. Leipzig 1859; in French by E. Lancereaux, Paris 1871 (and 1965).
PTu PT ₂	Tantropākhyānam. Ed. by K. Sambaśiva Śāstri. TSS 132. J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59.1—30.
PuPra	Purātana-prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.
Purāṇa	Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.
Purāṇārtha(saṁgraha)	Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2; pp. 370—389.
PV	The Padyavēṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-granthamālā 1. Calcutta 1944.
PW	Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.
PWW	Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. In Bhāratī Vidya VII. 11—2 and VIII. 1—2.
PX	J. Hertel. Über einen Südlichen <i>textus amplior</i> des Pañcatantra. ZDMG 60. 769—81 and 61. 18—72.

- PY Yaśodhara's Pañcākhyāna. MSs 424 of 1879-80 and 289 of 1882-3, Deccan College, Poona, as quoted in J. Hertel's *Das Pañcatantra, Seine Geschichte und Seine Verbreitung*. Leipzig-Berlin; 1914.
- Quackenbos G. P. See May and Mayūrāṣṭaka.
- R Rāmāyaṇa.
- R (B) R. Bombay edition. Reprinted in MS form. Bombay. No date.
- R (Bar) The Valmiki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960 (incomplete).
- R (G) R. poema indico di Valmici ... della Scuola Gauḍana. per G. Gorresio. (text and italian translation). 1843-1850.
- R (L) R. North-Western Recension. D.A.V. College Sanskrit Series. Lahore.
- R (R) R. Published by N. Ramaratnam. 2nd ed. M. L. J. Press. Mylapore, Madras 1958.
Translation by M. L. Sen. Oriental Publishing Co. Calcutta. Also : by M. N. Dutt, Calcutta 1892. and Hari Prasad Shastri, London 1959. Also : Gems from Rāmāyaṇa by T. Śrinivasa Raghavacharya. Bhavan's Book University 119.
- RA Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar. Bhāratiya Vidyā Series 8.
- Radhakrishnan S. The Principal Upaniṣads. Ed. and transl. Ed. by Harper and Brothers Publishers, 1953.
- Ragh Raghuvamśa of Kālidāsa.
- Ragh (C) Ragh. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.
- Ragh (K) Ragh. ed. and transl. by R. D. Karmarkar. Poona 1925-1954.
- Ragh (S) Ragh. Sanscrit et. latine ed. A. F. Stenzler. London. Oriental Translation Fund, 1832.
Translated by P. de Lacy Johnstone. London 1902. Also: by G. R. Nandargikar, Delhi 1971. Also : by L. Renou in *Les Joyaux de l'Orient* 6, Paris 1928.

- Raghavacharya T. S. See R.
- Raghunathji See CV.
- Raghu Vira See SS (OJ).
- Rangachar(iar) S. See Kum., BhPañ.
- RAS Royal Asiatic Society.
- Ras Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. Also : in KM IV. 96-149.
- Rasagaṅgā(dhara) by Jagannāth Pt. Sixth ed. KM 12.
- Ratirahasya of Kokkoka. Śrī Kāñcināthakṛtayaḥ dīpikākhyayā ṭīkāyā sanātham. Śrī Devīdattaśarmaṇā ṭippaṇīkāyā viśadīkṛtya śodhitam. (No place ; no. date). Translated by A. Comfort in the Koka Śāstra. London 1964.
- Ratnāpaṇa The Pratāparudrayaśobhuṣaṇa of Vidyānātha [with the commentary Ratnāpaṇa of Kumārasvāmin and ... an appendix containing the Kāvyaḷankāra of Bhāmaha. Ed. by K. P. Trivedī. BSS. 65.
- Rat(nāvali of Śrī Harṣa). See also SHP.
- Rat (D) Rat. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. 2nd ed. 1954.
- Rat (ES) Rat. texte traduit par M. Lehot. Collection Émil Senart. Paris 1933.
- Rat (G) Rat. Ed. and transl. by B. Bh. Goswami. Calcutta (no date).
- Rat (NSP) The Ratnāvali Nāṭikā, 4th ed. NSP, 1938.
- Rav (T) Ravigupta's Āryakośa in the Tanjur (Tibetan).
- Ray K. and } See KāD, Kir, Uttara, Bhaṭṭikāvya.
- Ray S. and K }
- Rdh (M) Rājadhīraj. Preliminary Notes on Mōṇ Proverbs. Appendix F. to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini JSS 1. 133.
- Regnaud I, II, VI P. Regnaud, Stances sanskrites inédites, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2 ; pp. 1-22 (I) ; II. 2 ; pp. 193-212 (II) ; Vol. VI ; pp. 1-85 (VI).
- Regnaud P. See RJ, Nāṭyaśāstra.
- Renou L See Ragh.

RIGI	Rivista Indo-greco-italica di Filologia-lingua-antichità.
RJ	The Rasika-jivana of Gadadhara Bhaṭṭa. Ed. by J. B. Chaudhuri. Samskr̥ta-kōṣa-kāvya-saṁgraha Series 4. Calcutta 1944. Also : Rasikajivana of Gadadhara. Stances Sanskrites inédites par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon, Paris 1884.
RK	The Kāvya-lamkāra of Rudraṭa; Ed. by Mm. Pt. Durgā-prasāda and W. L. Ś. Paṇśikar. KM 2.
RN(P)	The Rājaniti (Pali) in PMB.
RO	Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk, Warszawa.
Roy P.C.	See MBh.
RP	See Ks(RP).
RR (or RRK)	The Rājaniti-ratnākara by Candēśvara. Ed. by K. Jayaswal. Bihar and Orissa Research Society. Patna-Calcutta 1936.
RS or RŚ	Rudraṭa's Śṅgaratilaka ed. with Ruyyaka's Sahrdayalīlā (RS.) by R. Pischel, Kiel 1886.
RT	Rājatarāṅginī of Kalhaṇa.
RT (BSS)	RT. Ed. by Durgāprasāda. BSS 45, 51 and 54.
RT(S)	RT. Ed. by M.A. Stein, Vol. I. Text. Bombay, Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900.
RT(T)	RT. Ed. and transl. in French by M. A. Troyer, Paris 1852.
RT (VVRI)	RT. Ed. by Vishva Bandhu. Vishveshvaranand Research Institute Publication 273, 357.
Rtu	Rtusamhāra of Kālidāsa.
Rtu(ES)	Rtu. Ed. and Transl. by Assier de Pompignan. Collection Émile Senart. Paris 1938.
Rtu(NSP)	Rtu. Ed. by Nārāyaṇa Rama Ācārya "Kāvya-tirtha" 8th ed. NSP. 1952. Translated by R. S. Pandit in Ritusamhāra or the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. Also : by M. R. Kale, Delhi 1967, H. H. Wilson, Varāṇasī 1965, V.R. Nerurkar, Bombay 1916.

ABBREVIATIONS

Ru	W. Ruben, Das Pañcatantra und seine Morallehre, Berlin 1959.
Rudratākāvyālamkāra	See RK.
Ryder A.W.	See PP., Mrcch.
Śa } Sa }	Śaṅkha-smṛti, as quoted in the <i>nibandha-s</i> , Subhāṣitārṇava, ascribed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ (as SA) and SkV (as Sa).
Sabh	Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab).
Śa-grh	Śaṅkhayana-gr̥hyasūtra. Ed. by S. R. Sehgal. Delhi 1960. Translated by H. Oldenberg in SBE 29.
Sabhā(rañjanaśataka)	of Nilakanṭha Dikṣita. In KM IV 189-198.
Sāh or SāhD.	Sāhitya-darpana of Viśvanātha Kavirāja.
Sāh(BI)	Sāh. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. Also : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāh. by Pramadādāsa Mitra. Bibl. Ind. 9.
Sāh (C)	Sāh. Ed. by Yuktaharidāsa... Calcutta 1875 (Śaka).
Śak	Abhijñāna-śakuntala of Kalidāsa.
Śak(Beng)	Kalidāsa's Śakuntala. Ed... of the Bengali Recension by R. Pischel. 2nd ed. HOS 16. Translated by M. B. Emeneau. University of California Press, 1962.
Śak(D)	Śak. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951. Translated by Sir Monier Monier-Williams in Śakoontala or the Lost Ring. London. George Routledge and Sons.
Sam	Samayamātṛka of Kṣemendra.
Sam (KM)	Sam. Ed. by Durgāprasād and K. P. Parab. KM 10.
Sam (RP)	Sam. in Kṣ(RP) 349—416. Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag. Leipzig. Also : by E. Powys Mathers in Eastern Loye, Vol 2. John Rodker, London 1927. Also : by L. De Langle in Les Maitres de l'amour. Paris 1920.
Sama	Samayocitapadyaratnamālīka. Compiled by P. T. Matri- prasāda Pāṇḍeya. 1. HSS 165. Also : Sama. 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa. Bombay 1957.

ABBREVIATIONS

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Sant	Sāntisataka.
Sant (KSH)	Sant. In KSH pp. 410—429.
Sant. (Sch)	Das Sant. mit Einleitung, Kritischem Apparat, Übersetzung und Anmerkungen Von K. Schönfeld. Leipzig 1910.
Sāntiv(ilāsa)	of Nilakantha Dikṣita. In KM VI. 12—20.
Sanyal J. M.	See BhPp.
Sar	Sarasvatī-kanthabharana of Dhāreśvara Bhojadeva, Ed. by Pt. K. Sarma and W. L. Ś. Paṇṣīkar. KM 94.
Sarup L.	See Cār and PAB.
SarV	The Sarasvatīvilāsa. Ed. by Dr. R. Shama Sastry. OLPSS 71.
Saśa	Sadācāra-śāstra, Viśveśvaranand Institute Publications, No. 246.
Śastri	See Shastri.
ŚB	Śṅgāraprakāśa of Bhoja, as quoted in SkV.
ŚbB	The Budhabhūṣana of King Śambhu. Ed. by H. D. Velankar. Gov. O. S. ; C, 2. BORI, Poona 1926.
SBE	Sacred Books of the East.
SBH	Sacred Books of the Hindus.
ŚBh	Śṅgāraprakāśa of Bhoja, as quoted in SkV.
ŚBS	Sri Balamanoramā Series.
SC	Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure. CHLT 11.
Scharpé	A. Scharpé. Kālidāsa Lexicon. Vol. I. 1 (Śak.); Vol. I. 2 (Mal., and Vik.); Vol. I. 3 (Kum., Megh., Rtu and Incerta ; Vol. I. 4 (Ragh.). Rijksumiversiteit te Gent. Werken intgegeven door de Faculteit van de Letteren en Wijsbegeerte. 117, 120, 22, and 134. Aflevering. Brugge 1954—1964.
Schmidt R	See AS, Dar, Kal, Śto.
Schöhl H	See MK (S).
Schönfeld K	See Sant (Sch).
SCM	Smṛticintāmaṇi (MS) in the Library of IO, as quoted in Dh,

SCSL	Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London, 1951.
SG	Sabhyalaṅkaraṇa of Govindajit. Calcutta 1947.
SGo	Subhāṣitāvalī of Gopinātha. MS BORI 92 of 1886-92 as quoted in BhŚ and SkV (as SG).
SGPS	Saṃskṛta-gadya-padya-saṃgraha. HSS 243.
SH	Subhāṣitahārāvalī of Harikavi. MS BORI 92 of 1883-84. See also Journal of the Ganganatha Jha Sanskrit Vidyapeetha 28.
Shama Sastry.	See K(S).
Sharma H. D.	See BhV.
Shastri A.	See GSL.
Shāstri C. S. or C.S.R.	See Āś and Nāg.
Shastri H. P.	See R.
ShD (T)	She-rab Dong-bu or Prajnya Danda by Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell, Calcutta 1919. (Tibetan).
Śis	Śisupālavadha of Māgha.
Śis (GN)	Śis. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.
Śis (NSP)	Śis, Ed. by Min. Pt. Durgāprasād and Pt. Śivadatta. 11th ed. NSP. Bombay 1940. Translated into French by H. Fauche in <i>Une tédrade ou drame, hymne, roman et poème</i> , Vol. III. Paris 1865. Also : partly translated into German by C. Capeller in <i>Bālamāgha. Māgha's Śis. im Auszuge</i> . Stuttgart 1915.
Śivot(karṣamañjari)	In the Minor Poems of Nilakaṇṭha Dikṣita ¹ , Śrīraṅgam 1911.
SHP	Śrī Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarsikā), Ed. and transl. by P. K. Bae. Asia Publishing House, Bombay 1964.
SJS	Siṅghī Jain Series. Bombay.
SK	Subhāṣitaratnakōśa of Bhaṭṭaśrīkṛṣṇa (MS BORI 93 of 1833-84), as quoted in BhŚ.
SKDr	Śabdakalpadruma. CHSS 93.

1. By Appayya Dikṣita.

ABBREVIATIONS

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SKG	Subhāṣitakhaṇḍa of Gaṇeśabhaṭṭa. Rājāpur, as quoted in BhŚ.
Skm	Sad-ukti-karṇāmṛta of Śrīdharadāsa.
Skm (B)	Skm. Ed. by S. Ch. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965.
Skm (BI)	Skm. Ed. by Rāmāvatāra Śarmā. Bibl. Ind. 217 (upto 2. 51. 1).
Skm (POS)	Skm. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933.
SkP	Skanda-purāṇa. Veṅkaṭeśvara Press. Bombay 1808-9.
SkṛP	Sanskrit Poetesses, J. T. Chaudhuri. Calcutta 1941 (Part B).
SkV	Subhāṣita-ratna-koṣa by Vidyākara. Ed. by D. D. Kosambi and V. V. Gokhale. HOS 42, 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44, 1965.
SL	Subhāṣitaślokaḥ. MS, BORI 324 of 1881-2, as quoted in BhŚ.
SLP	Śṛṅgārālāpa. MS, BORI 92 of 1883-84, as quoted in BhŚ. See SMŚṛ.
SLPr	Saṁskṛta-lokukti-prayoga. Śaktiprakaraṇa. N. d. ; n. p.
ŚIS	Bṛhat-kathā-sloka-saṁgraha of Budhasvāmin. Ed. and transl. into French by F. Lacôté. Paris 1908-1929.
Ślt (OJ)	Ślokāntara, an Old Javanese didactic Text. Ed. by Sharada Rani. International Academy of Indian Culture, Delhi 1957. (Old Javanese).
SM	See Mṛcch.
SMA	Subhāṣita-mañjarī. A poetical Anthology by S. Veṅkaṭarama Śāstri. Kumbakonam 1921.
SMH	Sūktimuktāvalī. Śrī Hariharasubhāṣita. Ed. by R. Jha. Patna 1949. Also : Hariharasubhāṣitam of Śrī Harihara in KM 86.
MS-6	

SMJ	Jain Anthology. MS, BORI 1396 of 1884-87 as quoted in BhŚ (as SM).
SMR	See SRM.
Smṛtimuktā(phalam).	Ed. by J. R. Gharpure. CHLT 25. (1-5)(6 volumes).
SMŚr	MS. Subhāṣita-muktāvalī ; Śṛṅgārālāpa. MS, BORI 92 of 1883-84.
SN	Jain Anthology. MS, BORI 1423 of 1887-31, as quoted in BhŚ (as SN).
SN (P)	The Suttavaḍḍhananīti (Pāli) in PMB.
SNi	Subhāṣitanīti of Śrīman Vedānta Deśika. Ed. by M. T. Narasimha Aiyangār. Śrīraṅgam 1908. Also : in KM VIII 151.
ŚP	The Paddhati of Śārṅgadharā, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37, 1888.
SPLBNK	L. Sternbach. The Pāli Lokanīti and the Burmese Nīti-Kyan. In BSOS 26. 329-45.
SR	Subhāṣita-ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya "Kāvya-tīrtha". 8th ed. NSP. 1952.
SRB	See SSB.
SRHt	Sūktiratnahāra of Sūrya. Ed. by K. Sambaśiva Śāstri. TSS 141, 1938.
Srīkaṇṭha(caritam)	of Maṅkhaka. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. 2nd ed. KM 3, 1900.
SRK	Subhāṣitaratnākara. Ed. by K. Ś. Bhāṭavadekar. Bombay, 1872.
SRM	Subhāṣitaratnamālā by K. G. Chiplonkar, 4th ed. Poona 1923 and 1912.
ŚṛṅC	Śṛṅgāra-sārīṇī of Mm. Citradhara of Mithilā. Darbhanga 1965.

Śrng	Śrngāratilaka attributed to Kalidāsa.
Śrng (G)	Kalidasae Meghadūta et Śrng. ex reconsione. J. Gilde- meisteri. Bonnae 1841, Transl. into French by H. Fauche in Oeuvres complètes de Kalidāsa, traduites...Paris 1859-60 (vol. I).
Śrng (K)	Śrng. in Śrīkrṣṇa-granthamālā 5. ChSS, 1952.
Śrng.(V)	Śrng. Veṅkaṭeśvara Press, Bombay. Śaka 1847.
Śrngāratilaka	of Rudraṭa. Ed. by P. Pischel. Kiel 1886.
SRN(T)	Sa-skyā legs-bcas. Subhāṣita-ratna-nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. New Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). Also : ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.
SRRU	Samskṛta-sūktiratnākara. Ed. by Rāmaji Upādhyāya. 1959.
SRS	Subhāṣita-ratna-samuccayaḥ by K. R. Joglekar and V. G. Sant. 5th ed. Ahmedabad 1922.
ŚŚ	See Śukr.
SSap	Subhāṣita-saptaśati. Ed. by M. Śāstri. Delhi 1960.
SSB	Subhāṣita-sudhā-ratna-bhāṇḍagāra. compiled and annota- ted by Pt. Ś. Kaviratna, Śrī Veṅkaṭeśvara Steam Press. Bombay. Samvat 1985.
SSD	Subhāṣitasuradruma of Keḷadi Basavappa Nāyaka. MS, BORI 228 of the later additions as quoted in BhŚ (as SSD).
SSg	Subhāṣita-saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885.
SSH	Suktiśatakam I-II. Ed. by H. Jhā. HSS 263.
SSJ	Subhāṣitasāgara, MS, BORI 424 of 1899-1915 as quoted in BhŚ (as SS).
SSK or SSKR	Sukti-saṁgraha of Kavi Rākṣasa. Ed. by Śrī S. Śāstri. HSS 134, 1941.

- SSkr Samskr̥ta-pāthopakāraka, Calcutta. Śaka 1761.
- SSM Śloka-saṅgraha of Manirāma Dikṣita ; MS, BORI 361 of 1884-36 and 527 of 1887-91 as quoted in SkV (as Ssm).
- SSMa Śrīmatuh Sukti-sudhā. Pondichéry. Śrī Aravindaśrama 1953.
- SS(OJ) Śarasamuccaya. Ed. and transl. by Dr. Raghu Vira, Śatapitaka Series 24. New Delhi. (Old Javanese).
- SSpr Sukti-sudhā. Ed. by R. Ś. Paliwala. Svādhyāya-maṇḍala. Paraḍi 1963.
- SSR See SSB.
- SSS Sukti-sundarā by Sundaradeva. Ed. by J. B. Chaudhuri. Samskr̥ta-koṣa-kavya-saṅgraha No. 4. Calcutta 1943.
- SSSap See SSap.
- SSSJG Suktisaṅgraha. Ed. by Bhaurondana Jethan, Satisa Jaina Granthamālā.
- SSSN Śayana's Subhāṣita-sudhānidhi. Ed. by K. Krishna moorthy. Dharwar 1968.
- SSTC or SSTCS L. Sternbach. Subhāṣita-saṅgrahā-s as Treasuries of Cāṇakya's Sayings, Viśveśvaranand Indological Series 36.
- SSV Śarasuktavallī by Śrī Municandraganī. MS, BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and SkV (as SSV).
- ST Subhātarāṅga of Jagannātha Miśra. MS, BORI 416 of 1884-87, as quoted in BhŚ (as ST) and SkV (as St).
- Stasiak S. Le Cātaka par S. Stasiak. RO. 2 of 1919-24 ; pp. 33-117.
- STC L. Sternbach. The Subhāṣita-saṅgraha-s, as Treasuries of Cāṇakya's Sayings, Viśveśvarānand Indological Series 36.
- Stein M.A. See RT(S).
- Sternbach L. See JSAIL, SuM, GVS, Cr. Cr.

- ŠtM Die Marāṭhi Übersetzung der Śukasaptati. Marāṭhi und Deutsch von R. Schmidt. AKM 10.4, 1897.
- Što Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212, 1898-90. Translated by R. Schmidt in Die Śukasaptati (*Textus ornatior*). Stuttgart 1899.
- Šts Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt. AKM 10.1, 1893. Also : published by Motilal Banārsīdās, Delhi 1959. Translated by R. Schmidt. in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.
- ŠtsA Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54.515-547 and 55.1-44.
- ŠtsAn Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.
- ŠtsM See ŠtM.
- SU Subhāṣita (MS) BORI 527 of 1887-91, as quoted in BhŚ.
- SuB Śrisuktāvalī. Codice indiano ed. dal Dre E. Bartoli, Napoli 1911. (Selected stanzas were translated by E. Bartoli).
- Subh Subhāṣitārnava (MS), as quoted in IS.
- Šukr Śukranīti. Śukranītisārah, Śrīmat Śukrācāryyaviracitaḥ. Ed. by Jivananda Vidyāsāgara. 2nd. ed. Calcutta 1890. Also : ed. by Kh. Śrīkṛṣṇadāsa. Venkateśvara Steam Press, Bombay. Śaka 1877. Translated by H. K. Sarkar, SBH 13, Allahabad 1914.
- SuM Subhāṣitamuktāvalī. Ed. by R.N. Dandekar. University of Poona, 1962. See also L. Sternbach : On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Sections No. 19 : pp. 37-65.
- Sumu or Sāmu Suktimuktāvalī of Somaprabha. In KM VII. 35 sqq.

SuMuñ	Sukti-mañjarī compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Skt. Granthamālā 142.
Sūryakānta	Dr. See KṣS.
SuSS	Subhāṣitasārasamuccaya ; MS of the Asiatic Society of Bengal No. 105666-130-7 as quoted in PY, SSS etc. (as SSS).
Suvṛ	Suvṛttatilaka of Kṣemendra. KM II. pp. 29-54. Also : in Kṣ (RP) 85-116. Translated by Dr. Sūryakānta in KṣS.
Sv	Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd ed. Booksellers Publishing Co. Bombay. Also : Ed. and transl. by C. R. Devadhar. POS. 27.
SWA	Sitzungsberichte der Wiener Akademie der Wissenschaften.
Tadpatrikar S. N.	See Caur (POS).
Taluqdar of Oudh.	See Matsya-p.
Tantr(akhyāna).	A Collection of Indian Tales...described and in part edited and translated by C. Bandall. JRAS 20.4 ; pp. 465-501.
Tantri	See TK (OJ) and A. Venkatasubbiah. A Javanese version of the Pañcatantra, ABORI.
Tarala	The Ekāvali of Vidyādhara with the commentary, Tarala, of Mallinatha by K. P. Trivedi. BSS 63. Bombay 1903.
Tawney C. H.	See Māl, KSS.
Taylor J.	See Prab.
Teza E.	See CL.
TK(OJ)	Tantri-Kāmandaka. Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931. (Old Javanese).
TP	Carr, M. W. A Collection of Telugu Proverbs translated, illustrated and explained, together with some Sanskrit Proverbs, Madras 1868, as quoted in 15.

TSMH	Tanjore Sarasvatī Mahal Series. Tanjore.
TSS	Trivandrum Sanskrit Series.
Uhle H.	See Vet.
Uj	Ujjvalanilamaṇi of Rūpagosvāmin, KM 95.
Ujjvala	Ujjvaladatta's commentary on the Uṇādisūtras. Ed. by Fh. Aufrecht, Bonn. 1859.
UPICI	Université de Paris. Institut de civilisation indienne.
Ūr	Ūrubhaṅgam of Bhāsa. Ed. and transl. by C.R. Devadhar. POS 72.
Uttara	Uttararāmacarita of Bhavabhūti. Ed. by P.V. Kane and transl. by C.N. Joshi. Motilal Banarsidass, 4th ed. 1962. Also : in Collection Émile Sénart. traduit par N. Stchoupak, Paris 1935. Also : with translation of Saradaranjan Ray. 6th edition. Calcutta.
VĀh	See Vira 3.
Vai	Vairāgyaśataka of Gosvāmin Janārdanabhaṭṭa. In KM XIII. 131.
Vaidi	Vairāgyaśataka of Appayya Dikṣita. In KM I 91-101.
var.	varia(e) lectio(nes).
Vas	The Vāsiṣṭhadharmaśāstram. Ed. by A.A. Führer. BSS 23. Poona 1930. Translated by G. Bühler in SBE 14.
Vas(TSS)	Vāsiṣṭhasmṛti in Smṛtinām Samuccayaḥ. ĀnSS 48 ; pp. 187-231.
Vāsav	Vāsavadatta by Subandhu. Ed. and transl. by L.H. Gray. Columbia University Indo-Iranian Series 8. New York 1913.
VBh	Vivādadabhaṅgārṇava by J. Tarkapañcānana. OLPSS.

VC

Vikrama's Adventures, or the thirty-two Tales of the Throne. Ed. in four...recensions: Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr); also sections from Vararuci's (VCvar.) recension...and transl ...by F. Edgerton...2 vols. HOS 26-7. Cambridge, Mass. 1926.

Venī

Venisambhāra by Bhaṭṭa Nārāyaṇa. Ed. and transl. by K. N. David, Poona 1922. Also: ed. by K. P. Parab. 9th ed. NSP. 1940. Also: ed. by S. Viśwanathan and transl. by C. S. R. Śāstri, Śrī Bālaṃanoramā Series No. 37. Madras 1961.

Vet

Die Vetālapañcaviṃśatikā in den Recensionen des Śivadāsa und eines Ungenannten...herausg. von H. Uhle. AKM 8'1, Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. Also: Die Vetālapañcaviṃśatikā des Śivadāsa nach einer H.S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wiss. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. (Hu¹ and Hu²).

Vi

Viṣṇu-Smṛti.

Vi(BI)

The Institutes of Viṣṇu...Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. Also: in ChSS. 95; Varanasi 1962. Translated by J. Jolly in SBE 7.

Vi(K) or Vi(J)

Viṣṇu-smṛti with the commentary Keśavavaijayanṭī... Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.

Vid

Vidura-nīti from Śrī Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3. Palghat.

Viddhaś

Viddhaśālabhaṅjikā of Rājaśekhara. Ed. by Bh. R. Arte. Arya Bhaṣaṇa Press. Poona 1886. Also: in Vidyabhavana Saṃskṛta-granthamālā 125, ChSS, 1965. Translated by L. H. Gray in JAOS 27, 1-71.

Vidy(ākarasahasraka)

by Vidyākara Miśra. Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series, Vol. II, Allahabad 1942.

ABBREVIATIONS

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- Vidyānava S.C.** : See Y.
- VIJ** : Viśveśvaranand Indological Journal, Hoshiarpur.
- Vik** : Vikramorvaśyam by Kālidāsa.
- Vik(BSS)** : Vik. Ed. by Sh. Paṇḍurang Paṇḍit, revised and improved by Bh. R. Ārta. 3rd. ed. BSS 16. Bombay 1901.
- Vik(SA)** : Vik. ed. by H. D. Velankar. Sāhitya Akademi, New Delhi 1961. Translated by E. B. Cowell. Hertford-London 1851.
- Vikram** : Vikramāṅkadevacaritam, mahākāvyaṃ of Bilhana. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University 1958-64. Translated by S. Ch. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited. Calcutta 1965.
- Vir** : See Y. (and Vira)
- Vira** : Viramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhāṣa- and Saṃskāra-; 3. Āhnika-; 4. Puja-; 5. Lakṣaṇa-; 6. Rājanīti-; 7. Tīrtha-; 8. Vyavahāra-; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarma. ChSS 30.
- VirA** : See Vira 3.
- Virat** : The Virataranginī of Mm. Citradhara of Mithilā, Darbhanga 1965.
- VirR** : See Vira 6.
- VirVyav** : See Vira 8.
- VI Series** : Viśveśvaranand Indological Series, Hoshiarpur.
- Viṣṇu-p** : Viṣṇu-purāṇa. Ed. by F. Hall. London, Trübner & Co. 1864-77. Translated by H. H. Wilson. London, John Murray 1840. Also : in Purāṇaprakāśaka maṇḍalīrṇam.

VJK	The Vakrokti-Jivita by Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961.
VMR	See Mudr.
VN	Nitiratna of Vararuci in KSH 502-3. Also : in KSG 1.305.
VP	Padyatarāṅgiṇī of Vrajanātha, as quoted by N. R. Gore in PO, 11.46-56.
VPar	See Vira 1.
VR	Vivādaratnākara by Caṇḍeśvara Ṭhakkura. Ed. by Mm. K. Smṛtīrtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstri and D. Chattopādhyāya. Calcutta 1909.
VRR	See Vira 6.
Vṛtta	Vṛttaratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series. No. 27. Adyar 1952.
VRV	See Vira 6.
VS	The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach, <i>De l'origine des vers cités dans le Niti-paddhati du VS</i> . In <i>Mélanges L. Renou</i> ; pp. 683-714.
VSaṁ	See Vira 2.
VŚ(T)	Vararuci's Śatagāta in the Tanjur (Tibetan).
VVy	Vivādayavahāraḥ (MS), as quoted in Dh.
Vyakti	The Vyaktiviveka of Rājānaka Mahimabhaṭṭa...Ed. by T. Gaṇapati Śāstri. TSS 5. Trivandrum 5.
Vyās	Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach, Kāśī Sanskrit Series 193. ChSS 1969.
Vyās (C)	Vyāsakāvya. In <i>Sanskrittestē ans Geyton. heransg. von H. Bechert. München. 1962.</i>
Vyās (S)	Siamese Vyās(Vyākāraśata ; B. E. 2464=A.D. 1920). Adyar Library Bulletin 35, 258-69.

VyC	Vyavahāracintāmaṇi by Vācaspati Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragen, 1. Gent 1956.
VyK	Vyavahārakalpataruh (MS), as quoted in Dh.
VyMa	Vyavahāramātrkā of Jimūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3.
VyN	Vyavahāra-nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar and A. N. Kṛṣṇa Aiyangar. The Adyar Library Series No. 29.
VyP	Vyavahāraprakāśaḥ (MS), as quoted in Dh.
VyS	Vyavahārārtha Samuccaya (MS), as quoted in Dh.
VySau	Vyavahārasaukhyam (MS), as quoted in Dh.
VyVi	Vyaktiviveka of Rājānaka Śrī Mahimabhaṭṭa, Kāśī Skt. Ser. 121, Varanasi 1964.
Walimbe R. S.	See Mudr.
Wilson H. H.	See Viṣṇu-p., Rtu, Kum.
Winternitz M.	Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn, University of Calcutta 1933—59 and Vol. III, by S. Jha. M. Banarsi Dass. Delhi 1963.
Woolner W. C.	See PAB. and Cār.
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes.
Y	Yājñavalkya-Smṛti.
Y (ĀnSS)	Y. Aparārkāparābhidhānāparādityaviracitaṭikāsameta- (Apar). Ed. by paṇḍits of the Ānandāśrama (2 vols.). ĀnSS 46.
Y (ChSS)	Y. with Vīramitrodaya (Vīr), the commentary of Miśra and Mitākṣarā (Mit), the commentary of Vijñāneśvara (Vijñ). Ed. by Pt. N. Ś. Khiste and Pt. J. Ś. Hosiṅga. ChSS 62. Benares 1930.

- Y(NSP)** Y. of Yājñavalkya with the commentary Mit. of Viññ. Ed. by W. L. Ś. Paṇṣīkar. 4th ed. NSP 1936.
- Y(S)** Yājñavalkya's Gesetzbuch. Sanskrit and Dentsch ; heransg von A. F. Stenzler. Berlin-London 1849.
- Y(T)** Y. With the commentary Bālakriḍa of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 74.
Translated by J. R. Gharpure In CHLT 2. Also : translated by Pt. M. L. Sandal ; S. Ch. Vidyārnava ; S. N. Naraharayya in SBH and Sacred Books of the Aryas.
- YJG** Yaśovijaya Jaina Granthamālā.
- ZDMG** Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Wise saying

1. The Sanskrit literature has reached its apogee in its didactic poetry with thousands of moral maxims, ethical teachings and wise sayings. This floating expression of sound judgments preserved in metrical form are mines of practical good sense and evidence the wisdom of the Hindus which elevated them to a high position among the nations of the globe.¹

2. Indian authors displayed a profound knowledge of human nature with all the weaknesses and defects and have given sound moral advice with respect to various situations in which human beings were likely to wound up. These authors particularly believed that the present conduct of humans is a result of previous existence and therefore their present action will heavily bear on their future. Consequently these actions should be good and moral and thus bring happiness in future life. In order to help the individuals to conduct themselves properly they gave them moral and ethical advice, moral and ethical guidance and instruction in 'practical wisdom; that gave rise to the didactic literature with its wise sayings, advisory sentences and sententious maxims, as well as to the composition of innumeral pithy epigrams of proverbial philosophy—miniature word-paintings which contain deep thoughts masterly incorporated in two verse measures. They are scattered throughout the entire Sanskrit literature. These epigrams, aphorisms, wise sayings, maxims, adages, however quaintly expressed, contain the essence of some moral truths or practical lessons; they are drawn from real life and give the fruit of philosophy grafted on the stem of experience; they furnish an index to the spirit of a nation and are the result of its civilisation. In India most of these wise sayings in poetical form mostly composed in *śloka-s* or *anustubh-s*, belonged to the mass of oral tradition; they were not assembled in any collections but floated freely in order to be quoted at any appropriate occasion by Indian intellectuals. They contained not only sententious precepts and beautiful thoughts but were also expressed in cultivated language, well and beautifully turned and eloquently said; they dealt with a variety of subjects and had as their object practical wisdom or a moral thought by entertaining examples as well as precepts; they carried both mood and suggestion even if quoted out of the context; they had often a tinge of poetry, the

1. Cf. L. Sternbach, *Subhāṣita-saṃgraha-s: A Forgotten Chapter of the Histories of Sanskrit Literature in Indologica Taurinensia* I. 169-255. (Although this article appeared before the present Introduction, it was based on the latter).

poetical skill being exhibited in the intricate play of words which created a slight wit, humour or satire; they arose laughter, scorn, compassion and other moods. Often these short pieces of excellent poetry written by known poets and containing universal truths became generally adopted as wise and pleasing expression of verity, so that ultimately their authorship was forgotten and they became authorless. These are *subhāṣita-s* or *sūkti-s*—sayings, epigrams, sententious precepts, didactic teachings.

3. According to Buddhist teachings *subhāṣita-s* were well spoken words "filled with *dhamma* and not with *adhamma*"; they were spoken in a pleasant manner and not unpleasant manner and they spoke the truth and not the untruth.¹

Different kinds of sayings

4. From the sententious precepts three other types of sayings must be discerned, viz. (1) quotations from literary Sanskrit works of authors known or unknown being either descriptive verses or single poetical verses standing by itself in which the poet by means of a few strokes depicted a single phase of emotion or a single interesting situation within the limit of a finely finished form; (2) popular maxims or adages; and (3) proverbs.

4.1. The quotations from literary sources, also "beautifully turned" and eloquently said (*subhāṣita-s*, *sūkti-s*) were often quoted at the king's court. The use of such quotations in conversations proved that the person who cited them was knowledgeable in Sanskrit literature and an erudite.

4.2. The popular maxims and adages—*sūtra-s*, were short simple unadorned sayings, not construed in poetical form, but containing some wise observations handed down from antiquity; they were usually attributed to a known personality, e.g., to Bṛhaspati, to Cāṇakya and others and, hence, became known as Bārhaspatya-sūtra-s, Cāṇakya-sūtra-s, etc.

4.3. The proverbs—*lokokti-s* (also called *lokavākya-s*, *prācinavākya-s*, etc.) were short sentences which expressed a well-known truth or common fact ascertained by experience or observation and often repeated; they were also not constructed in poetical form.

5.1. A *subhāṣita* containing a sententious precept is for instance a quotation from the Vyāsa-subhāṣita-saṃgraha (85)² saying :

उत्साहो रिपुवन् मित्रम् आलस्यं मित्रवद् रिपुः ।
अमृतं विषवद् विद्या वनिताऽमृतवद् विषम् ॥

1. Suttanipata 3. Mahavagga 450.

2. Also quoted in *Sūktiratnaḥṣṭra* 236 where it is attributed to Pratyaparudra.

(Zeal, though it appears to be hostile, is like a friend; indolence, though it takes a form of a friend, is an enemy; learning, though it appears to be unpalatable like poison, is nectar; (and) women, though they are poison, are pleasing like nectar).

5.2. A *subhāṣita* containing a descriptive verse written by an anonymous author appears for instance in Vallabhadeva's *Subhāṣitavalī* (1850) where it reads :

संकोचितकरयुगलः
प्रगलितदुङ्नासिकोद्विषितकायः ।
नद्यवतरणविषण्णो
लिखित इवावस्थितः पथिकः ॥

(Both hands clenched, /running eyes and nose/and shivering skin:/as if in a painting,/the traveller stands on the river-bank/despairing how to get across)¹.

5.3. A *subhāṣita* containing a poetical verse standing by itself, depicting a single emotion is, for instance, a verse often quoted³ which says :

संगमविरहविकल्पे
वरमिह विरहो न संगमस् तस्याः ।
संगे सैव तथैका
त्रिभुवनमपि तन्मयं विरहे ॥

(Pure logic may convince a lover's heart/that ampler blessings flow when we're apart. When she is here, my lady is but one : when she's away, in all things I see her alone).³

5.4. A popular maxim (*sūtra*) is, for instance, a sentence from the *Canakya-sutrāṇi* (328) which says : अपराधानुरूपो दण्डः ("Punishment must be proportionate to the offence") and a proverb (*lokokti*) is, for instance, an axiom quoted in the *Laukikanyāyāñjali* which says : अहृदयवचसामहृदयमुत्तरम् "Heartless words get heartless answers").

1. John Brough's translation in his *Poem from Sanskrit in Penguin Classics* L. 198, No. 202 (p. 222.)

2. *Saduktikarṇamṛta* (929=291.4), *Subhāṣita-muktāvalī* (14.12), *Subhāṣita-ratna-bhaṇḍā-gara* 277.19), *Subhāṣita-sudha-ratna-bhaṇḍāgara* 106.22, *Padyaracana* (107.239), *Rasikajīvana* (976), *Sahityadarpaṇa* (ad 681 : p. 285). (and other *subhāṣita-saṃgraha-s* in MS form), as well as interpolations in the *Veṅkaṭa-pancaviṃśatikā* (3.22, in a ad 1.15 p. 100 and ad 12.1 p. 153) and among doubtful verses of Bhartṛhari's *Sataka-s* (no. 770).

3. John Brough's translation *op. cit.* No. 122 (p. 122).

Subjects dealt with in the sayings

6. Probably no other literature of the world can be compared with Sanskrit literature as far as the variety of subjects dealt with in short epigrams is concerned. Sanskrit poets cultivated poetry to such an extent that every work, whether on love or hate, life or death, but even on law, philosophy, logic, medicine, horses or manure was written in verse. The condensation of thought in a short verse was masterly performed and epigrams on different subjects of life are found in almost all poetical works. They were composed in verse because their shortness and condensed nature made it easier to a common reader to commit them to memory.

Forms of sayings

7. *Subhāṣita-s* and *sakti-s* were usually construed in a four *pāda* verse—a *śloka* or an *anuṣṭubh*—where a thought, a truth, was condensed in four *pāda-s*. But not always so. Sometimes two *pāda-s* or even one *pāda* proclaimed a truth and two or three *pāda-s* illustrated this truth by an example or with an episode from Sanskrit literature: *Purāṇa-s*, epics, etc. So, for instance, Kṣemendra's *Cārucaryāśataka*¹ and its imitation Dya Dviveda's *Nītimāñjarī*, Kusumadeva's *Drṣṭāntaśataka*, Gumāni's *Upadeśaśataka* or *Purāṇārthasamgraha* were construed.

7.1. We find an example of a four *pāda* verse containing one thought in verses quoted above. To illustrate a second kind of *subhāṣita* a verse from the *Drṣṭāntaśataka* of Kusumadeva (60)¹ is quoted; we read there:

असंभवगुणस्तुत्या जायते स्वात्मनश्चपा ।
कणिकारं सुगन्धीति वदन् को नोपहस्यते ॥

(Who praises merits which do not exist is ashamed afterwords of oneself; who will not be ridiculed who says that the *karnikara*-flower² has sweet smell), or a verse from the *Purāṇārthasamgraha* (*Rajanīti* 130) which says:

प्रमिक्षप्तः पुण्यकार्ये प्रवृत्तोऽपि न सिद्धिमाक् ।
भर्त्रानुगमनोद्युक्ता रेणुका जनमारिका ॥

(An accursed person does not attain good results though he be engaged in good works; Renukā, trying to accompany her husband became the destroyer of the world).

Subhāṣita-samgraha-s

8. The most famous and well known *subhāṣita-s* containing sententious sayings, which belonged to the floating mass of oral tradition, were probably strung together like beads on a necklace in the beginning of the Christian era:

1. Also quoted in the *Subhāṣita-ratna-bhaṇḍagāra* 168.695 and the *Subhāṣita-sudha-ratna-bhaṇḍagāra* 502.695.

2. *Pterospermum acerifolium*, known for its bad smell,

then they were also attributed in *majozem gloriam* to a well known author ; so probably Bhartṛhari's epigrams and the so-called Cāṇakya's sayings became known.

9. On the other hand, beginning from the tenth century A.D. many authors understanding that *subhāṣita-s* developed literary ability and good taste, were teaching right behaviour of cultured men and possibly also, in order to save them from disappearance had connected different wise sayings and/or descriptive verses of known to them contemporary or earlier poets and included them in collections of *subhāṣita-s*, anthologies of Sanskrit poetry, which were called *koṣa-s*, *subhāṣita-saṃgraha-s* and a variety of similar names. A *koṣa* is defined in the *Sahityadarpaṇa* (6.308) as :

कोषः श्लोकसमूहस् तु स्याद् अन्योन्यान्पेक्षकः ।
व्रज्याक्रमेण रचितः स एवाऽतिमनोरमः ॥

(A compilation of verses, independent of one another and arranged according to divisions (*vraja-s*) ; this is particularly beautiful). In other words a *subhāṣita-saṃgraha* is a collection of stray verses composed by various poets and divided according to subject matters ; how that division has to be done depended on the compiler of the collection. There exist hundreds of such *subhāṣita-saṃgraha-s* of which only a few were edited.

10. Although the arrangement of the different *subhāṣita-saṃgraha-s* depended on the individuality of the compilers, their contents is stereotyped¹ and the verses quoted are often identical, since the compilers drew often upon similar sources. Several *subhāṣita-saṃgraha-s* are divided according to the three or four *puruṣārtha-s* and deal with *dharma*, *artha*, *kāma* and, in some instances, also with *mokṣa*. The first Prākṛit *subhāṣita-saṃgraha-s*, the *Sūktiratnahara*, the *Subhāṣita-sūdhā-nidhi* and some Tamil anthologies (e.g., the *Nalaṭiṇṇar* and the *Tiru-k-kural*) are so divided. The division of Bhartṛhari's epigrams and some collections of stray verses based on these epigrams is similar ; these collections are divided into three parts—*nīti* (*dharma* and *artha*), *vairagya* (*dharma* and *mokṣa*) and *śṛṅgāra* (*kāma* and *artha*).

11.1. The *subhāṣita-saṃgraha-s* deal with different themes and one is often impressed by the polarity of views on the same subject and paradoxes expressed differently in the *subhāṣita-s* included in them. On the one hand we are taught to live a carefree and passionate life, on the other self-control and self-abnegation². A characteristic feature of the *subhāṣita-saṃgraha-s* is namely

1. The *subhāṣita-saṃgraha-s* deal, in particular, with general rules of proper behaviour for intercourse among men, with general reflections on worldly wisdom and duty, with women, love, fate, fame, human efforts, richness and poverty, flattery of kings, etc.

2. Bhartṛhari's *Sataka-s* No. 85.

the variety of moods and descriptions of 'different aspects of life, sometimes in glaring extremes, while the truth always lies between the extremes. Often both sides of a subject, as well as the middle, are described vividly and convincingly. And so we find for instance on one occasion the description of women in laudatory terms and on the other occasion in deprecatory terms. We read on the one side that :

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥

(there is no difference whatsoever between the Goddess of good fortune and women who are destined/to bear children, who secure many blessings, who are worthy of reverence and who brighten the household)¹

and on the other that :

अनृतं साहसं माया मूर्खत्वम् अतिलुब्धता ।
मनोचतुर्विधं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः ॥

(falsehood, hastiness, deceit, senselessness, covetousness, uncleanness and cruelty are the inborn faults of women)²

because women :

संमोहयन्ति मदयन्ति बिडम्बयन्ति
निर्मत्स्यन्ति रमयन्ति विषादयन्ति ।
एताः प्रविश्य सदयं हृदयं नराणां
किं नाम वामनयना न समाचरन्ति ॥

(what do not fair-eyed women do into the tender heart of men? they befool, they enchant, they mock, they threaten, they delight and they drive into despair)³

11.2. For each occasion we find among *subhāṣita*-s appropriate verses of different poets (but sometimes even of the same poet) who composed conflicting verses for conflicting occasions.⁴

1. *Mānava-dharmadāstra* 9.26. Similarly also *Mahābhārata*, Poona ed. 5.38.11 and 13.46.14.
2. *Caṇakya-nīti-śākhā-sampradayaḥ* (No. 60), *Pañcatantra*, *textus ornatior* 1.143; *textus simplicior* 1.195), *Hitopadeśa* (1.210), *Velālapañcaviṃśatikā* in Śivadāsa's version (3.6), *Mādhyaṇalākathā* (125), Bhartṛhari's *Śataka-s* (368), *Subhāṣita-ratna-bhaṇḍagāra* (348.1), *Subhāṣita-sudha-ratna-bhaṇḍagāra* (226.1), *Subhāṣitaratnakara* (113.1), *Subhāṣitarṇava* (219), *Samayocitapadyaratnamālīkā* (1 अ. 90), O. Böhtlingk's *Indische Sprüche* (328). See also L. Sternbach, *Juridical Studies in Ancient Indian Law* II: p. 243.
3. *Prabodhacandrodaya* (1.27), Bhartṛhari's *Śataka-s* (No. 336), *Vikramacarita* (Jainistic Recension II.11), *Sukasaptati* (*textus ornatior* 200.5-8), *Pañcatantra* (*textus simplicior*/Kosegarten 1.210), *Subhāṣita-ratna-bhaṇḍagāra* (350.69), *Subhāṣita-sudha-ratna-bhaṇḍagāra* (229.69), other *subhāṣita-saṅgraha-s* in MS form, and O. Böhtlingk's *Indische Sprüche* (6993).
4. Cf. D.B. Diskalkar, *Subhāṣita-s in Inscriptions in JOIB* 11.3: p. 239 sqq.

11.3 Some *subhāṣita-saṃgraha-s* are peculiar as far as their contents are concerned; they contain also "useful" information which can under no circumstances be considered as poetical, didactic or "well turned" verses; some of these verses deal, for instance, with gardening, manure, swords, archery, etc. Such a *subhāṣita-saṃgraha* is the *Śaṅgadhara-paddhati* where we find, for instance, a verse (2255) saying:

वृष्णं जलं क्षिपेत् तत्र मात्रा नास्तीऽहं कस्यचित् ।
पक्षैकं स्थापिते भाण्डे कोष्णस्थाने मनीषणा ।
कुणपस् तु भवेद् एव तरुणां पुष्टिकारकः ॥

(into the ingredients consisting of flesh, fat, etc., of fish, hogs and other animals, one should add hot water to the extent required: this should be kept in a vessel for a fortnight in a lukewarm place by the wise: this becomes the manure *kuṇapa* which richly nourishes plants). It is clear that this verse was composed neither for the development of literary ability, nor for teaching right behaviour of cultured men, but was composed in order to teach all kinds of useful information, the more so as we find quite a number of verses of that sort in this *subhāṣita-saṃgraha*; it was composed as an encyclopaedic work for everyday use of worldly life.

Different Kinds Of Subhāṣita-saṃgraha-s

12.1. Sanskrit *subhāṣita-saṃgraha-s* can be divided into three groups: (1) *subhāṣita-saṃgraha-s* composed virtually only of sententious sayings; (2) *subhāṣita-saṃgraha-s* composed virtually only of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s*; and (3) *subhāṣita-saṃgraha-s* mixed, i.e., including both types of *subhāṣita-s*.

12.2. The sententious sayings were mostly construed in *śloka-s* or *anuṣṭubh-s*, while the descriptive and other "beautifully turned" verses were mostly construed in longer metres, since these metres are better suited to this type of poetry; therefore the first group of *subhāṣita-saṃgraha-s* is mostly composed of *śloka-s* or *anuṣṭubh-s* and the second group of verses written in *arya*, *vasantatilaka*, *śikharinī*, *śardulavikrīḍita* and other longer metres.

Importance of Subhāṣita-saṃgraha-s

13.1. The *subhāṣita-saṃgraha-s* which form a valuable, but at the same time, inappreciated and sunk into oblivion branch of Sanskrit literature, are particularly important from the point of view of the history of Sanskrit literature, and from the point of view of the light which they throw on the Indian way of life and thought. In particular, *subhāṣita-saṃgraha-s* preserve ancient thought and moral teaching, as well as, preserve smaller and less known Sanskrit poets

whose works were lost¹. Many of the Sanskrit poets would not have been known to us even by name, if they and their stray verses would not be quoted in *subhāṣita-saṁgraha-s*. Also some parts of literary works of already known authors, which otherwise would not have been known to us, are often preserved in *subhāṣita-saṁgraha-s*. We also find there sometimes some passages from well-known works not preserved in the MSs. which are available to us². *Subhāṣita-saṁgraha-s* are also important for chronological reasons, since they are mostly dated and in this way provide information as to the date *ad quem* poets, named by them, lived (e.g., a poet named in an anthology from the thirteenth century A.D. must have lived before that date or be contemporaneous with the author of the anthology).

13.2 *Subhāṣita-saṁgraha-s* have also an enormous poetical and educative value, even if they belong to a comparatively late period and even if the verses quoted in them are anonymous, since they teach us what was considered as right behaviour among cultured people of India and as such constitute a code of good conduct applied in ancient India ; they depict vividly the spirit of an age, the task and ability during various periods, country life, life in the village, different occupations of men and women, their habits and manners, activities, etc. sometimes better and with deeper insight than the quotations from *kāvya-s* and epics. The *subhāṣita-saṁgraha-s* do not preserve only the floating mass of oral tradition,

1. Already in the 19th century some scholars appreciating the value of unknown poets preserved in the *subhāṣita-saṁgraha-s* and the importance to the Sanskrit literature edited and often also translated some stray verses from anthologies. Cf. Th. Aufrecht *Auswahl von unedirten Strophen verschiedener Dichter* in ZDMG 16.749-51 ; 25.238-43 ; 25.455-62 ; *idem*, *Beiträge zur Kenntniss indischer Dichter* in ZDMG 36.361-383 and 509-559 (cf. O. Böhtlingk, *Bemerkungen* in ZDMG 36.659-50) ; *idem*, *Über die Paddhati von Śrīṅgadhara* in ZDMG 2.71-120 (cf. ZDMG 27.626 sqq. and 28.156 sqq.) *idem*, *Miscellen* in *Indische Studien* 17.168-72 ; R. Pischel, *Verkannte Sprichwörter* in *Festgabe von Rudolf von Roth* 114-6. These researches are conducted to present days. Cf. B. Ch. Chhabra, *Little known Sanskrit Poets* in *The Indo-Aryan Culture*, July 1961. 31-42 ; J. B. Chaudhuri, *Some Unknown or Less-known Sanskrit poets discovered from the Subhāṣita-sāra-samuccaya* in *B.C. Law Volume II*, pp. 145-158 ; H. D. Sharma, *Some Unknown Sanskrit poets of Mithilā* in *Jhā Commemoration Volume*, pp. 359-365 ; L. Sternbach, *Ravigupta and his Gnomie Verses* in *ABORI* 43.137-160 ; H. H. Ingalls, *Yogeshvara and his Favourite Poets* in *ALB* 31-32 pp. ; 182-201 ; *idem*, *A Sanskrit poetry of Village and field ; Yogeshvara* in *JAOS* 7.43. pp. 119 sqq. ; S. C. Banerji, *Stray Verses of Bengal Poets* in *IHQ* 38. 2-3 ; 131-44 ; D. B. Diskalkar, *Sanskrit and Prakrit Poets known from Inscriptions* in *JOIB* 7.1-2 ; 78 sqq., (cf. Th. Aufrecht, *Zwei Pāṇini zugeteilte Strophen* in ZDMG 14.581-582 ; cf. also P. Peterson, *Second Report* and in *JRAS* of 1891 ; pp. 311-36) M. B. Emeneau, *Signed Verses by Sanskrit poets in Indian Linguistics* 16. 41-52 ; Haradatta Sharma, *The Subhāṣitaharāvālī of Sri Hari Kavi* and *idem*, *Some Poets enjoying the Patronage of Muslim Rulers* in *IHQ* Sept. 1934, 478-485, cf. Ramavatar Sharma, *A Note on Sanskrit and Sankrit Anthologies* in *BORS* 15.2 ; 101-4.

2. "lost passages" of the *Mānava-dharmasāstra* are preserved in the *Ślokāntara*, an Old Javanese *subhāṣita-saṁgraha*. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṁgraha-s in Old-Javanese and Tibetan* in *ABORI* XLIII. pp. 115-58 (see pp. 126-7 and 151).

the current wise sayings, but also excellent poetry; they are real gems of poetical expression with minute descriptions of everything that was worth noting and describing; they are like sparks and, on account of the terseness of their expression and their striking, but easily comprehensive, imaginary they drive home the ancient truths, which have become almost banal, with a fresh impact. *Subhāṣita-s* included in the *subhāṣita-saṃgraha-s* are storehouses of information written in beautiful language about the life of the common people of India between the eleventh and nineteen century. This information, easily available in these collections can only be found there, since the other sources of Indian literature describe rather the life of kings, Brahmana-s and nobles.

Contents of Subhāṣita-saṃgraha-s

14. We can assume that not all *subhāṣita-s* included in the *subhāṣita-saṃgraha-s* were originally put there by the compiler of the *subhāṣita-saṃgraha*, particularly, if it is preserved in one MS only. It is known that the scribes liked to add to the text wise sayings which were similar to those quoted before; if, for instance, the original *subhāṣita-saṃgraha* quoted two or three verses dealing with wealth, its good and bad sides, the scribes were likely to add other *subhāṣita-s* from the floating mass of oral tradition dealing with the same subject, since many *subhāṣita-s* must have been known to him¹.

Ascriptions in Subhāṣita-saṃgraha-s

15. A large majority of verses included in the *subhāṣita-saṃgraha-s* are anonymous but often are ascribed to poets or poems. Usually these ascriptions are reliable and as such are very useful for the reconstruction of the critical text of the said work; particularly the reconstruction of non-uniform texts, such as the Purāṇa-s can be greatly facilitated by the use of texts preserved in the *subhāṣita-saṃgraha-s* and specifically attributed to a given Purāṇa, the more so as we usually can date and place the texts of the *subhāṣita-saṃgraha-s* and thus know in what form it was current in a certain time and, possibly, at a certain place.²

16. If quotations in *subhāṣita-saṃgraha-s* are ascribed to a certain work and are written in the style, language and spirit of the said work and are not

1. That was, in particular, noted in the *kathā* literature where different texts and, particularly different younger versions of a particular *kathā*-work became swollen by various *subhāṣita-s* dealing with the same subject, due to interpolations made by scribes or compilers of younger versions. Cf. L. Sternbach, *The kāvyā-portions in the kathā-literature; An Analysis*, vol. I.: pp. 27 and 60.

2. Cf. L. Sternbach, *Purāṇic Texts in subhāṣita-saṃgraha-s*; 1. the *Khāḍgalakṣaṇādhyāya* of the *Viṣṇudharmottara*; 2. *Mārkaṇḍeya-purāṇa* in the *Śrīrāgadhara-paddhati* in *Purāṇa* 13.2: pp. 102-132.

found in any of the MSs. of that work they should also be taken into consideration in the reconstruction of that work, as possibly forming part of it; they could have been "lost" or purposely omitted from the original text by some scribes.¹ We find, for instance, in the *Subhāṣitaratnahāra* some verses attributed to the *Kauṭīliya-Arthaśāstra*² which we do not find in any texts of this *arthaśāstra*; it is possible that they originally belonged to this work, since they are written in the style and language of this treatise and are construed in its spirit³, or are a variant⁴ of another work (i.e., the *Mānava-dharmaśāstra* in a form very different from the usually accepted text of this *dharmaśāstra*⁵).

17. The *subhāṣita-saṃgraha*-s do not give us always the names of the authors of the individual verses; often they may only say that "somebody" is their author; sometimes they say that the verse was taken from a specific work, e.g., the *Mārkaṇḍeya-purāṇa*; and sometimes they ascribe a verse to a mythical poet, e.g., to Vyāsa, that does not mean necessarily that it was taken from the *Mahābhārata*; and sometimes they give only the epithet or the by-name of the poet. The ascription of authorship of a verse to an individual poet or work is not always reliable; we very often notice that in one *subhāṣita-saṃgraha* a given verse is ascribed to one poet and in another *subhāṣita-saṃgraha* to another poet. Some verses quoted in different *subhāṣita-saṃgraha*-s are even sometimes attributed to six different poets. Sometimes these poets are entirely different, but sometimes only some letters of probably the same name were changed, e.g., Solloka or Solhoka, or Sohloka, or Sohṇoka or Sonhoka and sometimes we have to wonder whether the verse was, for instance, ascribed to Silhaṇa or to Bilhaṇa, or whether Silhaṇa was the same person as Bilhaṇa.

18. Sometimes also different scribes of the same work added different ascriptions to the same verse; therefore we find, for instance, that in one MS of the same *subhāṣita-saṃgraha*⁶ a verse is ascribed to one author, while in another MS of the same anthology the verse is ascribed to another author.

1. It must be however realised that the ascriptions to a given work might be wrong. See below.

2. This *arthaśāstra* as preserved to our days is known only in one recension and variants are usually unimportant, but sometimes new variants occur in this anthology; they might be very useful for the reconstruction of a critical text.

3. Cf. L. Sternbach, *Some Unknown Stanzas attributed to Kauṭīliya in University of Rajasthan Studies* (Hindi and Sanskrit) (1967-68): pp. 1-5 and *An Additional Note on "Some Stanzas attributed to Kauṭīliya"* *ibid* No. 5 for 1970-71; pp. 15-17.

4. Or paraphrase.

5. Cf. *Sūktiratnahāra* 87. 1-2 (*mantra-deśa*); *Manava-dharmaśāstra* 7.149 and 7.147.

6. E.g., in the *Paṇḍyāvalī* of Rūpa Gosvāmin or in the *Subhāṣita-ratnakoṣa*,

19. With regard to ascriptions to works and not to individual poets, some *subhāṣita-saṃgraha-s* often mix up the best known works, e.g., the Mahābhārata with the Rāmāyaṇa, or the Mānava-dharmaśāstra and even sometimes with the so-called Cāṇakya's sayings, thus proving that, particularly in these cases, the compiler of the particular *subhāṣita-saṃgraha* did not quote the verse from the original but from his memory which, as so often in this case also, let him down; he could have also been misled by tradition.

20. Wrong ascriptions to different authors, mostly in modern *subhāṣita-saṃgraha-s*, are often due to the carelessness of the editors. Sometimes the first *pada* is identical in several *subhāṣita-s* while the next *pada-s* are not; if the editor did not take enough care to check the whole verse with the original he often made mistakes in ascribing the particular verse to the right poet or work.¹

21. Despite these shortcomings the ascriptions of verses quoted in *subhāṣita-saṃgraha-s* to different poets are of great value and we can assume with a great degree of certainty that if a verse was ascribed in more than one *subhāṣita-saṃgraha* to a particular author² and if it was not ascribed in another *subhāṣita-saṃgraha* to a different author, it was really composed by this poet.

Wise sayings in other works than *Subhāṣita-saṃgraha-s*

22. Since Indian authors were very fond of quoting wise sayings and moral teachings, they did not only cite them in the various anthologies, but also have woven them into some of their literary works, in particular into the *kathā*-literature. Most of the collection of fables have been written in order to teach young princes worldly wisdom, the science of proper conduct (*nitiśāstra*) and are therefore full of *subhāṣita-s*. Also another branch of Sanskrit literature contains innumerable *subhāṣita-s* and *sūkti-s* but rather in the form of quotations from other literary works than moral sayings. These are the works on poetics, rhetorics and dramaturgy, the authors of which in order to illustrate the points of their teachings, *rasa-s*, etc. quoted verses from various poetical works of authors not only known to us, but often unknown authors whose works became lost. The *Sāhitya-śāstras* and the *Alaṃkāra-s* can often be also considered as *subhāṣita-saṃgraha-s* composed of illustrative verses. Even some commentaries like the Mahābhāṣya of Patañjali are storehouses of *subhāṣita-s*.

1. Many such examples could be quoted, e.g., in the *Subhāṣita-ratna-bhaṇḍagāra*.

2. If two *subhāṣita-saṃgraha-s* are independent anthologies. For instance, if a verse is ascribed to the same author in the *Subhāṣita-ratna-bhaṇḍagāra* and the *Śaṅgadhara-paddhati* we still are not certain whether this verse was really composed by the given author, because the *Subhāṣita-ratna-bhaṇḍagāra* quotes uncritically the ascriptions found in the *Śaṅgadhara-paddhati*.

23. *Subhāṣita-s* are found in the Sanskrit literature from the earliest times. Sententious verses occur already in the Ṛgveda¹, in great number in the Aitareya Brāhmaṇa², in the *gāthā-s*, in the Brāhmaṇa-s, in the Upaniṣad-s, in the epics and in the *dharmaśāstra-s*. The oldest *subhāṣita-saṃgraha-s* known to exist in India are Hāla's *Sattasāi*, Jayavallabha's *Vajjālagga* and the *Chapaṇṇaya Gāhā*³.

Oldest *Subhāṣita-saṃgraha-s* in Prākṛit.

24.1. *Hāla's Sattasāi* (Skt. *Saptaśatī*, popularly known as *Gāhakośa* or *Gāthākośa* or *Gāthāsaptaśatī*⁴) seems not to be a work of a single writer, as was often adduced, but a compilation of different verses, mostly lyric verses, which give in particular varied and charming expression to the emotion of love, well selected by Hāla, who as a gifted compiler and redactor polished some of them himself and gave them the final poetical touch for the first time.⁵

1. E.g., IV. 33. 11 ; VII. 32.9 or 104.12.

2. E.g., VII. 15.

3. Unless we accept the unlikely theory that *Āryaśūtra*, the author of the *Subhāṣita-ratnakaraṇḍakathā* is identical with *Āryaśūra*, the author of the *Jātakamālā* (4th century A.D.) Cf. ALB 25, 34. Also the earlier collections of moral sayings, such as the didactic works of Amitagati (the *Subhāṣitaratnasāṃdoha* and *Dharmaparīkṣā* (10th and the beginning of the 11th century) and Hemacandra's *Yogaśāstra* belong to the early *subhāṣita* literature ; they expound the teachings of Jainism.

4. Cf. V. V. Mirashi, *The Original Name of Gāthāsaptaśatī* in *Papers submitted to the 13th All-India Oriental Conference XIII. 2* : pp. 370 4.

5. The best edition is still A. Weber's edition containing the Gaṅgādhara recension, published in AKM 7'4 in 1881 and his *Saptaśatakam des Hāla, Ein Beitrag zur Kenntniss des Prakrit* AKM 5'3 as well as his *Über Bhuvanapala's Commentar zu Hāla's Saptaśatakam* in *Indische Studien* : pp. 1-204. Another good edition is the *Gāthāsaptaśatī of Sātavahana*...ed. by Pt. Dugaprasād and Kāśīnāth Paṇḍurang Parab in KM. 21. Other editions are noted in the *Saptaśatīśvara with Bhavadīpikā of Vema Bhūpāla* ed. by Dr. A. N. Upadhyā, Shivaji University Sanskrit and Prakrit Series, Vol. III. Shivaji University, Kolhapur, 1970 : pp. 20-24. The two A. WEBER editions contain a word by word German translation. Specimen of metrical translations into German are by H. Brunnhofer, G. Meyer and A. Willbrandt in *Über den Geiss der Indischer Lyrik*, Leipzig 1832 : pp. 24 sqq. *Essays und Studien*, Strassburg 1885 : pp. 289 sqq. ; and in *Neue Freie Presse* (Wien) of 19 April 1899 (and Westernmann, *Illustrierte Monatsschrift* (1900) ; vol. 87) respectively. G. Garrez in his book-review of AKM 5'3 published a translation in French of some of Hāla's *gāthā-s* (*Journal Asiatique* 6.20: 197-9). There are also full and partial translations of Hāla's work into Telugu by R. A. K. Sharma (Anantapur 1931 and Hyderabad, by V. V. Subbayya (Guntur 1950); by K. P. and V. R. Shastri (Tenali 1951), by K. Prabhakara Shastri and K. Viraraghava Svami (Tenali 1951), by G. Narasinha Sastri (Tenali 1956), by C. Shastri (Tenali 1956), by K. Venkatacharya (Hyderabad 1962.3), by Ch. L. Nārāyaṇa Śastri (Madras 1963), by V. Prabhākara Shastri (Madras 1966) ; into Marāṭhī by S. N. Banahatti (Poona 1955), by S. A. Jogalekar (Poona 1956), by A. Mangrulkar and D. M. Hatavalane (Poona 1958), P. B. Badiger (Sholapur 1969) ; into Malayalam by Vallathol (1879) ; into Bengali by R. G. Basak (Calcutta 1957) ; into Hindi by Paramanand Shastri (Meerut 1965), J. Pathak (n. p. 1963) by Narmadeśvara Chaturvedi (Varanasi 1961) (paraphrases) ; into Kannaḍa by S. V. Paramesvara Bhatta (Mysore 1966) ; and even into Persian.

24.2. There are seven different recensions of the Sattasāi which differ one from another with regard to the form of the text, the order of verses and textual subject matter. The number of verses in these recensions amounts usually to 700 but sometimes even to 1006 verses,¹ but only 430 verses—*gathā-s* (musical stanzas)² appear in all the recensions; most of the remaining verses are probably interpolations, many of them by scribes who knowing the popularity of Hāla's work, added verses of the same theme which they knew by heart.

24.3. Hāla was often identified with king Śatavāhana (Śalivāhana, or Śalavāhana, etc.) ruling in Pratiṣṭhāna in the Aśmaka country on the bank of Godavari and husband of Līlāvati, the daughter of king Silāmegha of Sindhala island³. His work was written in Prākṛit, or specifically in Māhārāṣṭrī dialect⁴ current in the Māhārāṣṭra, the land of Marāṭha-s⁵, between the Vindhya mountains and the Godavari river.⁶ The Sattasāi was possibly from the second century A.D. but probably from the period between A.D. 200 and 600.⁷

24.4. Hāla, by means of a few strokes, depicted the life and character of the villagers of Māhārāṣṭra with all their virtues and vices, their family life, their religious and social customs, including marriages and other ceremonies peculiar to the various castes and, above all, their sex-life and sex-relations, often frankly and sensuously, as well as the land on which they lived, with rivers, valleys, mountains, vegetations and fauna.

1. The Poona edition of S. A. Jogalkar.

2. The Sattasāi is not divided into chapters (*adhyaya-s*, *paddhati-s*, etc.),

3. Described in *Līlavatī*, a Romantic *kāvya* in Māhārāṣṭrī Prākṛit of Kōṭhala in SJS 31 (Bombay 1966). Cf. Hemacandra's *Prākṛit Grammar* 1,8,211; his *Saptasāiśvara* (op. cit.) pp. 8-66 and 2,36. Cf. A. N. Upadhye's edition of the *Saptasāiśvara* p. 6 sqq.

4. Cf. R. Pischel, *Grammatic der Prakrit Sprachen*, paras 2.12 sqq.; G. Garrez in JA, 1872, part 20 : p. 6; A. M. Ghatage, *Māhārāṣṭrī Language and Literature in Journ. of the Univ. of Bombay* (1936) 4.6; K. Sitaramayya, *Gāthasaptasāi and Māhārāṣṭrī Prākṛita in Summaries of papers the XII. All-India Or. Conference* 1.71-3; A. N. Upadhye (op. cit.): pp. 15-6. About Telugu words in the *Sattasāi*; see also T. Ramachandra in *Summaries of Papers of the XXVI Intern. Congr. of Orientalists* pp. 203-4.

5. Cf. A. Weber, op. cit. AKM 5.3; pp. 13-70.

6. Some of the Prākṛit lyrics passed later into Apabhraṃśa: Cf. R. Pischel, *Materialien zur Kenntniss der Apabhraṃśa*, AGGW, N. F. 5.4, Berlin 1902; H. Jacobi, *Sanatkumāracaritam*, Introduction : pp. XVIII sqq. and M. Winternitz *GIL* III, 104.

7. V. V. Mirashi, *The Date of Gāthasaptasāi* in *Siddha-Bharatī*, VI Series 2, p. 173 sqq. and IHQ. 23 4 : pp. 300.10; A. B. Keith, HSL 224 who came to this conclusion on the basis of linguistic grounds. Cf. also R. G. Bhandarakar's *Commemoration Volume* p. 189 sqq.; H. Lüders, *Bruchstücke Buddhistischer Dramen*; p. 64. H. Jacobi, *Ausgewählte Erzählungen in Māhārāṣṭrī* p. XIV sqq.

24.5. The *gāthā*-s, intended to be sung, contain poetry of the highest type. They are written in poetical language, and not necessarily in the language of the common people. Each *gāthā* forms a unity in itself and only in some cases two or three *gāthā*-s are combined and form a song. Not infrequently a *gāthā* forms an epigram or an aphorism where a certain truth is expressed in few words; very seldom *gāthā*-s contain well-rounded narrative verses from another poem or drama. The verses, as Hāla himself stated in the third verse of *Sattasaī*, were compiled from different sources and probably only the 430 verses common to all recensions, formed the nucleus of the original collection; a part of these verses were probably culled by Hāla from different poems with the addition of a great number of verses composed by himself.¹ Some of the commentators on the *Sattasaī*, of which they are fourteen from all over India, ascribed a great number of verses to different authors who lived until the eighth century A. D.² Bhuvana-pāla's commentary on *Sattasaī* alone³ quoted 389 authors including, Hāla himself, but MSs. of the *Sattasaī* differ from one another in ascriptions of different verses to different authors.⁴ The popularity of Hāla's work⁵ inspired in the eleventh century Govardhana to imitate Hāla's *gāthā*-s in Sanskrit *ārya* verses: he arranged them alphabetically; he called his work the *Āryāsaptasāti*.⁶ Although he wanted to throw into dark the fame of Hāla by composing some 700 verses with erotic themes, his rendering is inferior in poetic skill to Hāla's *gāthā*-s. Bihārīlāl (or Vihārīlāl) composed also in Hindī his *Sat'saī* basing himself on Hāla's work and Paramānanda wrote his *Śṛṅgāra-saptasātikā* modelling it on Bihārīlāl's poem. On the model of Govardhana's *Āryāsaptasāti*, Gopinātha Miśra's *Gopinātha-saptasāti*, Mādhava Bhaṭṭa's *Āryā-saptasāti*, Śrī Giridhara Sharma's *Gāthā-saptasāti*, Śaivala Kaviśvara's *Sundarīsaptasāti* and *Āryā-saptasāti*

1. A. B. Keith (HSL) is of the opinion that "it is possible, even probable, that in its origin the *Sattasaī* was no mere anthology, but a carefull collection of verses largely his own or refashioned by himself—much as Burns refashioned some of his material—on the basis of older verses, and that in course of time by interpolation and change the collection lost much of its individuality"). Cf. S. V. Sohoni, *Two Verses from Hāla's Gāthasaptasāti* in JOIB 19; 342-8 and *idem*, *Verse No. 355 in Gā°* in BORS 54.165-7.

2. V. V. Mirashi (op. cit.) p. 181.

3. A. Weber, *Über Bhuvanapāla's Commentar* (op. cit.).

4. A. Weber expressed the opinion that the ascriptions are unreliable. R. Pischel (op. cit.) para 13 thought that the names show that a very rich Prākṛit literature existed before Hāla's times.

5. Already Bāṇa in the beginning of the 7th century A.D. in his *Harṣacarita* (1.13) paid high tribute to Hāla (i.e., Śatavāhana). Cf. A. Weber (op. cit. AKM 5.3) and his "songs like jewels".

6. He stated in verse 52 that he adapted in Sanskrit the style and poetry previously current in Prākṛit only.

by Viśveśvara of Almora¹ were composed². Most of them are poor imitations of Hāla's work.

25.1. Another early Prakrit anthology is the *Vajjālagga*³ (or *Vajjalaggā*, *Vijjalaggam*, *Bhajjalaggam*, *Vidyālayam*⁴) by *Jayavallabha* (Jayavallaha), a Śvetāmbara Jain⁵ with a Sanskrit *chaya* by Ratnadeva from the year 1393⁶: it was prepared at the instance of Dharmacandra, pupil of Haribhadra-sūri, the successor as high priest of the Pṛthagaccha of Mānabhadrasūri.

25.2. The work is known to exist in two recensions: in both recensions it contains 1344 verses (692+652), of which only 449 are common to both recensions and 389 to all the MSs⁷. In the J. Laber's edition this anthology contains 795 verses (all in *gāthā* metre, including 5 introductory and 3 closing verses): the work is divided into 95 *vajja-s* (Skt. *vraja-s* or *paddhati-s*) according to the three *puruṣārtha-s* (*dharma*, *artha* and *kāma*), as was implicitly confirmed by the compiler (in *gāthā* 4): however only one third of the verses are gnomic and relate to *dharma* and *artha*: the rest is erotic in nature, sometimes with a double meaning even conferminous with pornography. The verses are not ascribed to individual authors. The work is an anthology *par excellence* as is clearly stated in verse 3⁸. The verses were not all written by Jain poets and by poets who belonged to Mahārāṣṭra⁹. The *Vajjālagga* is influenced by Hāla's *Sattasaī* and is also written in Mahārāṣṭri¹⁰.

1. Son of Lakṣmīdhara from the beginning of the 18th century.

2. Cf. A. Nāhatā, *Sanskrit kī Saptasatī-saptaka* in *Saptasindhu* (Patiala) (1966) 13.2: pp. 1-3 and S. N. Dasgupta and S. K. De HSL: pp. 371 and 659.

3. Edited critically on the basis of 8 MSs. in two different recensions by J. Laber in *Bibl. Ind.* (work 227), 1914-44 and in *Prakrit Text Series* No. 14, Ahmedabad 1969 by M. V. Patwardhan with transl. into English. First 203 *gāthā-s* were edited by N. A. Gore in *Continental Prakashan*, Poona 1956. Cf. Bhandarkar IV Report 1883-84: pp. 17 and 234 sqq.; J. Laber, *Über das Vajjalaggam des Jayavallabha, Inaugural-Dissertation der Univ. zu Bonn, Leipzig* 1913. See also H. Jacobi, *Grammatik* ... (op. cit.) paras 12 and 14 and *Vajjalaggam, a Prakṛita poetical work on rhetorics with Sanskrit version* ed. by J. Laber in *Bibl. Ind.* (work 281).

4. In Sanskrit it is also called Prakṛit Padyālaya.

5. As stated by Ratnadeva.

6. Probably Vikrama era, though not so stated = A.D. 1336-37.

7. The MS described by D. R. Bhandarkar belongs to the shorter version which contains 704 verses dealing with 48 subjects; originally the anthology was intended to be composed of 700 verses (it is so stated in one of the closing verses: *sattasayosamatto*).

8. "Verses composed by various poets".

9. Cf. H. Jacobi in *Introduction to Bhaviṣyatta Kāvya*.

10. Cf. J. Laber, *Über das* ... (op. cit.: p. 9. sqq.) For signs of Apabhraṃśa forms see J. Laber p. 27.

25.3. The date of the Vajjalagga is unknown but it must have been composed not much later than Hāla's Sattasaī¹.

25.4. We find some common verses² in the Sattasaī and the Vajjalagga³ as well as in newly discovered Prakrit *subhāṣita-saṃgraha*, probably from the fifth century A.D., the Chapaṇṇaya Gāhā.⁴ The Kuvalayamāla of Uddyotana-sūri (A.D. 778 or 779)⁵ refers along with Hāla (called Sālāhaṇa)⁶ and Pālittaya to Chapaṇṇaya who seems not to be an individual author, but a community of outstanding poets also known by the name of Vidagdhas⁷: this was probably group of 56 eminent poets (*ṣaṭprajña*) whose stray verses have survived in a *subhāṣita-saṃgraha* by the name of Setu,⁸ compiled in the Vākṛtaka age (5th century). When this anthology lost its importance, some verses of it were incorporated in Hāla's Sattasaī.

26.1. The C h a p a ṇ ṇ a y a - g ā h ā o⁹ (or the Gāthakośa of Chapaṇṇaya) contains 164 *gāthā-s* in Jaina Māhārāṣṭrī with some verses in Apabhramśa. The original work was probably shorter and several verses were added later. This anthology is not divided according to *puruṣārtha-s* but some topics are grouped together. None of the verses are ascribed to individual authors⁹.

Subhāṣita-saṃgraha in Sanskrit

27.1. The first genuine Sanskrit *subhāṣita-saṃgraha*, probably from the eleventh or twelfth century A.D. (1130) is the Vidyākara's Subhāṣitaratna-kośa¹⁰. A fragment of this *subhāṣita-saṃgraha* was published on the

1. Hāla is mentioned in verse 468 ; some Jayavallabha's verses are found in the *Gauḍavaho* (cca. A.D. 750) and in the *Kāvya-prakāśa* (cca A.D. 1100) ; therefore the dates between A.D. 750 and 1100 are the probable dates of the composition of this anthology.

2. The wording is not always identical.

3. According to J. Laber—76 verses ; according to M. V. Patwardhani—82 verses.

4. More common verses are in this work and in the *Vajjalaggam* as in the *Sattasaī*.

5. Edited by A. N. Upadhye in SJS 45, Bombay 1959: p. 3, lines 18 and 25 and p. 177, line 2.

6. V. V. Mirashi, *Some Ancient Prakrit Poets in Bharatīya Vidyā* 10 (1949) : p. 43 sqq.

7. Cf. *Saptaśatīśāra with Bhavadīpikā of Vema Bhūpala* along with the *Chapaṇṇaya Gāhā*, ed. by A. N. Upadhye, *Shivaji University Sanskrit and Prakrit Series III*, Kolhapur 1970.

8. Different from the *Setubandha* ascribed to Pravarasena ; cf. V. V. Mirashi (op. cit.) : p. 47.

9. Edited with Sanskrit *chayā* by A. N. Upadhye (op. cit.).

10. The *Subhāṣita-ratna-kośa* compiled by V. Vidyākara. Ed. by D. D. Kosambi and V. V. Gokhale in HOS 42, Cambridge, Mass. 1957 ; translated by Daniel H. H. Ingalls (*An Anthology of Sanskrit Court Poetry : Vidyākara's Subhāṣitaratnakōśa* in HOS 44, Cambridge, Mass. 1965 ; contains an excellent general introduction on Sanskrit poetry and Sanskrit poetics, sources of Vidyākara's work, etc. Each section of the translation contains a useful preface ; contains

basis of a fragmentary palm-leaf MS in 1912 in the Bibl. Ind. (No. 1309) by E. W. Thomas as the *Kavīndravacanasamuccaya*. F. W. Thomas wrote in the preface to this work that "It is not very likely that a second MS will ever be found to make good the deficiencies": however the *Subhāṣita-ratnaḥa* (which incorporated the *Kavīndravacanasamuccaya*) was edited on the basis of two MSs.: a palm-leaf codex from the Ngor monastery in Central Tibet, a comparatively modern paper MS of Khatmandu, as well as on the basis of F. W. Thomas' edition of the *Kavīndravacanasamuccaya*. The first MS. contains 1000 verses, the later 1728 verses and the *Kavīndravacanasamuccaya* 525 verses,

27.2. The *Subhāṣitaratnaḥa* which contains 1739 *subhāṣita-s* is divided into fifty sections *vraja-s* of which the first six are devoted to different deities; the seventh deals with the sun, a lesser deity; the eighth to thirteenth with different seasons; the fourteenth to twenty-sixth with various aspects of love; the twenty-seventh to thirty-first with description of day and night; the remaining *vraja-s* deal with miscellaneous items. Very little space is devoted in this *subhāṣita-samgraha* to *nīti*. Most of the verses are descriptive *subhāṣita-s*. The *Subhāṣitaratnaḥa* quotes 223 authors and works.

28. Another text, containing also a part of the *Subhāṣitaratnaḥa* is an imitation of this anthology; it is called *Prasanna-sāhitya-ratnākara* of *Nandana*. It is from the 15th century. This unpublished anthology is divided into *vraja-s* and, though incomplete, contains 1428 verses¹.

29.1. Also an old *subhāṣita-samgraha*, compiled in A.D. 1205 in Bengal is the *Saduktikarṇāmṛta* or *Suktikarṇāmṛta* of *Śrīdhara dāsa*². It contains many verses which we also find in the

also alternative readings, emendations, notes to each verse, corrections, an index of Sanskrit metres, of authors and subjects. A more popular edition of the same work appeared as *Sanskrit Poetry from Vidyākara's Treasury*, Cambridge, Mass. 1970.

Cf. also V. Raghavan. *A new Sanskrit Anthology* in *Islamic Review*, London 65.1-2; 19-21; book-reviews in *JRAS* (1959); 172 and (1966) 78; *JAS* (Calcutta), Yearbook 1959 (II.1) 80-1 and 7 (1963) 107; in *ABORI* 38. 309-12; in *IJ* 10.1; 74; in *VIJ* 3.2; 319; in *Critique* (1965) 222; in *JAOS* 78.316; Krishna Sarma, A Note on two Verses of the *Su°* in *Śrī Veṅkaṭeśvara Univ. Or. Journal* 2.1.2; 82-4; S. K. De, Some Passages from the *Kav°* in *IHQ* 30.3; 282-4 and *Oriental Studies in India* by R. N. Dandekar, Delhi 1964; 17, etc.

1. Cf. *HOS* 42; pp. xxii-xxiii.

2. The *Saduktikarṇāmṛta* was edited three times. The first edition by Mm. Pt. Rāmāvatāra Śarmā in *Bibl. Ind.* 217 (1912-21) is incomplete (only two fascicles appeared; this is a partial critical edition. The second edition also by the same Paṇḍit with a critical introduction in English by Dr. Har Dutt Śarmā and in Sanskrit by Pt. Padam Singh Śarmā appeared in the *Punjab Sanskrit Series*, Vol. 15 (Lahore 1933); it is not a critical edition and is often faulty and its value is limited; it is based on a single MS, although some others could have been available to the editor; it does not contain a critical apparatus. A new and a more critical edition by S. C. Banerji, containing, however, a number of errors, appeared in 1965;

Subhāṣita-ratna-koṣa, as well as many verses of Bengali poets, since both—Śrīdhara-dāsa and his father Vaṭudāsa—were in the service of king Lakṣmaṇasena of Bengal.

29.2. The Saduktikarṇāmrta is divided into 5 *pravaha-s* (streams); each *pravaha* is subdivided into *vici-s* (waves); each *vici* contains five verses. Since there are 476 *pravaha-s* there should be 2380 verses, but several verses were omitted and therefore the actual number of verses in this anthology amount to 2370 and the number of authors quoted to 485. Most of the verses are descriptive *subhāṣita-s*.

30.1. Also from the thirteenth century (A.D. 1258) dates the *Sūktimuktāvalī* of *Bhagadatta Jalhana* (or *Jahlaṇa*)¹. The author was the son of Lakṣmīdhara; he worked in Southern India for the Yādava king Kṛṣṇa who came to the throne in 1247. The anthology is divided into 133 *paddhati-s* and contains 2790 verses; it quotes 240 authors and works; among the latter there are also other *subhāṣita-saṃgraha-s*, such as the *Sūktiratnākara* and the *Sūktisahasra*.

30.2. The *Sūktimuktāvalī* exists in two versions—a small and a large one. The first sections of the anthology contain useful information about poets and poetry; the others deal with happiness, charity, fate, wickedness, wisdom, separation, union, misfortune, love, service to the king, etc. Verses quoted in this anthology are both ethical and descriptive.

31.1. One of the best known *subhāṣita-saṃgraha-s* is the *Śārṅga-dhara-paddhati*². It is said that it was compiled by Śārṅgadhara, son

it was published by Firma K. L. Mukhopadhyay in Calcutta. (Cf. L. Sternbach's review in JAOS 90.2; p. 352 sqq.). Cf. also S. K. De, *Bengal's Contribution to Sanskrit Literature* reprinted in *Indian Studies Past and Present*, 1.4; pp. 739-41; R. Mitra, *Notices of Sanskrit MSs.*, Vol. III. No. 1180; Th. Aufrecht in ZDMG 36 (1892) pp. 361 and 599; R. Pischel, *Hofdichter des Lakṣmaṇasena*, Göttingen 1893; M. Chakravarti, *Pavanadūtām of Dhoyika*, JASB (1905) 41-71; JASB (1906); pp. 157-76 and IHQ. 3.168.

1. Edited with an Introduction in Sanskrit by Embar Kṛṣṇamācārya in GOS 82. Also see *Descriptive Catalogue*, Madras, Government Or. Library XX; p. 1109; R. G. Bhandarkar's Report for 1887-91 (pp. i-liv; P. Peterson, JBRAS 17 (1887): p. 57 sqq.; P. K. Gode in *Studies in Indian Cultural History* I: p. 147 and II: p. 149 sqq.; DC XX. [12140-1.

2. The only edition of the *Śārṅgadharapaddhati* was published in BSS 37, Bombay 1888 (*The Paddhati of Śārṅgadhara. A Sanskrit Anthology* published by Peter Peterson. Only Vol. I. of this anthology appeared; Vol. II which was supposed to contain an introduction, various readings and notes unfortunately never appeared. This is not a critical edition though based on six MSs.). Th. Aufrecht also edited 264 verses quoted in six other MSs. on which or on some of which he based his study (*Über die Paddhati von Śārṅgadhara* in ZDMG 27: pp. 1-100). Böhlingk ZDMG 27.626-38 and Th. Aufrecht, ZDMG 28.156-7; M. Winternitz, the *Śārṅgadharapaddhati* in PO. 1-2; 22-6. See also L. Sternbach, *On the Authorship of some stanzas of the Śārṅgadharapaddhati in Rajasthan University Studies*, Vol. I; pp. 8-30.

of Dāmodara, grandson of Rāghava, the Rājaguru of Hammīrabhūpati of Śakambhārī in the year A.D. 1363. Some scholars drew attention to a *praśasti* (verses 2-6) where Śārṅgadhara was called the son of Dāmodara and the grandson of Rāghavadeva who lived at the court of Hammīra, the Cāuvāṇa (Chauhān) king of Śakhabhārī. If by this is meant Hammīra who reigned between A.D. 1262 and 1301, whose fame was sung in the *Hammīra-kāvya* and who was great patron of scholars, then the date of 1363 seems to be conceivable for his grandson¹.

31.2. The Śārṅgadhara-paddhati is divided into 163 sections (*paddhati-s*), today containing only 4689 ethical and descriptive verses; originally the anthology contained probably 6300 verses, since in verse 56 (2.44) the total number of verses is given as amounting to 6300. The Śārṅgadhara-paddhati is unlike other Sanskrit anthologies; it does not contain merely a section of verses about poets, poetry, women and love, *dharma*, *artha*, *kāma*, etc.², but deals with different subject matters which usually should not be included in anthologies of "beautiful verses" we find there, in particular, practical advice such as about different kinds of horses, gardening, omina and portenda, swords, etc.

31.3. H.D. Sharma and J.B. Chaudhuri³ have analysed the authorities quoted in this anthology. According to H.D. Sharma 282 authors and according to J.B. Chaudhuri 271 authors and 31 works are quoted there. Several verses have double authorship and two verses have more than double authorship. Śārṅgadhara, who himself was also a poet, but of no high standing, quoted often the names of poets and works; not seldom, however, he attributed some verses to "somebody".

32. Almost identical with the Śārṅgadhara-paddhati is the Bṛhacchārṅgadhara-paddhati (or Bṛhat-Śārṅgadhara-paddhati)⁴; this anthology can be considered as an inflated version of the Śārṅgadhara-paddhati. It is divided into 588 *prakaraṇa-s* (of which 473 occur also in the Śārṅgadhara-paddhati) and contains 7586 verses, of which ten are in Prakrit. It is a comparatively late work (eighteenth century) since it contains extracts of the *Aśvadhātī-kāya* written by

1. M. Winternitz, HIL III. fasc. i (transl. by Miss H. Kohn), University of Calcutta, 1959, p. 176 Cf. A.D. Pusalkar, *Śārṅgadhara-paddhati and Bṛhat-Śārṅgadhara-paddhati* in Prof. P. K. Gode Commemoration Volume III : p. 157 sqq.; F. Hall, *Vasavadatta* (Bibl. Ind.) Introduction : p. 48; Kr. 386; Sir Wolesley Haig in *Cambridge History of India* III : 516. See also *Indian Antiquary* 8 (1879) : p. 55 sqq. where N. J. Kirtane considered that Hammīra's reign lasted from 1283 to 1301.

2. Cf. J. B. Chaudhuri, *Padyamṛta-taraṅgiṇī* by Haribhaskara, Calcutta 1941 : pp. cxcii-cxciv.

3. H. D. Sharma, *An Analysis of Authorities quoted in the Śārṅgadhara-paddhati* in ABORI 18 (1937) : pp. 77-84.

4. Publ. in Benares, *sahvat* 1931 (A. D. 1875). Cf. A.D. Pusalkar (op. cit.).

Jagannātha Paṇḍita who was the court poet of kings Sarfoji of Tanjore, 66 verses¹ were omitted in this anthology from the Śārṅgadhara-paddhati and 2563 were added. In the additional verses names of authors are rarely mentioned. The greatest part of the new verses (255) occur after verse 1171.

33.1. Very interesting, though poorly edited on the basis of one MS., is the South-Indian anthology the *Sūktiratnahāra* of *Sūrya Kālīṅgarāja* (*Sūryapaṇḍita*)²; this authorship is contested however³. In the form in which it is available today, it was probably compiled in the first half of the fourteenth century⁴. It contains 2327 mostly ethical verses and is divided into four *parvan*-s and each *parvan* into *paddhati*-s. This is probably the oldest Sanskrit *subhāṣita-saṁgraha* in which each *parvan* deals with one of the four *puruṣārtha*-s⁵. According to the editor of this anthology, the *Sūktiratnahāra* is "an ornament" to the Trivandrum Sanskrit Series; this is not an exaggeration; it is very valuable, particularly due to the fact that it quotes authors and works not quoted in most of the other anthologies, e.g., verses from *Kauṭīlya's Arthasāstra*, *Nītidviṣaṭika*, the *Vyāsa-subhāṣita-saṁgraha*, or such authors as *Pratāparudra*, *Ravigūpta*, etc.⁶. It quotes 81 works and 57 authors, but the ascriptions are often wrong⁷.

33.2. In 1968, Dr. K. Krishnamoorthy published a new anthology called *Subhāṣita-sudhā-nidhi* by *Sāyana*⁸ which he placed in the fourteenth century A.D., since it contains an eulogy of Kampa who most likely died in 1355 A.D. Dr. K. Krishnamoorthy ends his "Introduction" with the statement that among the later writers who are indebted to this work very much, *Sūryapaṇḍita*, author of the *Subhāṣitaratnahāra*⁹, deserves first mention.

1. 13-56, 78, 91, 95, 145, 499, 790, 1479-80, 1540, 1852, 1917b, 1918, 2120, 2217, 2699, 2753, 2901 ab, 3484, 3748, 3806, 3959, 4101, 4179. Cf. L. Sternbach, *On the Reconstruction of Some Verses of the Śaṅg...* in ABORI 53 : 127-60.

2. The *Sūktiratnahāra*, TSS cxli : *Śrī Citrodāyamañjarī*. Ed. by K. Sambaśiva Śastry, Trivandrum 1938.

3. V. Raghavan in *Journal of Oriental Research*, Madras 13 : pp. 293-306. V. Raghavan also quotes A. S. Ramanatha Aiyar in *Summaries of Papers : III All-India Or. Conference* ; pp. 115-29, as discussing the authorship of the *Sūktiratnahāra*.

4. Cf. S. N. Dasgupta HSL p. 414; Cf. V. Raghavan (op. cit.) p. 305.

5. Prior to it *Prākṛit subhāṣita-saṁgraha*-s were so divided.

6. Cf. L. Sternbach, *Quotations from the Kauṭīliya-Arthasāstra* in JAOS 83.3 : pp. 495-520 and 88.4 : pp. 717-2 ; paras 4-5 and 1-31 ; *The Vyāsa-subhāṣita-saṁgraha*, critically edited... by L. Sternbach, Kaśī Sanskrit Series No. 193 ; *Introduction* paras 6, 8, 12 and Appendices I and II ; L. Sternbach, *Ravigūpta and his Gnostic Verses* in ABORI 48 : pp. 137-160 ; L. Sternbach, *An Additional Note on Sundarapāṇḍya's Nītidviṣaṭika* in JGJRI 25 : pp. 333-365.

7. E. g., ascriptions to the *Mahābhārata*, the *Rāmāyaṇa*, the *Manava-dharmaśāstra*, etc. See above.

8. Karnatak University, Dharwar 1968.

9. Instead of *Sūktiratnahāra* published in TSS.

34.1. It is quite possible that these two works, i.e., Śaṅkara's Subhāṣita-nidhi and the Suktiratnahāra are one and the same work, of which the Suktiratnahāra (but not in its printed text) is original, while the Subhāṣitasudhānidhi is either a copy of the Suktiratnahāra with various additions and omissions or another version of the same text¹. Both works are from the first half of the fourteenth century² and its author may well be Śaṅkara, since it is unlikely that Śūrya Kalingarāja, i.e., the Aśadharaṇa Mantrin of king Kulāśekhara (subordinate of the Pāṇḍya king Maravarṇam Kulāśekhara I, who reigned between 1268 and 1308, could have been the actual compiler of this anthology. It was probably only in *majorem gloriam* ascribed to him.

34.2. The arrangement of the two anthologies is identical; both are divided into four *parvan-s* each dealing with *dharma*, *artha*, *kāma*, and *mokṣa* and each *parvan* into *paddhati-s*; the *paddhati-s* are almost identical (i.e., their titles and contents, although the order of the verses is different) and both include, with some exceptions, the same *subhāṣita-s*. Particularly the contents of the two longest *parvan-s*, i.e., the *artha-* and *dharma-* *parvan-s* are similar.

34.3. That the texts of the Subhāṣitasudhānidhi and the Suktiratnahāra are identical and that the compiler of the Subhāṣitasudhānidhi did not choose independently the material from primary sources but from the Suktiratnahāra is particularly evident from the fact that if differing readings occur in the primary source and in the Subhāṣitasudhānidhi the readings adopted in the latter anthology follow the text of the Suktiratnahāra and not the original source³, as well as that both contain several identical verses composed in six and not four *pada-s*; that is rather a rare occurrence since, as a rule, *subhāṣita-s* are composed in four and not six *pada-s*. The Suktiratnahāra seems to be more complete than the Subhāṣitasudhānidhi; in the Suktiratnahāra we find ascriptions to primary sources in most of the verses, while that was not the case with the Subhāṣitasudhānidhi; wherever they occur in the latter they seem to be recopied from the Suktiratnahāra.

1. L. Sternbach, *Śaṅkara's Subhāṣita-sudhānidhi and Śūryapāṇḍita's Suktiratnahāra* in *Gaṅgānātha Jha Kendriya Sanskrit Vidyapeetha*, (formerly JGJRI) 27 : pp. 166-260.

2. Cf. Śaṅkara's *Subhāṣitasudhānidhi* : p. 2 sqq. ; S. N. Dasgupta and S. K. De, HSL 414 ; Dr. V. Raghavan in JOR Madras (op. cit.) 13 : 293-306.

3. The readings of the *Subhāṣitasudhānidhi* 4, 23, 57, 84, 85, 88, 91, 117, 118, 125, 127, (130), 132, 133, 138, 139, 142, 148, 167, 182, 188, 193, (195), 202, 205, 208, 210, 212, 217, 232 and 233 are identical with the readings of the *Suktiratnahāra*, while the primary sources have different readings.

35. Probably older than the Suktiratnahāra and the Subhāṣitasudhānidhi is the *Vyāsa-subhāṣita-saṃgraha*¹. Most of the verses of this anthology are quoted in the Suktiratnahāra where they are often attributed to Vyāsaśataka. The anthology contains 98 verses in the main text and 12 in the footnotes. The verses are almost exclusively sententious sayings. None of the verses is attributed to any poet. This *subhāṣita-saṃgraha* was also known in Ceylon and Siām².

36. Of another type is the *Nitimañjarī* of Dya Dviveda³, son of Lakṣmidhara and Lakṣmī, grandson of Atri of the house of Mukunda: it is a collection of 164 current gnomic and didactic verses, moral maxims or proverbs illustrated by Vedic legends and Vedic texts; it was composed in *saṃvat* 1550 (A.D. 1494). The moral teachings begin with some ethical maxims, followed by the commentary, the Vedic *ṛca-s* and finally the exegesis of these *ṛca-s*. Although every ethical maxim is versified, commented upon and elucidated by the explanation of the Vedic passages it is quite independent of one another, the Vedic references embedded in them follow the order of the divisional system of the Rgveda. Consequently, the verses are distributed among 8 *aṣṭaka-s* of the Rgveda. The verses fall under the four *puruṣārtha-s* of which 44 deal with *dharma*, 68 with *artha*, 53 with *kāma* and only 1 with *mokṣa*. Dya Dviveda used for the interpretation of the Vedic passages Śāyaṇa's commentary on the Rgveda and therefore could not live before the end of the 14th and beginning of the 15th century. He mentions also the Mānava-dharmaśāstra, the Yajñavalkya-smṛti, the Mahābhārata, the Bhagavadgītā, the Hitopadeśa and Kṣemendra's Carucaryā; the latter seems to be the model for the Nitimañjarī; twenty-three didactic parts of the

1. *Vyāsasubhāṣita-saṃgraha*. Critically edited for the first time by L. Sternbach, *Kaśī Sanskrit Series* 193. The Chowkhamba Sanskrit Series Office, Varanasi 1969. The edition is based on two MSs. of unknown date as primary sources, and the Ceylonese *Vyāsakaraya* and the *Suktiratnahāra* as ancillary sources.

2. The Ceylonese *Vyāsakaraya*. In the 20th century it was brought from Ceylon during the reign of king Rāma III and printed with a Siamese translation by H.R.H. Prince Damrong Rajanubhab (B. E. 2464, i.e. A. D. 1920). The Siamese transcription of the text was made with the help of a Brahmin Mukupusvāmī (?) and Luāng P'hirivanakorn. This work was distributed at the cremation ceremony of Amart Tri P'hra Turupark-Pichorn in 1920. (Cf. L. Sternbach, *On the Sanskrit Niti-literature of Ceylon*; 3. *An Additional Note on the Vyāsakaraya in Brahmaṇḍya* 35.3-4: pp. 258-69 and *idem*, *On the Vyāsasubhāṣitasamgraha* in Prof. E. Sluszkiewicz, *Felicitation Volume*, Warszawa 1973: pp. 208-214.

3. *Nitimañjarī* of Dya Dviveda. Ed. with an Introduction, notes and appendices by Sitārām Jayarām Jośī and publ. by Śaṅkara Śarma, Benares 1933. Cf. Introduction and Foreword to this edition; P. Peterson, *Report* 1883-4, p. 8; A. B. Keith, *The Nitimañjarī of Dya Dviveda* in *JRAS* (1900): pp. 127-135 and 796-8; F. Kielhorn in *Indian Antiquary* (1876): p. 116 sqq. and in *Nachrichten von der kön. Ges. der Wiss., Göttingen, Phil.-hist. Klasse* (1891): p. 182 sqq.; A. A. Macdonnell, *Introduction to Bṛhaddevata*, Vol. I: p. xvii sqq.; and E. Sieg, *Die Sagenstoffe des Rgveda*, Stuttgart 1902: p. 37 sqq.

verses quoted in Nītimāñjarī are identical with the Cārucaryā (or are clearly based on this work) and two with the Hitopadeśa. The author wanted to utilize as many well-known moral teachings as he could for the purpose of illustrating them with Vedic examples, while reflecting upon the morals to be derived from the *ṛca-s* of the R̥gveda.

37. Also another type of a *subhāṣita-saṃgraha* is the *Purāṇārthasamgraha*; it is a digest of knowledge of all branches of learning, as included in some Purāṇa-s, Dharmaśāstra-s, Darśana-s, etc. compiled by Venkatarāya¹ and preserved in several South Indian MSs. The work is written in *purāṇic* style as a conversation between Lakṣmi and Nārāyaṇa. The work is of a South Indian origin and of unknown date; it is divided into 30 chapters of which only the 11th dealing with *nīti* and *rajanīti* was edited; it contains 136 verses; each epigram is proclaimed in the first part of the verse and then illustrated with an episode from the Purāṇa, Itihāsa, etc. The verses are often paraphrases of the original *subhāṣita-s*.

38.1. A very well known *subhāṣita-saṃgraha* is Vallabhadeva's *Subhāṣitāvalī*². We do not know much about the author and the question of its dating gave rise to long discussions³. It is generally accepted, however, that

1. The *Purāṇārthasamgraha* of Venkatarāya. Ed. by V. Raghavan in "Purāṇa" (Vārāṇasi) 5.1: pp. 47-60 and 7.2: pp. 370-89.

2. The *Subhāṣitāvalī* (°valī) of Vallabhadeva. Ed. by P. Peterson and Pt. Durgaprasāda, son of Pt. Vrajalāla. BSS 31, Bombay 1886. It was edited on the basis of two MSs. This edition is superior to the edition of the same editor of the *Sarṅgadhara-paddhati*, since it contains a learned preface (139 pages) and critical notes which are lacking in the *Sarṅgadhara* edition. Specimens of the text and translation were also edited by P. Peterson in *Actes du 6e Congrès International des Orientalistes*, 1883 à Leide, troisième partie, sect. 2: pp. 339-465. Also see Th. Aufrecht, *Miscellen in Indische Studien* 17: p. 169 sqq.; S. K. De in *Padyavali*: p. cviii sqq.; P. Peterson, Report 1882-83, p. 30 sqq.; older collection than printed; cf. HC vii: No. 5437; C. Cappeller, *Zu Vallabhadeva's Subhāṣitāvalī* in *Album Kern*: pp. 239-44; M. Ramakrishna Kavi, MSs. of *Subhāṣitāvalī* ... in *Journal of S'ri Venkatesvara Oriental Institute* 2.2: 376-98; P. Peterson, *Paṇini, Poet and Grammarian with some Remarks on the Age of Sanskrit Classical Poetry*, JRAS (1891): pp. 311-36; Th. Aufrecht, *Zwei Paṇini zugehörte Strophen* in *ZDMG* 14: p. 581 sqq.; L. Sternbach, *De l'origine des vers cités dans le Nītipaddhati du Subhāṣitāvalī de Vallabhadeva* in *Mélanges L. Renou*: pp. 683-714. See also book-reviews of the *Subhāṣitāvalī* by A. Barth in *Revue critique d'histoire et de littérature* (1887), No. 22: pp. 421-31 and by G. Bühler in *Indian Antiquary* xv: p. 239 sqq.

3. S. K. De, *On the Date of the Subhāṣitāvalī* JRAS (1927) p. 471 sqq.; *idem*, *Aspects of Sanskrit Literature*: pp. 150-6; A. B. Keith, *The Date of Subhāṣitāvalī* in BSOS 5.3: p. 27 sqq.; S. K. De, *Sarvānanda and Vallabhadeva* in BSOS 5.3: p. 499 sqq.; (also S. K. De, *Aspects* ... op. cit. pp. 157-61). The discussion is based on the fact that a verse from the *Subhāṣitāvalī* was quoted by Sarvānanda in the commentary on the *Amarakośa* which he wrote in 1106. See also D. S. Bhattacharya, *Date of the Subhāṣitāvalī* in JRAS (1927) p. 471 sqq. and (1928): p. 135 sqq. 403 and 900 and Subodh Ch. Banerjee, *On the Date of the Tīkāsarvasva by Sarvānandadeva* in JRAS (1928): p. 900.

this anthology, in the form in which it is available to-day, could not have been compiled earlier than the 15th century¹. This is an extensive anthology on a large variety of topics usually found in most Sanskrit anthologies. It contains 3527 verses, both of ethical and descriptive character. The anthology is divided into 101 *paddhati-s*. According to the analysis made by P. Peterson it quotes some 360 poets². In addition to stray verses, Vallabhadeva quoted parts of different works, such as Mañkha's Śrīkañṭhacarita, Śambhu's Rājendrakarṇapūra and others.

38.2. It was believed that with this *subhāṣita-saṃgraha*, the Subhāṣitāvalī of Śrīvara is associated. However, it was proved that this anthology is another text of the Subhāṣitāvalī of Vallabhadeva.³ Śrīvara lived in the latter part of the 15th century; he was the disciple of Jonarāja who continued Kalhana's Rājataranginī. Śrīvara himself also wrote a Rājataranginī in continuation of the one composed by his teacher Jonarāja.

39. From the end of the 15th and the first half of the 16th century dates the Padyāvalī of Rūpa Gosvāmin, son of Kumāra and the disciple of Caitanya, the founder of Bengal Vaiṣṇavism, teacher and exponent of its doctrines⁴. The Padyāvalī is rather a devotional work than a *subhāṣita-saṃgraha* as far as its contents are concerned; it quotes also other poetical devotional works, such as 32 *stotra-s*, among which is also the Ujjvala-nīlamanī: it contains 387 verses ascribed to 129 authors, as well as to Rūpa Gosvāmin himself. Most of the verses, due to their devotional character, were usually not quoted in other anthologies with the exception of Harikavi's Subhāṣitahārāvalī, an anthology from the middle of the 17th century which borrowed 36 verses from Rūpa Gosvāmin's work⁵. Rūpa Gosvāmin quoted also other earlier non-Viṣṇuite authors and unscrupulously changed sometimes the wording to make them sound Viṣṇuite.

1. Cf. M. Winternitz, HSL III. 1 (op. cit.): p. 179 sqq. If we accept that date, then the argument adduced by S. N. Dasgupta and S. K. De in HSL (p. 414) that Jekhā's *Sukti-muktāvalī* based his anthology on the *Subhāṣitāvalī* of Vallabhadeva must be wrong.

2. They were mentioned in the *Subhāṣitāvalī* edition.

3. J. Chaudhuri, *The Subhāṣitāvalī of Śrīvara in Indian Culture* 12.3; 130.9. Cf. S. Ch. Banerji, *Cultural Heritage of Kashmir*, Sanskrit Pustak Bhandar, Calcutta: pp. 101-2.

Also mention is made of a Subhāṣitāvalī of Acārya Sakalakīrti, a Jain: the anthology is said to be written in *saṃvat* 1938 (A.D. 1880) at Ś'ravaṇa Belogola (DC. xx, 12139).

4. The *Padyāvalī. An Anthology of Vaiṣṇava Verses in Sanskrit* compiled by Rūpa Gosvāmin, a Disciple of Śrī-Kṛṣṇa-Caitanya of Bengal critically edited by S. K. De, Dacca University. Oriental Publication Series No. 3. University of Dacca, 1934.

5. Cf. book-review of the *Padyāvalī* by Har Dutt Sharma in ABORI 17.305 sqq. and by K. N. Mitter, in *Indian Culture* 2.22; 382-3.

40. Probably from the end of the 16th and beginning of the 17th century dates the anonymous *Subhāṣita-muktāvalī*¹; it must have been compiled before 1623, since one of the MSs. is dated *samvat* 1680 (A.D. 1623)². The anthology is divided into 32 *muktāmaṇi*-s (ornaments of pearls) and contains 624 verses including the appendices. The verses are both ethical and descriptive. The anthology is quite important since it contains many sayings not quoted in other *subhāṣita-saṃgraha*-s; it was, however, possible to identify a great number of its verses³.

41. Most of the other *subhāṣita-saṃgraha*-s were compiled in the 17th to 19th centuries. Worth noting are in particulars two anthologies compiled by Harihara and/or Hārāvalī; the first is the *Sūktimuktāvalī* and the second the *Subhāṣitahārāvalī*. They were not written by the same person.

41.1. The *Sūktimuktāvalī* of Harihara was written by a Mithilā Brāhmin in the first half of the 17th century. This anthology was published twice: in 1889 (second ed. in 1910) in the KM Series No. 86 and in 1949 by Ramanātha Jha in the Newspapers and Publications Ltd, Patna, respectively. The latter edition is a critical edition; it is based on 5 MSs. and contains 634 verses. Unlike other *subhāṣita-saṃgraha*-s its verses are not *subhāṣita*-s composed by different authors but they are mostly composed by Harihara himself; only very few are known *subhāṣita*-s belonging to the floating mass of oral tradition. The work is divided into 12 *prakaraṇa*-s which deal with gods and goddesses, upbringing of a child, advice to the young, staying abroad, eulogy of the king and treatment of royalty, *rājanīti*, six seasons, erotics, and *nāyaka*-s, miscellanea and calm of mind. Being a one man *subhāṣita-saṃgraha*, this work stands nearer to individual collections of *subhāṣita*-s, such as Bhartṛhari's *Śatakas*, than the *subhāṣita-saṃgraha*-s described above.

1. *Subhāṣitamuktāvalī*. Ed. by R. N. Dandekar. University of Poona reprinted in book-form from the *Journal of the University of Poona, Humanities Section* 1962. Edited on the basis of two MSs. from the Bhandarkar Or. Res. Institute's Collection No. 819 of 1886-92 and No. 75 of 1871-72. The edition contains an Introduction, the text, five appendices, of which the fourth is a copy of a short *kāvya*-work entitled *Navaratna*; it must have been a very popular poem, since it was also well-known in Ceylon. (Cf. H. Bechert, *Sanskrit-Texte aus Ceylon*; I. Teil in *Münchener Studien für Sprachwissenschaft*....München 1962; pp. 25-7 and was also *in extenso* included in the *Subhāṣitahārāvalī*. Cf. L. Strenbach, *A propos de petits recueils de vers gnomiques* in JA. 1974.

2. Cf. P. K. Gode, *Date of the Subhāṣita-muktāvalī* in IHQ 22: pp. 55-9; G. V. Devasthali, *Catalogue of Sanskrit and Prakṛta MSs.*, Bombay University Library II: p. 272 erroneously ascribed to *Subhāṣitahārāvalī*.

3. L. Strenbach, *On the Authorship of some Stanzas of the Subhāṣitamuktāvalī* in *Jour. of the Univ. of Poona, Humanities Section*, No. 19: pp. 37-65.

41.2. The *Subhāṣitahārāvalī* of Śrī Harikavi¹ is an anthology of 2091 ethical and descriptive verses *par excellence*, though it contains also some excellent verses composed by Harikavi himself.² Harikavi, the compiler of this anthology was the son of Nārāyaṇa, originally a Deccani Brahman who lived first in Surat and then at the court of king Sambhāji; he composed his work in the second half of the 17th century; it is unlikely that he was contemporary to Akbar (1556-1605) or identical with Akbariyya Kalidāsa.³ The work was unfortunately never published yet though it is one of the best and most interesting *subhāṣita-samgraha-s*. It contains numerous ascriptions to different poets of which some are well known. Harikavi knew the *Padyāvalī* of Rūpa Gosvāmin. This anthology is known only in one MS in the Bhandarkar Or. Research Institute (No. 92 of 1883-89); the MS is composed of several pieces, separately paginated;⁴ some parts of the MS were written by different scribes and overlap each other. Particularly, the latter parts of the MS, as well as its second part contain many errors and poor readings, but its first part is very well-written and almost free of mistakes. The numbering of the verses is irregular and at many places verses are not numbered at all. A great number of *subhāṣita-s* occur also in other *subhāṣita-samgraha-s* where they are usually ascribed to the same poets as in this anthology. This work requires a critical edition in the nearest future.

42. Also requiring a critical edition is the not yet edited *Śṛṅgārā-lāpa-Subhāṣitamuktāvalī*; it is the largest anthology on love devoted to *śṛṅgāra* alone. The anthology is divided into 11 chapters and contains 1145 mostly descriptive verses. It is known that MS No. 92 of 1883-84 in the Bhandarkar Or. Res. Institute contains this anthology; the MS was written by Yājñika Rāma in *samvat* 1612 (A.D. 1556); it is probably an autograph copy and its compiler seems to be identical with Kulina Rāma who also lived in the middle of the sixteenth century. The anthology is well-written and contains many verses not found in other anthologies. Its characteristic feature is the inclusion of extracts, sometimes long from well known works, such as the *Meghadūtā*, the *Kumārasambhava*, Rudrata's *Śṛṅgāratilaka*, or Bhartṛhari's

1. It was sometimes wrongly considered as identical with the *Sūktimuktāvalī*.

2. And his brother Cakrapāṇi.

3. See P. K. Gode, *Harikavi alias Bhānubhaṭṭa a Court-poet of king Sambhaji and his works* in ABORI, 16.262-91. P. K. Gode identified Harikavi as the author of the *Subhāṣitahārāvalī*, the *Sambhurājacarita* and the *Haihayendracarita*; he also proved that Harikavi was also called Bhānubhaṭṭa. Cf. also: P. Peterson, *Second Report for 1883-84* in JBRRAS 17. 57-64; H. Sharma, *The Subhāṣitahārāvalī* in IHQ (1934) : p. 478 sqq. Kr. p. 367 and *New Indian Antiquary* 3 (1940) : pp. 81-100; L. Sternbach, *On the Subhāṣitahārāvalī and on the Sūktisahasra* in *Journal of the Gaṅgānātha Jha Kendriya Sanskrit Vidyapeṭha* 28.3-4 and book-review of the *Padyāvalī* (op. cit.).

4. Some parts of the MS are recopied twice.

epigrams (Northern version). Otherwise the anthology does not contain ascriptions to poets (except occasionally and before quoting the *subhāṣita-s*). Several verses of this anthology were quoted in the edition of Bhartṛhari's epigrams published by D.D. Kosambi and in the *Subhāṣitaratnakoṣa* edition. In this anthology the author underlines that men lose all interest in life without *śṛṅgāra* and that *śṛṅgāra* is holy and brings pleasure and prosperity.¹

43. Less interesting is also an unpublished MS No. 361 of 1884-86 in the Bhandarkar Or. Res. Institute containing an anthology of verses by Maṇirāma entitled *Śloka-saṁgraha*; it contains 1606 mostly descriptive verses, many of which are ascribed to different authors and works (110 in number) including Maṇirāma himself. The anthology has a lacuna between verses 190 and 204, and 1454 and 1496. In the Bhandarkar Or. Res. Institute there is also another MS containing the same text, viz., MS 527 of 1887-91, of which the first three folia are lost; ends at fol. 98a. Many of the *subhāṣita-s* quoted in this anthology are also quoted in the D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnakoṣa* edition. The anthology was compiled in the second half of the 17th century. Maṇirāma is probably identical with Maṇirāma Dikṣita, the author of the *Śṛṅgārasaṁjivani* who was the protégé of Mahārāja Anup Singhji of Bikaner.² According to others he was the court poet of Raja Toḍar Mal.

44. The *Budhabhūṣaṇa* is ascribed to king Śambhu or Śambhaji son of Shivaji, the Great.³ However king Sambhaji was not a man of letters and it is unlikely that he himself was its author; if so, he was certainly helped by some *paṇḍits*. The anthology contains 882 mostly ethical verses and is divided into three sections; the first (194 verses) contains *subhāṣita-s* quoted from several well-known authors; the second (630 verses) deals mostly with *artha* and contains quotations from the *Kāmandakiya Nitisāra*, the *Matsya-purāṇa*, the *Viṣṇudharmottara*, the *Mahābhārata*, the *Yājñavalkya-smṛti*, the *Mānava-dharmaśāstra*, etc.; the third section (58 verses) deals with information useful to princes and therefore is called *miśra-ka-nitiprakaraṇa*.

45. Also from the 17th century date:

45.1. The *Padyaracana* of Lakṣmaṇa Bhaṭṭa Āṅkolakara,⁴ an anthology of stray verses divided into 15 *vyapāras* and containing

1. Cf. P. K. Gode, *Śṛṅgaralapa, A Big Anthology of Śṛṅgāra Verses by Rāma and its rare MS* dated A. D. 1556 in *Journal of the University of Bombay*, Vol. 15, Pt. 2: pp. 81-8. See also P. K. Gode's book-review of L. Sternbach's *Gaṇikā-vṛtta-saṁgraha* in *ABORI* 35, 245.

2. Cf. P. K. Gode, *A Rare MS of the Śloka-saṁgraha Anthology by Maṇirāma and the Date of its Composition in Rajasthan Bharatī* 1, 1: pp. 35-43.

3. The *Budhabhūṣaṇa* of King Śambhu. Ed. with an Introduction, Notes, etc. by H. D. Velankar, Govt. Or. Series, Class C. No. 11, Bhandarkar Or. Res. Institute, Poona 1926.

4. The *Padyaracana* of Lakṣmaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha and Wāsudeva Lakṣmaṇa S'āstri Paṇḍīkar, KM 89.

769 ethical and descriptive verses; many of the verses are ascribed to different poets, usually of later date, which occur also in several other *subhāṣita-saṃgraha-s*, but many of the *subhāṣita-s* were composed by the author himself (150, usually attributed to "Lakṣmaṇa"). The anthology was written between 1625 and 1650¹.

45.2. The *Rasikajīvana* of Gadādhara Bhaṭṭa, son of Gauripati Bhaṭṭa from Mithilā²: it was described as a work of *rasa* which also bears the character of an anthology³ but is a *subhāṣita-saṃgraha*, *par excellence*. This anthology is divided into ten *prabandha-s* and contains 1478 ethical and descriptive verses; many of the verses are ascribed to different poets (139) and 535 verses are anonymous⁴.

45.3. The *Sabhyalāṅkaraṇa* of Govindajit⁵ composed somewhat on the lines of the *Rasikajīvana*. Its author, Gavinadaji (Sanskritized into Govindajit) of the Mevaḍa caste of Medapaṭa was the son of Caku from Giripura, (the anthology was published on the basis of a very poor MS, full of

1. Cf. P. K. Gode in *Journal of Oriental Research* (Madras) 15 (1940) : pp. 184-193.

2. *The Rasika Jivana of Gadādhara Bhaṭṭa*. Critically edited for the first time... by Dr. Jatindra Bimal Chaudhuri in *Pracyavanī Mandira Saṃskṛta-Grāṇthamālā*. Sanskrit Text Series II., Calcutta 1944. There exists also a complete edition of this anthology, but without indication as to its editor and place/date of publication. Also several verses (from the beginning of the anthology) were critically edited and translated by P. Regnaud (*Stances sanskrites inédites* par P. Regnaud in *Annuaire de la Faculté des Lettres de Lyon*, Paris 1884. Cf. P. K. Gode, *Rasikajīvana of Gadādhara Bhaṭṭa and its probable Date* in ABORI 12 : pp. 396-9). The first mentioned edition quotes in *extenso* only 109 verses, viz., 2, 4, 5, 15, 23, 34, 36, 37, 44-9, 56, 72, 74, 75, 77, 78, 81, 111, 120, 125, 131, 164, 165, 205-6, 218, 233, 346, 350, 393, 428, 506, 552, 572, 615, 655, 703, 782, 784-5, 790, 796, 799, 800, 804-5, 812, 847, 852, 855, 856, 857, 858, 861, 864, 868, 871-2, 874-81, 886 (incomplete), 889, 897, 898, 901, 903-5, 926, 930, 965, 970, 971, 974, 994, 1011, 1013, 1028-9, 1032-3, 1039, 1052, 1098, 1100, 1102-3, 1109, 1124, 1189, 1196, 1314, 1392-3, 1398-1400, 1465 and 1477 and 8 verses in MS B; they are unknown in other sources.

3. Cf. S. K. De, *Sanskrit Poetics*, Vol. I : p. 291.

4. P. K. Gode: *Rasikajīvana and its Probable Date* in ABORI 12:396-9. P. K. Gode and H. D. Sharma expressed the opinion that the *Rasikajīvana* must have been composed after 1650 (probably around 1660), however V. V. Raghavacharya was of the opinion (*Some further Light on the Date of Gadādhara Bhaṭṭa and the Rasikajīvana* in *Summaries of Papers of the XI All-India Oriental Conference*, Hyderabad; p. 92) that the work is of a much later date, viz., from the second quarter of the 18th century, since the author mentions *Ghaṇḍyama*, a minister of king Tukkaḥji Maharāja of Tanjore who ruled from 1728 to 1735.

5. *Sabhyalāṅkaraṇa* of Govindajit. Ed. by Dr. Jatindra Bimal Chaudhuri in *Pracyavanī Gopal Chunder Law Memorial Sanskrit Series No. 4, Saṃskṛta-kōṣa-kāvya-saṃgraha*, Vol. V. Calcutta 1947.

mistakes¹; the text needed therefore many amendations and still is far from faultless; the anthology contains 853 ethical and descriptive verses; it is divided into numerous sections called *maricis* (rays); it quotes 101 authors and works. Many of the verses are well known *subhāṣita-s*; the anthology was composed after 1656, since it quotes the Cimanīśataka written in 1656²).

45.4. The *Padyaveni* of Venidatta, son of Jagajjivana, grandson of Nilakantha belonging to the Yājñika family³, is divided into six *tarāṅga-s*: (the work contains 889 mostly descriptive verses many of which are ascribed to different poets (114); several of these poets are probably contemporaneous to Venidatta who himself wrote many of the *subhāṣita-s* quoted in the anthology (230). According to Th. Aufrecht this anthology was composed in 1644 and according to Rājendralāl Mitra in 1710⁴.

45.5. The *Padyāmṛta-taraṅgiṇi* of Haribhāskara, son of Apājinanda (or Ājāibhatta) of the Kāśyapa gotra and belonging to the family of Agnihotr⁵ containing 301 mostly descriptive verses: (the majority of the verses are attributed to 45 different poets and 11 different works; it was compiled in 1673; Haribhāskara's son Jayarāma wrote a commentary to this anthology.⁶

45.6. The *Suktisundara* of Sundaradeva containing only 174 mostly descriptive verses (many of the verses included in this anthology praise Muhammadan rulers, viz. Akbar, Shāh Jahān, etc.); Sundaradeva must have been familiar with the conditions existing at the courts of some of these rulers; a great number of *subhāṣita-s* quoted in this anthology appear also in the *Padyaveni* of Venidatta and in the *Padyāmṛta-taraṅgiṇi*; it quotes 32 poets. It was written between 1644 and 1710.⁷

1. MS. No. 417 of 1884-87 in BORI.

2. Cf. P. K. Gode, *Date of Sabhyalankarāṇa, an Anthology by Govindajit in New Indian Antiquary* 4, 11 : pp. 366-9; R. G. Bhandarkar, *Report* 1887-91 : pp. lxii-lxiii. (Cf. ABORI 12.396).

3. *The Padyaveni* of Venidatta. Ed. by Dr. Jatindra Bimal Chaudhuri in *Pracyavanī-Mandira-Saṁskṛta-granthamālā*, Vol. I. *Saṁskṛtakōṣakavyasaṁgraha* Vol. III, Calcutta 1944.

4. Cf. R. G. Bhandarkar, *Report* 1887-91 : pp. lx-lxi.

5. *Padyāmṛta-Taraṅgiṇi* by Haribhāskara. Ed. by Dr. Jatindra Bimal Chaudhuri, *Saṁskṛtakōṣakavyasaṁgraha* Vol. I, Series No. IV, Calcutta 1941.

6. Cf. Introduction; Th. Aufrecht, *Über die Padyāmṛtatarāṅgiṇi* in ZDMC 37 : pp. 544-7; R. G. Bhandarkar, *Report* 1887-91 : p. lxii; P. K. Gode, *The Date of the Padyāmṛtatarāṅgiṇi of Bhaskara in Calcutta Oriental Journal* III. 2 : pp. 33-5.

7. *Sukti-sundara* by Sundaradeva. Ed. by Jatindra Bimal Chaudhuri, Series No. 4,

45.7. The *Anyokimuktāvalī* of *Haṁsaviṣṇu* is an anthology of Jainistic character written in 1679; it is divided into 8 *pariccheda-s* and contains 1199 verses, mostly *anyokti-s* often quoted in other *subhāṣita-samgraha-s*.¹

45.8. The *Śrīsūktāvalī*² which probably also belongs to this category, though its date is not known; its author is also not known; the work was edited on the basis of a single MS.³; it is divided into fourteen *paddhati-s* plus a closing chapter; the 12th *paddhati* is sub-divided into six parts and the 13th *paddhati* into two parts. The anthology contains 192 mostly ethical verses; none of them is ascribed to any poet or work. The MS. on which the edition is based is full of mistakes; the edition is poor and contains many errors.

46. Of the later *subhāṣita-samgraha-s* two are outstanding, viz. the *Padyatarangini* of *Vrajanātha* and the *Vidyākarasāhasaka*.

46.1 The *Padyatarangini* of *Vrajanātha*, who lived at the court of king *Mādhava*, son of *Jayasing*, in the middle of the 18th century (1753) exists in two versions, one longer in twelve *tarāṅga-s* preserved in 4 MSs. and a shorter in ten *tarāṅga-s* preserved in 2 MSs.; all the MSs. of the longer version are incomplete; the shorter version completely preserved in all the MSs. The shorter version was analysed by *N. A. Gore* and his analysis was published in the *Poona Orientalist*⁴; it shows that the anthology contains 489 mostly descriptive verses and that most of these verses occur also in other *subhāṣita-samgraha-s* and that they are well known; many of them are from the *Hitopadeśa*, *Pāṇcatantra*, *Bhartṛhari's* epigrams, *Caṇakya's* collections of verses, etc.

Saṁskṛta-kośakāvya-samgraha, Vol. III, Calcutta 1943. *H. D. Sharma*, *Sūktisundaradeva* in *Calcutta Oriental Journal* III, 5; *P. K. Gode*, *Notes on Indian Chronology* III in P.O. 1.2; pp. 52-5; and *idem*, *Studies in Indian Cultural History* II.

1. Cf. Guenott in JA. 10 to 14; p. 47 ff. No. 1106.

2. *Śrīsūktāvalī*, Codice Indiano edito dal Dre E. Bartoli, Napoli, Tipografia della R. Università, Achille Cimmaruta, 1911; P.-E. Pavolini, *Collana delle belle sentenze (Sūktāvalī* in GSAI 20: 1-16). Cf. Th. Aufrecht, *Florentine Sanskrit MSS.*, Leipzig 1892, No. 92.

3. From the *Biblioteca Centrale di Firenze*, No. 92.

4. *The Padyatarangini of Vrajanātha: An Analysis and an Index* in *Poona Orientalist* 9: pp. 45-56 by *N. A. Gore*; *idem*, *Two Versions of the Padyatarangini of Vrajanātha* in *Dr. Kunhan Raja Commemoration Volume*; pp. 423-7; and *P. K. Gode*, *The Atvamedha performed by Seva Jayasing of Amber* in P.O. 2: p. 160 sqq.

46.2 The *Vidyākaraśaśrakā* of Vidyākara Miśra¹ was compiled in Mithilā in the middle of the 19th century; it contains 999 mostly descriptive verses, most of which are attributed to poets, known or unknown; the latter are usually from Mithilā; many readings of the *subhāṣita*-s quoted are corrupt. The language of many verses is poor and sometimes Sanskrit is mixed with Prākṛit.

47. During the second half of the 19th and in the 20th century India was inundated by modern *subhāṣita-samgraha*-s, many of which were edited as text-books of Sanskrit for the use in the schools, as well as in order to preserve "ancient thoughts" and "ancient moral teachings". The most complete and carefully edited is the *Subhāṣita-ratna-bhāṇḍāgāra* by Nārāyaṇa Rāma Ācārya "Kāvya-tīrtha"² which was published in several editions; the eighth and last edition was published in 1952. It was based on an earlier work of the same compiler called *Subhāṣita-sudhā-ratna-bhāṇḍāgāra*³ which was published in the Venkateśvara Steam Press, Bombay, *saṃvat* 1985 (1927). The *Subhāṣita-ratna-bhāṇḍāgāra* quotes the best *subhāṣita*-s from *subhāṣita-samgraha*-s published earlier, as well as from primary sources. The later editions of this anthology include also most of the verses quoted in the second edition of O. Böhtlingk's *Indische Sprüche*. Upto date it is the most complete modern *subhāṣita-samgraha*. Another modern *subhāṣita-samgraha* is the three volume work of Otto Böhtlingk, *Indische Sprüche*⁴ which in its second edition⁵ contains 7613 ethical and descriptive verses critically edited with notes and variants; it contains also a German translation of each verse. Several supplements to this collection were published.⁶

1. *Vidyākaraśaśrakam*. Anthology of Sanskrit Verses by Vidyākara Miśra. Ed. by Umesha Mishra, Allahabad University Publications Sanskrit Series. Vol. II. Allahabad 1942.

2. *Subhāṣita-ratna-bhāṇḍāgāra* or *Gems of Sanskrit Poetry being a Collection of Witty, Epigrammatic, Instructive and Descriptive Verses with their Sources. Enlarged and Re-edited with Sources, etc.* by Nārāyaṇ Rām Ācārya "Kāvya-tīrtha"; 8th ed. Nirṇaya Sāgar Press, Bombay 1952.

3. *Subhāṣita-sudhā-ratna-bhāṇḍāgāra* or *Treasuries of Sanskrit Poetry being a Collection of Amusing, Sarcastic and Instructive Verses compiled and annotated by Pt. Śivada-ttakaviratna. Thoroughly Revised, Enlarged and Brought upto date.* Śrīvenkateśvara Steam Press, Bombay, *saṃvat* 1985 (1927).

4. *Indische Sprüche, Sanskrit and Deutsch.* Herausgegeben von Dr. Otto Böhtlingk, St. Petersburg 1870-73 (Zweite Auflage).

5. This edition unfortunately omits the very useful notes of A. Schiefner which were published in the first edition.

6. *Erster und zweiter Nachtrag zu meinen Indischen Sprüchen* von O. Böhtlingk in *Bulletin de l'Académie des Sciences de St. Petersburg*. XXI. 401-9 (= *Mélanges Asiatiques*) (VII. 659-72) and XXIII. 401-32 (= *Mélanges Asiatiques* VIII. 203-49); *Zur Kritik und Erklärung verschiedener indischer Werke* von O. Böhtlingk in *Bulletin de l'Académie des*

48. Other less important *subhāṣita-samgraha-s* and collections of *subhāṣita-s*, *anyokti-s*, etc. (though they are not always *subhāṣita-samgraha-s par excellence*) are given here in alphabetical order :

48.1. *Anyāpadeśamālā* of Śrinivāśāchāriar of Terinzhanpur¹ containing 127 *subhāṣita-s*.

48.2. *Anyoktimuktavali* of Somanātha, a poet and musician, being a collection of *subhāṣita-s* in *anyāpadeśa-style*² containing 102 verses mostly in Mālinī metre.

48.3. *Anyoktiśataka* of Bhaṭṭa Vireśvara³ containing 105 *anyokti-s* in Śardulavikṛīḍita and Sragdhara metres.

48.4. *Anyoktyaṣṭakasaṁgraha*,⁴ a collection of 123 *anyokti-s* in 17 *aṣṭaka-s* (most of the verses occur also in other collections of *anyokti-s* and *subhāṣita-s*).

48.5. *Anyoktistabaka* of Vamśīdhara Miśra⁵ containing 104 *anyokti-s*; the edition is based on a MS. dated *saṁvat* 1727 (1674).

48.6. *Anyoktitarāṅgiṇī*,⁶ divided into two *śataka-s* and consequently containing 200 *anyokti-s* plus a closing verse.

48.7. *Avāśiṣṭānyokti* containing miscellaneous verses ascribed to Paṇḍitarāja Jagannātha⁷; it contains 588 verses mostly belonging to the floating mass of oral tradition or *subhāṣita-s* found also in other anthologies (only a small number of these verses were written by Paṇḍitarāja Jagannātha).

Sciences de St. Petersbourg, XXI. 93-132; 200-42 and 370-409 (—*Melanges Asiatiques* VII. 447-504; 527-89 and 615-59); August Blau, *Index zu Otto Böhtlingks Indischen Sprüchen* in AKM IX. 4, Leipzig 1893; Th. Aufrecht, *Bemerkungen zu Böhtlingks Indischen Sprüchen* (zweite Auflage) in ZDMG 52.255 sqq.; Pt. Durgā Prasad, *Böhtlingk's Indische Sprüche* in JBRAS XVI; p. 361 sqq.; L. Sternbach, *Supplement to O. Böhtlingk's Indische Sprüche*, AKM XXXVII: 1. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche* (1-500) in *Indologica Taurinensia* II (1974).

1. Published in Kumbakonam 1932.

2. Published on the basis of 2 MSs. by Dr. V. Raghavan in his *Malayamāruta*, Vol. II, Tirupati 1971 (pp. 49-78).

3. Published in KM V (pp. 101-19).

4. Ed. by P. D. Trivedi, published in *Bharatiya Vidya Series* No. 11, Bombay 1946.

5. Published in Surat 1955.

6. Published in Varanasi n. d.

7. Published in the *Paṇḍitarāja-kāvya-saṁgraha*, part 13 in *Sanskrit Academy Series* No. 2, *Osmania University* (pp. 121-90).

48.8. *Bāhudaśana*¹, a *subhāṣita-samgraha* that has been extensively used by O. Böhtlingk in his *Indische Sprüche*.

48.9. *Dampatīśikṣānāmaka*², a short work in Bengali with intervowen Sanskrit sayings, of which many are well-known or currently quoted sayings; (they were critically edited and included by O. Böhtlingk in his *Indische Sprüche*).

48.10. "Ekādaśadvāranibaddha-upadeśāḥ"³ published on the basis of one MS. from the Bhandarkar Or. Res. Institute (the compilation contains 99 *subhāṣita-s* collected by an anonymous Jain *sādhu*; most of them are well known *subhāṣita-s*).

48.11. *Kavitaṃṛtakupa* of Gauramohana "a choice selection of Sanskrit Couplets"⁴ containing 106 verses, most of which were culled from primary sources, such as the *Hitopadeśa*, etc.

48.12. *Khaṇḍaprasāsti* also called Hanumat's *Daśavatāra-khaṇḍa*⁵, containing 283 *subhāṣita-s*, of which many occur also in other anthologies (in anthologies they are usually attributed to Hanumat⁶).

48.13. *Laukikanyāyaśloka*, a collection of 107 *subhāṣita-s* arranged according to subject matters⁷ (none of the *subhāṣita-s* quoted there appears in other anthologies; new subjects are introduced in *śloka-s* which are not *subhāṣita-s*).

48.14. *Narābharana*, a collection of 301 *subhāṣita-s*⁸, of which most are well-known (many are defective or contain lacunae; these can be often reconstructed on the basis of other texts which contain the same *subhāṣita-s*).

48.15. *Nārojīpandita's Suktimalikā*, a collection of 238 verses divided into 8 main chapters (*paddhati-s*) of which the *niti*-, *sajjana*-, *durjana*-, *sāmānya*- and *anyokti-paddhati-s* are the most important. None of the

1. Published in Serampore 1826.

2. Published in 1840.

3. Published by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. II, Tirupati 1971 (pp. 96-107).

4. First published with a translation in Bengali by the *Calcutta School-book Society's Press*, Calcutta 1828; for the second time published by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. I, Tirupati 1966 (pp. 34-46). (Both editions contain the same readings).

5. Published in MS. form in Bombay, śaka 1782 (1860).

6. E.g., Jalhana's, *Suktimuktavali*, *Subhāṣitaharavali*.

7. Ed. and translated by V. Krishnamacharya in *Adyar Pamphlet Series* 34.

8. Ed. on the basis of one defective MS. by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. I, Tirupati 1966 (pp. 47-83); L. Sternbach, *On the Reconstruction of some Verses of the Narābharana* in Prof. K. A. S. Iyer *Felicitation Volume*, Lucknow 1974.

verses, written mostly in *śloka*-s, is attributed to any author. Many of the verses of this anthology do not occur in other *subhāṣita-saṃgraha*-s¹.

48.16. *Nītisaṃgraha*, a collection of 173 *subhāṣita*-s,² most of which are from Kṣemendra's didactic poems, in particular, the *Cārucaryā*.

48.17. *Nītisastra*, a short collection of *subhāṣita*-s with a Tamil translation.³

48.18. *Nītisastra* in Telugu, a short collection of Sanskrit *subhāṣita*-s printed in Telugu characters,⁴ of which many are well known *subhāṣita*-s.

48.19. *Padyamāla* by Śrīharaśaṅkara Miśra⁵ in which some chapters contain a few usually well known *subhāṣita*-s.

48.20. *Perunthogai* compiled by M. Raghava Ayyangar of Ramnad,⁶ one of the largest collections of verses mostly in Tamil (2214 verses) is divided into three sections: invocations to Viṣṇu, Śiva, Durgā, Buddha, Jaina, etc.; *subhāṣita*-s on *dharma* and on *artha*; it contains not only quotations from different known and unknown literary works but also quotations from copper-plates, stone-inscriptions, introductory verses to the most important Tamil works, verses mentioned in commentaries and verses selected from MSs. from the Govt. Or. Library, Madras, Sarasvatī Mahal Library, Tanjore and Tamil Saṅgham Library, Tanjore; the compiler provided also most of the verses quoted with brief notes and an index of verses, as well as an index of the subject matters.

48.21. *Prasaṅgābharaṇa*,⁷ a collection of 185 *subhāṣita*-s most of which are well-known.

48.22. *Sadācāraśāstra*,⁸ a compilation of several *subhāṣita-saṃgraha*-s, viz. the *Viduranīti* of the *Mahābhārata* (Bhandarkar ed.), extracts

1. Published seriatim with a Tamil translation by N. S. Devanāthāchārīar in the *Journal of the Tanjore Sarasvatī Mahal Library* 13.1-15.3 (1959-1961). The entire work appeared also in the T. M. S. S. M. Library Publications, Tanjore.

2. Published in the *Venkaṭeśvara Press*, Bombay *śaṃvat* 1994 (1936).

3. Published in Madras 1922.

4. Published in Madras 1868.

5. Published by *Motilal Banarsidass* in Varanasi *śaṃvat* 2012 (1954).

6. Published in Madurai 1935/36.

7. Published in Bombay 1860; another edition without the name of the editor and date was also probably published in Bombay; See also A. Weber in ZDMG 19.322.

8. Published in the *Viveśvaranand Institute Publications*, No. 246, Hoshiarpur 1963.

from the Śukranīti, extracts from all the versions of the so-called Cāṇakya's sayings (with the exception of the Cāṇakya-rāja-nīti-śāstra version) as reconstructed by L. Sternbach, extracts from Bhartṛhari's *śataka-s* and some *lokokti-s*.

48.23. *Samayocitapadyaratnamālikā*,¹ very popular in India, collection of mostly well known and currently quoted wise sayings.

48.24. *Saṃskṛtagadya-padya-saṃgraha* of Śrī-bṛhaspati Śāstri,² containing a short section called *Suktisaṃgraha* of 26 verses and *Subhāṣitāni* of 21 verses.

48.25. *Saṃskṛta-Lokokti-Prayoga* of Haṃsarāja Agravāla³ containing in its fourth part a *subhāṣita-saṃgraha* composed of 108 verses divided according to subject matters.

48.26. *Saṃskṛtapāthopakāśaka*,⁴ a Sanskrit text-book in Bengali characters containing, among others, a number of well known *subhāṣita-s*.

48.27. *Saṃskṛta-sūktisaṃgraha* compiled by Satya-vrata Siṃha⁵ a modern *subhāṣita-saṃgraha* containing verses mostly culled from the Rāmāyaṇa, Sanskrit dramas, etc.

48.28. *Saṃskṛta-sūktisaṃgraha* edited by Rāmaji Upādhyāya⁶ containing 1015 quotations from the whole of Sanskrit literature under 40 titles, of which only a small part forms *subhāṣita-s par excellence*.

48.29. *Saṃskṛta-sūkti-sāgarā*,⁷ a comprehensive *subhāṣita-saṃgraha* compiled by Nārāyaṇasvāmī, divided into a great number of sections of which each contains several *subhāṣita-s* quoted in alphabetical order (does not contain a *pratīka-index*).

48.30. *Sarvasaṃgraha-māsika-pustaka-paikīm-subhāṣitasamgraha*⁸ containing 598 verses plus 4 introductory verses.

1. The best editions are by P. T. Mātriprasāda Paṇḍeya in *Haridass Sanskrit Series* No. 165 (in alphabetical order) and by Gaṅgādhara Kṛṣṇa, *śaka* 1879 (1957) (listed subject-wise in alphabetical order).

2. Published in the *Haridass Sanskrit Series* No. 243.

3. Published in *Ludhyānā saṃvat* 2012 (1954).

4. Published in Calcutta *śaka* 1761 (1839).

5. Published in Lucknow *saṃvat* 2019 (1961).

6. Published in *Gandhī Vidyaparipad*, Dhānā (Sagar) 1959.

7. Published in *Kūśī saṃvat* 2014 (1956).

8. Part I published in Poona 1878.

48.31. *Śata-kāvālī*,¹ a compilation of several *subhāṣita-samgraha-s* and verses (Amaruśataka, Śāntiśataka, Sūryśataka, Bhartṛhari's *Śataka-s*, etc.).

48.32. *Somanāthaśataka* of Somanātha² a poet musician, containing 111 *subhāṣita-s* mostly in *Sragdharā* metre full of *śleṣa-s*.

48.33. *Śrī-Padyāvālī*,³ a collection of 388+30 mostly well known *subhāṣita-s* illustrating different metres (most of the *subhāṣita-s* are ascribed to different poets and works).

48.34. *Subhāṣita* of Viṣṇuśāstri Cipaḷūnakar⁴ containing 614 *subhāṣita-s*.

48.35. *Subhāṣitakaustubha*⁵ compiled by S. Venkātadhvarin (also called by A. B. Keith in the India Office Catalogue (No. 2243) Venkatarāya Makhin, from the Ātreya family, son and pupil of Raghunātha); this is a South Indian *subhāṣita-samgraha* divided into five *paddhati-s* grouped according to subjects usually found in South-Indian *subhāṣita-samgraha-s*. The verses (86 *subhāṣita-s*) were probably composed by Venkātādhvarin himself. Published in Coimbatore in 1914. A MS., not used for the Coimbatore edition, is also preserved in the Oriental MSs. Library, Madras (XX. 8096-7) and another one in the India Office Library (Keith 2243).

48.36. *Subhāṣita-manikanṭha-hāra* compiled by B. S. M. Nāgaliṅga with a Telugu commentary.⁶

48.37. *Subhāṣita-mañjarī*⁷ compiled by S. S. Venkātārāma Śāstri divided into two chapters of 100 *subhāṣita-s* each.

48.38. *Subhāṣita-puṣpa-makaranda* compiled by Mukunda Gaṇeśa Mirajakara with a Marāṭhī commentary.⁸

48.39. *Subhāṣita-ratnākara*, a collection of witty and epigrammatic sayings in Sanskrit, compiled and edited with explanatory notes by Kṛṣṇaśāstri Bhāṭavaḍekar,⁹ divided into 230 chapters dealing, as most *subhāṣita-samgraha-s*, with a variety of subjects usually included there (the verses are not ascribed to any poets or works, but the compiler indicated in the *pratīka*-index, usually correctly, from where the *subhāṣita* was taken; he mentions 54 poets and works; among the latter he included also unknown

1. Published in Bengālī characters in 1850.

2. Published by Dr. V. Raghavan in his *Malayamarutah*, I, Tirupati 1966 (pp. 84-112).

3. Published in Mathura 1959.

4. Published in Poona 1915.

5. Published in Coimbatore 1914.

6. Published in Madras 1908.

7. Published in Kumbakonam 1921.

8. Published in Poona 1924.

9. Published in Bombay 1872; 4th ed. 1918. Cf. HJ VII 5455.

subhāṣita-saṃgraha-s (such as the *Prasaṅgaratnāvalī*, *Sabhātarāṅga*, *Sphuṭaśloka* and *Suktisaṃgraha*) and other works; O. Böhtlingk used this anthology in the Supplements to his *Indische Sprüche*.

48.40. *Subhāṣitaratnākara* of Nārāyaṇa Prasāda Miśra with a Hindi translation, edited by Ananta Śāstri Ghagve.¹

48.41. *Subhāṣitaratnakaraṇḍakathā* of Āryaśūra,² edited from a single Nepālī MS., divided into 27 *kathā-s* containing 2 to 43 verses each, teaching the various *pāramita-s* (perfections); the work is ascribed to Āryaśūra, but its editor and the editor of the *Jātakamālā* [to which it is annexed], P. L. Vaidya are of the opinion that the author of this anthology is not the famous Āryaśūra³ but an author who lived later; this point of view is challenged by V. V. Mirashi.⁴ This anthology belongs to the Buddhist collections of moral sayings.

48.42. *Subhāṣitaratnamālā* compiled by K. G. Cīpalūnakar,⁵ a comprehensive *subhāṣita-saṃgraha* designed as text-book for students (several editions of the work appeared; vol. I is divided into three parts of 100, 200 and 300 *subhāṣita-s* and Vol. II is divided into two parts of 400 and 750 *subhāṣita-s*, respectively).

48.43. *Subhāṣitaratnamālā*⁶ or a 'Garland' of the Gems of Sanskrit Poetry being an anthology consisting of about 3000 verses under numerous subjects alphabetically and metrically arranged by N. Sundaram Aiyar.

48.44. *Subhāṣitaratnamālā* compiled by Musaddīrāma Śarmaṇ with a Hindi commentary.⁷

1. Published in Poona 1924.

2. Published as an appendix to the *Jātakamālā* of Āryaśūra (No. 21 of the *Bauddha Saṃskṛta Granthavalī*), Darbhanga 1959.

3. The author of *Jātakamālā*.

4. He considered that the author of the *Jātakamālā* was also the author of this anthology (V. V. Mirashi, *A Note on the Subhāṣitaratnakaraṇḍakathā* of Āryaśūra in ALB 25.304-7); this does not seem likely on linguistic grounds also. Cf. A. C. Banerjee, *Subhāṣitaratnakaraṇḍakathā* in IHQ 30.1.

5. Published in Poona in 1912 and 1923.

6. Published by A. Panchapagesa Aiyer, Tiruvadi 1894; Tamil script.

7. Published in Meerut 1905.

48.45. *Subhāṣitaratna-samuccaya* compiled by K. R. Jogalekar and V. G. Sant¹ divided into 4 parts containing 50, 50, 75 and 75 mostly well-known *subhāṣita-s*, respectively.

48.46. *Subhāṣita-saṁgraha* by Puruṣottama Mayarāma Paṇḍya² containing 273 mostly known sayings with Gujarati explanations.

48.47. *Subhāṣita-saṁgraha* compiled by Śrīdhara Gondhalekar³ containing 518 mostly well-known and popular *subhāṣita-s*.

48.48. *Subhāṣitasaptasatī* compiled by Maṅgaladeva Śāstri⁴ divided into 3 *khaṇḍa-s* and each *khaṇḍa* into *adhyāya-s*; (it contains quotations from the whole Sanskrit literature but only a small part of these quotations are *subhāṣita-s* proper).

48.49. *Subhāṣita-sāraḥ*⁵, a collection of choice poems composed of 101 *subhāṣita-s* collected by Rāmākarma Sharma containing well-known *subhāṣitas*, e.g. from the Hitopadeśa, etc.

48.50. *Subhāṣita-śataka*, a collection of 100 stray ethic verses explained in Malayālam by N. Unnirikkuti.⁶

48.51. *Subhāṣita-taraṅgiṇī*⁷, a collection of occasional stanzas and literary addresses and speeches in Malayālam and Sanskrit.

48.52. *Subhāṣita-vyākhyāna-saṁgraha*⁸ containing few *subhāṣita-s* of Jainistic teachings.

48.53. *Sūktimañjarī*⁹ an anthology of "charming Sanskrit verses" compiled by Baladeva Upādhyāya containing 414 mostly well-

1. Fifth edition, published in Ahmedabad 1922.

2. Published in Bombay 1885.

3. Published in Poona 1878; part I.

4. Published in Delhi 1960.

5. *Prathamā bhāgaḥ* published in Bombay śaka 1832 (1910).

6. Published in Calicut 1876.

7. Published in Calicut 1903; Malayālam script.

8. Published in MS. form *saṁvat* 1969 (1911).

9. Published in the *Vidyābhavan Sanskrita Granthamala* No. 142, *Chaukhamba Skt. Ser.*, Varanasi 1967.

known *subhāṣita*-s collected from the best known anthologies, in particular from the Śārṅgadhara-paddhati.

48.54. *Suktimālā*¹ or "Gems from Sanskrit literature" compiled, edited and translated by Dr. A. Sharma and Vid. E. V. Viraraghavacharya containing 200 well-known *subhāṣita*-s culled from various anthologies and primary sources.

48.55. *Suktimauktika-mālikā* by Śiva Prakāśa² containing 110 verses composed mostly by the author himself but based on current *subhāṣita*-s.

48.56. *Suktimuktāvalī* compiled by some Pūrvacārya (early author) and published in MS. form by J. S. Javeri³ contains, in 94 pages, mainly current verses together with many unknown (not numbered) *subhāṣita*-s, of which some are in-Prākṛit.

48.57. *Suktimuktāvalī* (or *Sindūraprabhākara*) of Somaprabha, a short *subhāṣita-samgraha* containing 99-100 verses (compiled by Culābharāva).

48.58. *Suktiratnavālī* compiled by Gulābarāva.⁴

48.59. *Suktisamgraha* of Kavi Rākṣasa,⁵ a short anthology divided into 5 chapters containing 26, 21, 21, 22 and 13 *subhāṣita*-s, respectively.

48.60. *Suktisamgraha* edited by Bhauromdāna Jeṭhamala Sethiā,⁶ containing 198 *subhāṣita*-s.

48.61. *Suktiśataka* by Harihara Jhā⁷ in two volumes, each containing 100 usually well-known *subhāṣita*-s.

48.62. *Suktisudha* edited by R. S. Palivāla⁸ containing 88 *subhāṣita*-s.

1. *Sanskrit Academy Series 5* of the Osmania University, Hyderabad 1959.

2. Published in Mathurā, *saṁvat* 1977 (1920).

3. Published in Bombay 1922.

4. Published in Nagpur 1920.

5. Ed. by Śrī S. Śāstri, published in the *Haridass Skt. Ser.* No. 134, at the Chawkhamba Sanskrit Press, 1960.

6. Published in *Sethiyā Jaina Granthamālā* No. 82, Bikaner 1930.

7. Published in the *Haridass Sanskrit Series* (in 2 volumes) No. 263, Varanasi 1962,

8. *Svādhyaya maṇḍala*, Pārāḍi 1963.

48.63. *Sūkti-sudhā* (Śrīmatuḥ)¹ containing, in two chapters, 133 *subhāṣita-s*.²

48.64. *Sūktisudhāṇḍava* of Mallikārjuna³ edited by N. Anantharaṅgachariar in Kanarese script.

48.65. Collection of Telugu Proverbs translated, illustrated and explained together with some Sanskrit Proverbs by Capt. V. Carr⁴ (printed in Devanāgarī and Telugu characters; the Sanskrit *subhāṣita-s* were re-edited by O. Böhtlingk and included in his *Indische Sprüche*).

48.66. *Vairāgyapañcāśat* compiled by Kṛṣṇamācārya,⁵ being a modern *subhāṣita-saṁgraha* containing 58 *subhāṣita-s*.

Unpublished Sanskrit Subhāṣita-saṁgraha-s

49. Some other important unpublished *subhāṣita-saṁgraha-s*⁶ are mentioned below⁷:

49.1. *Anyokti* and *Anyokti-pariccheda*, both anonymous collections of stray verses on different subjects (MS. in BORI 9 and 10 of 1874-75; G. II. 4 and 5).

49.2. *Cāṭudhārā*, thirty nine collections of stray verses dealing with a variety of subjects, such as morals, love, devotion, learning, etc., also called *Cāṭudhārāvyākhyā*, *Cāṭuratnākara* and *Cāṭuśloka* (MSs. in GMLN; DC. XX. 12010-44; 12747-50).

49.3. *Citraratnākara*, four collections of stray verses (of different number) by anonymous authors dealing with a variety of subjects (MS. in GMLM; DC. XX. 12045-8).

49.4. *Duṣṭa-dama-nakāvya* of Kṛṣṇabhāṭṭa Hoṣaṅga, son of Rāmeśvara (MS. in ASB; HC. VII. 5453) containing, in 3 chapters,

1. Published in Pondichéry, *Srī Aravindaśrama*, 1953.

2. Sometimes only the first two *pāda-s* of the verse were quoted.

3. Published in Mysore in Kanarese script.

4. Published in Madras 1868.

5. Published in Kumbakonam 1939.

6. In addition to those mentioned above, viz. *Subhāṣitaharāvalī* (op. cit. par. 41.2), *Śṛṅgaralīpa-Subhāṣitamuktāvalī* (op. cit. par. 42), Maṇirāma's *Śloka-saṁgraha* (op. cit. par. 43).

7. There are many other unpublished *subhāṣita-saṁgraha-s*; Cf. L. Sternbach, *Subhāṣita- Saṁgraha-s : A Forgotten Chapter of Sanskrit Literature* (op. cit.) paras 37-8).

stray verses directed against all classes and all sorts; incomplete; with a commentary.

49.5. *Jaganmohana*, a collection of 66 stray verses describing the characteristics of attraction of women of different castes and countries and of their different attire and activity (MS. in GMLM; DC. X. 12049).

49.6. *Haridāsa's anthology* (MS. No. 79, Bhandarkar, Report 1883-84 p. 56), compiled in 1614 (probably *saṃvat*), divided into 22 sections of which the first (*Nitiprakaraṇa*) is only preserved. This MS. is probably identical with the MS. in ASB; HC. VII. 5449.

49.7. The *Prastāra-ratnākara* of *Haridāsa* compiled in 1614 which contains 680 verses dealing with a variety of subjects usually found in *subhāṣita-saṃgraha-s*; *Haridāsa* was the youngest brother of four sons of *Puruṣottama* who lived at *Khārāghāṭa*.

49.8. *Haribara-nāma-māhātmya-pratipāḍaka-śloka-vaḷī* (MS. in ASB; HC. VII. 5470 from the 18th century, being an anthology of 450 stray verses).

49.9. *Hāsyapañcāśikā* of *Kāśinātha*, son of *Paṇḍurāṅga* (MS. in ASB; HC. VII. 5473, dated *saṃvat* 1961, containing 55 stray humorous verses).

49.10. *Kanyopadeśa-śataka*, an anonymous modern collection of stray verses containing 30 pages, edifying advice for young women written in simple Sanskrit. The MS. is kept in the India Office Library (Keith 8169).

49.11. *Nitiśāstra-samuccaya* (MS. in BORI 310 of 1884-86 G. XIV. 351), contains, in 8 leaves, stray verses on morality and good conduct.

49.12. *Nṛpavilāsa* of *Śivarāma Tripaṭhī*, son of *Kṛṣṇarāma* and grandson of *Trilokacandra* (MS. in ASB; HC. VII. 5456) containing 220 stray verses composed for the benefit of the author's friend, *Keśavarāma*.

49.13. *Padyāmṛta-taraṅgiṇī-tīkā* (*Sopānaracanā*) of *Jayarāma* (MS. in ASB; HC. VII. 5462 from the 18th century; fragment; attributed to *Haribhāskara* by Th. Aufrecht).

49.14. *Padyāmṛta-taraṅgiṇī* of *Lakṣmaṇa* (MS. in BORI 339 of 1895-98; G. XIII. 404, containing a collection of stray verses; incomplete).

49.15. *Padyamuktāvalī* of *Mukundapaṇḍita*, son of *Tryambaka Paṇḍita* (MS. in ASB; HC. VII. 5464, containing 1000 stray verses, mostly erotic; in different handwritings).

49.16. *Padyasaṃgraha* of Mahākavibhaṭṭa (MS. in ASB; HC. VII. 5459, containing 20 stray verses).

49.17. *Padyatarāṅgiṇī* of Brajanātha (MS. in ASB; HC. VII. 5465, containing 300 stray verses dealing with different subjects; incomplete).

49.18. *Prasaṅgaratnāvalī* (in eleven MSs. in GMLM; DC. XX. 12068-78, being an anthology of stray verses compiled from Purāṇa-s, Śruti-s and Kāvya-s by Potayārya of Vādhulagotra, son of Śiṅganārya by his wife Śiṅgambā; the anthology was originally divided into 79 *paddhati*-s; none of the MSs. is complete; the first MS. is dated śaka 1388 (A.D. 1466); some of the MSs. are written in Telugu and Kanarese characters).

49.19. *Prastavaśloka* (MS. in BORI 321 of 1884-86; G. XIII. 429; anonymous, containing stray verses).

49.20. *Rasapārijāta* of Bhānukara Miśra from Mithilā, a great incomplete anthology, probably from the 17th century; the author of the *Rasapārijāta*, son of Gaṇapati Miśra, was patronized by the first Nizam.¹

49.21. *Sabhātaraṅga* of Jagannātha Miśra (MSs. 416 of 1884-87; 594 of 1891-95; 852 of 1895-1902; and 107 of 1919-24 in BORI; the first of the MSs., contains only few interpolations; the other MSs. are somewhat different; the anthology is divided into 47 or more sections; most of the verses are attributed to different poets).²

49.22. *Sabhyābharaṇa* (MS. in ASB; HC VII. 5452; with a commentary entitled *Raśmimālā* by Govinda, son of Nilakaṇṭha, being a collection of 580 stray verses to be used in a learned assembly).

49.23. *Sāra-muktāvalī*, dated *saṃvat* 1650 (A.D. 1592), compiled by Śrī Mūnicandraṅgi written by Pt. Śivahamśa (MS. 1492 of 1886-92 in BORI; Jainistic; probably prototype of most of the Jainistic anthologies; several verses of this anthology were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnaśa*).

49.24. *Śataśloki*, an anonymous *subhāṣita-saṃgraha*. MS. in the India Office Library (Keith 7238). Many of the verses of this anthology are well known, and some of them were quoted by O. Böhtlingk in his *Indische*

1. Ramavatara Sarma, *A Note on Sanskrit and Sanskrit Anthologies* in JORS 15.2: pp. 101-4.

2. Cf. P. K. Gode, *New Indian Antiquary* (1939) (1: 681-5).

Śprūche (e.g., in IS 4282, 2661, 2973, 2097, 1713, 2980, 2825, 1581, 3346, 82, 791, 1922, 2106, 1902, 2991, 2850, 2012, 790, 2487, 728, 3335, 1771, 2234, 3152, 201, 1994, 1713).

49.25. *Śloka saṁgraha*, an anonymous *subhāṣita-saṁgraha*. MS. in the Library of the Calcutta Sanskrit College (No. 123 of the Descriptive Catalogue, Vol. VI) containing verses culled from several famous works, such as the Mahābhārata, etc.

49.26. Six different *Śloka saṁgraha*s of Bābā Kāśinanda, Śrīdhara, Viṭṭhaleśa and three anonymous (all MSs. in ASB; HC VII. 5461, 5457, 5458, 5460, 5469 and 5471, respectively; the first is a modern compilation, the second and third are MSs. from the 19th century and the sixth is a MS. from the 18th century; the fourth and the fifth are incomplete; the second contains 400, the third 144 and the fifth 176 stray verses).

49.27. *Subhāṣita* of Brahmā (MS. in ASB; HC VII. 5474, being a collection of stray verses which denounce, in poor sanskrit, intoxication in general and smoking of tobacco in particular as the characteristic feature of the iron age).

49.28. *Subhāṣita*, Jainistic (MS. 1423 of 1887-91 in BORI); no name or title, since the first 2 folia are lost; other folia are numbered 3-37; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

49.29. *Subhāṣita*, no title because fol. 1 missing (MS. 91 of 1883-84 in BORI) fol. 2-42 in *Śarada* script and fol. 23-42 in *Devanagari* script; contains mostly wise sayings similar to Vallabhadeva's *Subhāṣitāvali*; several verses were quoted in the *Subhāṣitaratnakōṣa* edition).

49.30. *Subhāṣita*, Jainistic, older than and different from other Jainistic anthologies (MS. 1425 of 1887-91 in BORI; folia numbered 241-347; complete; several verses were quoted in the edition of Bhartṛhari's epigrams published by D. D. Kosambi and in the *Subhāṣitaratnakōṣa*).

49.31. *Subhāṣita*, no title because first folia missing. Jainistic, (MS. 1396 or 1884-87 in BORI; not complete, starts with fol. 21; some 800 verses were lost; does not contain ascriptions; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

49.32. *Subhāṣita*, an anthology, without title, being a fragment of a collection of *subhāṣita*-s, in Telugu script, divided into chapters such as *sajjana*, *durjana*, etc., a characteristic peculiar to South Indian *subhāṣita-saṁgraha*-s. The MS. is from the nineteenth century and is preserved in the India Office Library (Keith 7247).

49.33. *Subhāṣita-s*, three similar unnamed collections of *subhāṣita-s*, of which the first contains mostly verses culled from the *Pañcatantra*; the second is an imperfect collection of stray verses belonging to the eighteenth century A.D., written on 24 folia; and the third is a collection of stray verses also belonging to the eighteenth century, of which only one leaf is preserved. These three MSs. are kept in the India Office Library (Keith 7240, 7241 and 7242).

49.34. *Subhāṣita-khaṇḍa* of Gaṇeśabhaṭṭa (in the MS. the author is given as Gaṇebhaṭṭa; Jainistic (MS. 105 in Rājāpur; 22 folia, in reality 23, because fol. 17 is numbered erroneously twice, minus first 3 fol. which are missing); written in *Jainanāgarī*; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams.

49.35. *Subhāṣitaratnaśa* of Bhaṭṭaśrīkrṣṇa¹ containing some 2000 verses, divided into 7 sections (MS. No. 93 of 1883-84 in BORI; contains only the first 155 fol.; how many are missing is not known; verses are not attributed to any poets or works; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnaśa*).

49.36. *Subhāṣitārṇava*, an exhaustive *subhāṣita-samgraha* (MS. in the Asiatisches Museum der Kais. Akademie der Wiss. 324 fol. in Bengālī characters; many of the *subhāṣita-s*, not ascribed to any poets or works, were not quoted in other anthologies; many of the verses were edited by O. Böhtlingk in his *Indische Sprüche*).

49.37. *Subhāṣitārṇava* of Gopinātha (MS. 820 of 1886-92 in BORI; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnaśa*).

49.38. *Subhāṣita-sāgara*, Jainistic, divided into 72 *adhikāra-s* (MS. 424 of 1899-1915 in BORI; first two folia missing; the rest upto fol. 48 numbered; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

49.39. *Subhāṣita-samcaya* or *Subhāṣitanāṃ Prabandha*, an anonymous collection of 366 stray verses written on 20 folia, of which many were also quoted in the *Śārngadhara-paddhati*. 106 of the 336 verses are well-known *subhāṣita-s* published by O. Böhtlingk in his *Indische Sprüche*. One MS. is kept in the Library of the British Museum (Burnell No. 253) and another one in the India Office Library (Keith 7246).

49.40. *Subhāṣita-samgraha* (MS. No. 91 in Bhandarkar's Report 1883-84: p. 56; fragment of an anthology of verses of which many are attributed to different authors).

1. Cf. Bhandarkar, Report 1883-4: pp. 56-7.

49.41. *Subhāṣita-sāra-druma*, an extensive, anonymous anthology written on 46 folia (marked 82 to 127) in *Nandi-nagari* script; the MS. is probably from the eighteenth century and is kept in the India Office Library (Keith 7244).

49.42. *Subhāṣita-sāra-samuccaya* (MS. in ASB; HC. VII. 5454) containing 844 verses and quoting 151 poets of which as many as 34 are not known from any other anthologies or other sources; probably from the end of the 17th century since it quotes verses of Venīdatta, influenced by his Padyavenī; it quotes mostly mediaeval poets; J. B. Chaudhuri used this MS. in his editions of several *subhāṣita-samgraha-s*.¹

49.43. *Subhāṣitasavaskṛta* (?)—*ślokapārambhaḥ* (?), an anonymous anthology of 74 verses (MS. R. 41 in the Bibliothèque de l'Université de Lyon) which was partly edited by P. Regnaud in his *Stances Sanskrites inédites d'après un manuscrit de la Bibliothèque Universitaire de Lyon* in *Annuaire de la Faculté des Lettres de Lyon*; fasc. 2 (1884): pp. 1-22. This anthology is preserved in a beautifully written paper manuscript. It contains a great number of verses composed in different metres; many of these mostly descriptive verses are quite well known. P. Regnaud also edited from the same MS. another unnamed anthology containing 61 descriptive verses composed in different metres (*idem*, fasc. 2 of 1885) and 187 mostly descriptive verses from a MS. in the Bibliothèque Nationale de Paris (*idem*, vol. VI); most of the latter verses are little-known *anyokti-s*. (It was not possible to trace the latter MS.).

49.44. *Subhāṣita-śloka*, an anonymous anthology in Mahārāṣṭrian calligraphy (MS. 324 of 1881-82 in BORI; 22 plus 38 folia); verses are rarely ascribed to their authors and if so done, the ascriptions are given before the verses; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnaśa*.²

49.45. *Subhāṣita-sudhānanda-laharī*, a collection of 113 stray verses (incomplete).³

1. Cf. J. B. Chaudhuri, *Some unknown or less-known Sanskrit Poets discovered from the Subhāṣita-sāra-samuccaya* in *R. C. Law Volume II*, Poona 1946: pp. 145-58. J. B. Chaudhuri announced the publication of the text of the *Subhāṣita-sāra-samuccaya*, but it never appeared.

2. In the Government Oriental Manuscript Library, Madras, there are five more *Subhāṣita-śloka-s*, containing stray verses of ethical import and wise sayings (DC. xx. 12130-34).

3. DC. xx. 12136.

49.46. *Subhāṣita-suradruma* of Keḷadi Basavappa Nāyaka, a voluminous anthology (MSs. 228 of the later additions of BORI and 2271-2 at Śringeri as reported by Lewis Rice in his Catalogue [Bangalore 1884] and in the Library of the University of Bombay; the first and the third are paper MSs., the second is a palm-leaf MS.); the compiler intended probably to write this anthology in 5 sections; the paper MSs. contain section I, II and IV; section III appears only in the palm-leaf MS. and is full of erotic verses; folia are separately numbered for each section; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams; D. D. Kosambi started editing this anthology from the Śringeri MS.¹

49.47. *Subhāṣitāvalī*, an anonymous Jain anthology (MS. 1424 of 1887-91 in BORI; dated *saṃvat* 1673); several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnakoṣa*.

49.48. *Sūcanikāpatrāṇi* (MS. in ASB; HC VII. 546F, dated *saṃvat* 1872), being an index to a big anthology embracing various subjects in 255 topics.

49.49. *Sūktāvalī* of Lakṣmaṇa (MS. No. 230 in P. Peterson's *Three Reports on a Search...*: p. 35), an anthology comprising 1000 verses, many of which are ascribed to individual poets.

49.50. *Sūktiratnāvalī* of Vaidyanātha Tatsat, in two parts, of which the longer follows the pattern of the Śārṅgadharma-paddhati and from which the compiler probably borrowed much of his material (MS. 1203 in the India Office Library and 4032 in the Harvard University Library, dated *saṃvat* 1754 [1698]; the latter MS. ascribed to Vaidyanātha Pāyagunḍe of the Tatsat family, son of Rāmacandra or Rāmabhaṭṭa Sūri and grandson of Viṭṭhalabhaṭṭa who lived in the second half of the 17th century); the anthology does not quote any authors or works.²

49.51. *Vidaḡdhajana-vallabhā*, different from Vallabhadeva's *Subhāṣitāvalī*, probably one of the earliest anthologies preserved in 3 MSs.; its compiler is Vallabhadeva, son of Malhanadeva, a Kāśmīrian; several verses of this anthology appear also in the *Subhāṣitāvalī* of Vallabhadeva; some of them

1. Cf. P. K. Gode in BhV. 3. (1941): pp. 40-46 (*Kavīndra Paramananda and Keḷadi Basavabhūpala*).

2. Vaidyanātha Tatsat is also the author of a commentary on the *Kāvya-prakāśa* of Maṃmaṭa written in 1684; he is probably identical with Vaidyanātha Pāyagunḍe. The work is almost identical with the *Sūktiratnāvalī*. Cf. P. K. Gode, *Date of the Sūktiratnāvalī* of Vaidyanātha Tatsat in BhV 2.2: pp. 192-5.

are attributed to the same authors in both anthologies but sometimes they are attributed to different poets or are anonymous in one of the two anthologies.¹

49.52. *Vivāda bhaṣaṇa* of Bālakṛṣṇa belonging to the Atri-gotra with an anonymous commentary (MS. in ASB; HC VII. 5472); a collection of miscellaneous stray verses.

Other Subhāṣita-Saṁgraha-s

50.1. Some authors of histories of Sanskrit literature and in particular M. Krishnamachariar,² mention, without description, 62 other *subhāṣita-saṁgraha-s*; a great number of them are still in MSs.³; some of the latter are quoted in the various catalogues,⁴ but many are not even registered.⁵ Our knowledge of *subhāṣita*-literature is still very limited.

50.2. To the *subhāṣita-saṁgraha-s* mentioned above, anthologies from special branches of Sanskrit literature or on special subjects should be added. There are, for instance, anthologies from Vedic texts and *śāstra-s*,⁶ from *Purāṇa-s*,⁷ from inscriptions,⁸ or dealing with special branches of learning, for instance

1. Cf. V. Raghavan, *The Vidagdhaṣṭakam-Vallabha* in *Jour. of the Kerala Univ. Or. MSs. Library*, Trivandrum 12.1-2 : pp. 133-54.

2. *History of Classic Sanskrit Literature*, Madras 1937 : paras 361-373C.

3. Cf. L. Sternbach, *Subhāṣita-saṁgraha-s...* (op. cit.) : para 36.

4. *Idem*, para 38 : Cf. para 37.

5. L. Renou in his *L'Inde Classique*, vol. II : p. 230 mentions also among anthologies the *Kavīndracandrodaya* from the 17th century ; however this short poem in verse and in prose is not an anthology but a tribute to Emperor Shah Jahan by 69 contemporary Paṇḍits compiled by (Kavīndra) Kṛṣṇa, librarian of *Kavīndrācārya*, Ed. by H. B. Sharma and M. M. Patkar in Poona Or. Ser. 60. Cf. Introduction to this edition ; V. Raghavan, *Indian Culture* (1940) : p. 164 ; H. D. Sharma in *Kuppuswami Śāstrī Commemoration Volume* : pp. 53-60 ; P. K. Gode, *Bernier and Kavīndrācārya Sarasvatī at the Moghul Court in Annals of the S. V. Or. Inst.*, Tirupati I. 4 : pp. 1-16.

6. E.g., Vishva Bandhu's *Vedaśāstra-saṁgraha*, New Delhi 1966.

7. E.g., A. P. Karmarkar's *Purāṇa-kavya-stotra-sudha*, Thalakwadi, Belgaum 1955 and his almost identical *Purāṇic Words of Wisdom*, BhV 7.11-3 & 8.1-2 and in several issues of the *Pur. Bulletin*.

8. E.g., B. C. Chhabra's *Abhilekhasaṁgraha*, New Delhi 1964.

anthologies on medical science,¹ on knowledge as such² or on courtezans.³ In addition, collections of *lokokti-s* should also be mentioned here.⁴

50.3. In addition to these *subhāṣita-saṃgraha-s* we know of the existence of the following six anthologies mentioned in the known *subhāṣita-saṃgraha-s*: *Prasaṅgaratnāvalī* quoted in the *Subhāṣitaratnākara*⁵; the *Sabhātaraṅga* quoted in the same anthology; the *Sphuṭaśloka* quoted in the *Subhāṣitaratnākara*⁵; the *Sūktiratnākara* quoted in *Jalhana's Sūktimuktāvalī*⁶; the *Sūktisahasra* also quoted in *Jalhana's Sūktimuktāvalī*, the *Śarṅgadhara-paddhati* and the *Subhāṣitahārāvalī*⁷; and the *Sūktisaṃgraha* quoted in the *Subhāṣitaratnākara*.⁸

50.4. Also the newly published "An Anthology of Indian Literatures" edited by K. Santaram, Bhāratiya Vidya Bhavan, Bombay 1969, could be added. Part I contains a selection from the Sanskrit literature and in particular its chapter VIII *subhāṣita-s* (pp. 108-14). However neither the text of the *subhāṣita-s* nor the sources are given there; the work contains only the English translation of the *subhāṣita-s*.⁸

1. P. M. Mehta's *Vaidyākīya-subhāṣitāvalī* in *Vidyā Bhāvana Āyurveda Granthamālā* 5, Benares 1955.

2. *Vidyā-Vinodasataka*. Ed. by Rāja Rāma Simha Deva containing 100 verses on pleasure of knowledge.

3. L. Sternbach's, *Gaṇika-vṛtta-saṃgraha* in V. I. Series No. 4, Hoshiarpur 1953.

4. *A Handful of Popular Maxims, which is a collection of 484 lokokti-s compiled in alphabetical order, translated and interpreted by Col. G. A. Jacob, Bombay 1925, in 3 volumes (third edition). Cf. V. Chakravarti, Laukikanyāyāñjalī. Two Handfuls of Popular Maxims current in Sanskrit Literature collected by Colonel G. A. Jacob and reply by Col. G. A. Jacob, On some Matters connected with the Laukikanyāyāñjalī in IA (1912) : pp. 33-37 and 213-214 ; cf. P. V. Kane, History of Dharmasāstra, V. 2 : pp. 1039-1052 ; V. S. Ghate, Some Maxims or nyāyas met within Sanskrit Literature in IA (1913) : p. 250 ff.; B. Bhattacharya, Some More Popular Maxims in Indian Culture 12.2 : p. 98 ff.*

5. See above, para 48.39.

6. See above, para 30.1.

7. See above, paras 39 ; 41 and 41.2, as well as L. Sternbach, *On the Subhāṣitahārāvalī and on the Sūktisahasra*, (paras 14 and 20) in the *Journal of the Gāṅgānātha Jñā Kendriya Vidyāpeetha*, 28.3-4.

8. Such collections of *subhāṣita-s* as appear in different translation works or those quoted in Sanskrit Readers, Chrestomaties, etc. are not included here.

**Collections of Gnostic, Didactic and other stray verses :
Cāṇakya, Bhartṛhari**

51. The gnostic and didactic Sanskrit poetry is also closely connected with anthologies, for the latter are collections of stray gnostic verses composed by different poets and culled from different sources. The difference lies in the principle that anthologies are collections of verses composed by different authors, while the gnostic and didactic poems are collections of verses composed by one author only. However, that is not always so in Sanskrit literature. Collections of gnostic and didactic verses, presumably written by a single author and attributed to him, in general parlance, need not necessarily be composed by this author ; they were usually *in majorem gloriam* only attributed to one author, while they were borrowed from the floating mass of oral tradition. That is particular the case of the two main works of gnostic and didactic literature—collections of verses attributed to Cāṇakya and Bhartṛhari. The latter accepted the old division of subject matter into the four *puruṣārtha-s* : *dharma*, *artha*, *kāma* and *mokṣa* which were regrouped in the collections of epigrams attributed to him into three *śataka-s* : *nīti* (dealing with *artha* and *dharma*), *śṛṅgāra* (dealing with *kāma*) and *vairāgya* (dealing with *mokṣa* and *dharma*).

52. The Sanskrit *subhāṣita*-literature as well as the didactic and gnostic poetry are very extensive. Both do not contain only straight sententious sayings and didactic verses, but also allegories (*anyokti-s*) and satiric verses in which the authors either benevolently or harshly and sarcastically ridiculed men and their behaviour : the didactic literature is also closely connected with devotional and even erotic literature. Highly sensuous pictorial effects, authenticated by a deep sincerity of ecstatic emotion were often blended into one and thus helped to create poems full of erotic mysticism, devout yet sensuous. In India worldly wisdom, religious devotion and sensual love (*kāma* as well as *śṛṅgāra*) are often intermingled ; the early division of aphorisms and epigrams on worldly wisdom into those dealing with *dharma*, *nīti*, *kāma* (*śṛṅgāra*) and *mokṣa* had made a great impression on Sanskrit literature and *śṛṅgāra* by its piquancy had added further flavour to the entire Sanskrit literature, including even the devotional literature. Therefore, to draw a demarcation line between these types of Indian literature is impossible. It might be therefore correct to mention among the *subhāṣita*-literature not only the didactic and gnostic poetry but also some lyric, erotic and devotional poems.

53. As stated above the best representatives of the gnostic and didactic poetry are the sayings attributed to Cāṇakya and the epigrams attributed to Bhartṛhari. Although a large group of verses attributed to Bhartṛhari were probably composed by the latter, it is not certain whether the same can be said

about the sayings attributed to Cāṇakya. There are 2235 sayings attributed to the latter and 852 epigrams attributed to Bhartṛhari and it is impossible to believe that one person could have been the author of 2235 or 852 sayings, respectively. Although it is impossible to ascertain the authorship of these sayings to any of these authors, we must consider most of the sayings as being anonymous and authorless and belonging to the floating mass of oral Indian tradition, extremely valuable for appreciating and understanding the wisdom of the Hindus and *eo ipso* for the present *Mahāsubhāṣita-saṃgraha*. The numerous sayings, epigrams and aphorisms ascribed to Cāṇakya and Bhartṛhari are now easily accessible since all the sayings attributed to these authors were collected and critically edited.¹

54. Bhartṛhari's Śataka-traya has found many imitators; some of them have written more ornate stray gnostic verses in *kāvya*-style but never attained the height of Bhartṛhari's poetry.

54.1. An imitation of Bhartṛhari's *Vairāgya-śataka* is Śilhana's Śāntiśataka,² a collection of 104 stray verses³ in a variety of metres and divided into four *pariccheda-s*.

54.2. Dhanadarāja's Śatakatrāyam is, as Bhartṛhari's epigrams, divided into *śṛṅgāra*-, *nīti*- and *vairāgya-śataka-s*; it is composed of 103, 103 and 108 stray verses; Dhanadarāja, son of Dehala composed his work in A. D. 1434; his poetry is inferior to that of Bhartṛhari.⁴

54.3. Janārdanabhaṭṭa's Śṛṅgāra-śataka and Vairāgya-śataka composed of 101 stray verses each⁵ of which many are erotic.

1. *Cāṇakya-nīti Text-Tradition (Cāṇakya-nīti-Śākhā-sampradāyaḥ)* by L. Sternbach in *Viśveśvaranand Indological Series*, vols. 27, 28, 29, 29(a), 29 (b) and the bibliography quoted there. There are many editions of Bhartṛhari's Śataka-s and many works on Bhartṛhari. The best critical edition is "The Epigrams attributed to Bhartṛhari including the Three Centries ... by D. D. Kosambi in *Śiṅghī Jaina Granthamālā* 23, Bombay 1948. For details, see L. Sternbach's introduction to the *Cāṇakya-nīti-Śākhā-sampradāyaḥ*, Vol. I. 1 : pp. xxvii-ccvii ; Vol. I. 2 : pp. xi-cxxix ; and Vol. II. 1 : pp. 23-27c, as well as D. D. Kosambi's introduction to the "Epigrams..." : pp. 1-81. Cf. L. Sternbach, *Subhāṣita, Gnostic and Didactic Literature*, Otto Harrassowitz Wiesbaden, 1974 : pp. 45-72.

2. The Śāntiśataka was very often published. The only critical edition is by K. Schönfeld (*Das Śāntiśataka. Mit Einleitung, kritischem Apparat, Übersetzung und Anmerkungen ...* Leipzig 1910).

3. Different MSs. contain, additionally, 18 verses.

4. Published in KM. XIII. 33-80.

5. Published in KM. XI. 157-72 and XIII. 131-44.

54.4. Narahari's Śṛṅgāraśataka (there are many Narahari-s and it is not known which Narahari was the author of this work); the Śṛṅgāraśataka is a collection of 115 stray verses.¹

54.5. Appayya Dikṣita's Vairāgyaśataka, a collection of 101 stray verses²; Appayya Dikṣita was a prolific poet who lived in the second half of the 16th and the beginning of the 17th century.

54.6. Paṇḍitarāja Jagannātha's Bhāminīvilāsa which has also something in common with Bhartṛhari's Śatakatraya³; it is divided into four parts (*vilāsa-s*) which deal with *nīti* (varying from 100 to 130 verses)⁴, *śṛṅgāra* (101 to 184 verses), *vairāgya* with the glorification of Kṛṣṇa-Viṣṇu (31 to 46 verses); it also contains an elegy to the deceased sweet-heart (18-19 verses). The text is different in several MSs. and it is not known which verses were written by Paṇḍitarāja Jagannātha and which are interpolations; at least one-fourth of the verses is of doubtful origin. The author lived in the 17th century and was also the author of the *Avaiṣṭhānyukti* (op. cit.), some lyrical works, *stotra-s* and *kāvya-s*.

55. Possibly, influenced by Bhartṛhari is a Jainistic collection of 922 stray verses, viz. Amitagati's *Subhāṣita-ratna-saṁdoha*.⁵ Amitagati lived probably in the 10th century; his work is divided into 32 chapters, of which each deals with a specific subject; each chapter is, as a rule, written in the same metre, but different one from the preceding chapter. The author expands in this work the entire ethics of Digambara Jainas, gives rules on ethics for monks and laymen and condemns all aspects of Brahmanism. It is an important work on Jaina ethics. The chapters deal with, among others, anger, arrogance, deceit, greed, carnal pleasure, defects of women, truth, wisdom, family, old age, death, instability, *karman*, villain, the good man, warnings of drinking, eating meat and honey, love and paid love, gambling, etc. Amitagati's style is generally

1. Published in KM. XII. 42-60.

2. Published in KM. I. 91-9.

3. Published many times beginning from 1840 (P. V. Bohlen) and 1845 by D. Galanos. The best is the edition in the *A Paṇḍitarāja-kāvya-saṁgraha* by Dr. A. Sharma in *Sanskrit Academy Series*, No. 2, Hyderabad 1958 and by Har Dutt Sharma in *Poona Oriental Series* 50.

4. Mostly *anpokyti-s*.

5. Critically edited and translated into German by R. Schmidt in ZDMG 59 and 61 and issued also separately in Leipzig 1908. Also Published in KM. 82. (Cf. ZDMG 59.57 sqq. and WZKM 17.105 sqq.).

ascetic, harsh and severe and his work is a *subhāṣita-saṃgraha par excellencne* with a distinct Jainistic tendency.

Collections of Jainistic and Buddhistic Gnostic and Didactic stray verses

56. The Jainistic gnostic and didactic literature is quite extensive.

56.1. Amitagati, in addition to the Subhāṣita-ratna-saṃdoha wrote also the Yogasāra, a didactic poem in *śloka-s* containing mostly moral Jainistic instructions (in 9 chapters); an ethical poem, the Dvātrimśatikā; and a direct attack on Brahmanism—the Dharmaparikṣā.

56.2. Hemacandra, basing himself possibly on Amitagati's Subhāṣitasāndoha, wrote in A. D. 1236 the Yogasāstra (the first four chapters) which contains didactic teachings.¹

56.3. Also Jinadatta Sūri (A. D. 1075-1154) wrote three didactic Jainistic poems, namely, the Upadeśarasāyana-Rāsa, the Kālasvarūpakulakam and the Caccari.

56.4. At the end of the 13th century Somaprabha (or Somaprabhā-ācārya, or -Sūri), pupil of Vijayasimha wrote the Kumārapālāpratibodha, a didactic poem and collection of tales in Prākṛit, Sanskrit and Apabhraṃśa; it deals with the five Jainist commandments and other prescribed duties. Among others, he was also the author of the Sūktimuktāvalī or Sindūraprakāra, a collection of 99 popular wise sayings and moral duties appropriate for Jainas and praising Jainas; this work was very popular and many sayings were, and still are, known by heart by many men and women of the Jainistic community.²

56.5. Other Jainistic didactic poems were written later, e.g., the Śṛṅgāra-vairāgya-taraṅgiṇī by another Somaprabha, being a short collection of 46 erotic and ascetic stray verses, diatribes against women³; the Gāthakośa of the 12th century (in Prākṛit) by Municaṇḍra

1. Cf. P. Peterson, Report 1882-3 : p. 65 sqq. and Vijayadharma Sūri in *Journal of the Asiatic Society of Bengal* 6 (1910) : pp. 267 sqq.

2. Published in KM. VII : 35-51 and translated by P.-E. Pavolini in *Studi Italiani di Filologia Indo-iranica* 11 : pp. 33-72. Cf. R. Mitra, *Notices on Sanskrit Manuscripts*, Calcutta 1884. No. 2420 : p. 177 ; A. Weber, *Handschriften Verzeichniss* II. 3 : p. 1132 ; R. G. Bhandarkar, *Report for 1882-83* : pp. 42 and 225 ; cf. *Indian Antiquary* 11 : p. 254.

3. Published in KM. V : 142 sqq. and translated into German by R. Schmidt in his *Liebe und Ehe im alten und modernen Indien* : p. 36 sqq.

Sūri¹; the Gāthāsahasrī by Samayasundara²; and the Bhavavairāgyaśataka, a collection of 100 stray verses on the vanity of existence.³ Of didactic and satirical genre is the Dhūrtākhyāna of Haribhadra Sūri which contains humorous satiric stories of rogue and many others.

57. Also in the Buddhist literature we find many didactic collections of stray verses. The best known is certainly the Dhammapada; also important anthologies of stray verses of Buddhist character are Candragomin's Śiṣyalekha-dharmakāvya⁴; Śāntideva's Bodhicaryāvatāra; Śikṣāsamuccaya; Sūtrasamuccaya; Subhāṣita-saṃgraha, an anthology of extracts from Buddhist works compiled by an unknown author to illustrate the doctrine of scholastic and of mystic (Tāntrik) buddhism⁵; Dharmasamuccaya of Avalokitasimha edited in Sanskrit, Tibetan and Chinese⁶; and others.⁷

Short collections of Gnostic Didactic and other stray verses

58. Other gnostic and didactic poems containing stray sententious sayings are numerous. Also from these poems⁸ some of the sayings were culled and included in the present Mahāsubhāṣita-saṃgraha. They are quoted below in alphabetical order :

59.1. Āmūru Vedavyāsa's Nītiśataka, a short poem of 100 stray verses on nīti representing the author's observations on nature and

1. Cf. P. Peterson's *Three Reports* pp. 12 and 29.

2. Cf. F. Belloni Filippi in *Giornale della Società Asiatica Italiana* 28.153 sqq.

3. Edited and translated by L. P. Tassitori in *Giornale della Società Asiatica Italiana* 22.179 sqq.

4. Edited by I. P. Minayeff in *Zapiski IV*.

5. Edited by C. Bendall in *Le Muséon* IV. 4 : pp. 378-402 and V : pp. 245-74.

6. Vol. I-III; traduit par Lin-Kouang. Vol. II and III with revisions by A. Barrean, J. W. de Jong and P. Demiéville, Paris 1946, 1949, 1973.

7. These as well as Jainistic gnostic and didactic works, with the exception of Amitagati's *Subhāṣita-ratna-saṃdoha* are not cited in the present Mahāsubhāṣita-saṃgraha. Cf. L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jaina Literature in the Commemoration Volume Mohāvīra and his Teachings*, Bombay 1974.

8. In addition, verses were also culled from Mahākāvya-s, epics, dramas and other literary works.

the behaviour of good and bad persons ; the verses are written in *anuṣṭubh*-s ; the collection is divided into 5 headings. The poem dates from the first half of the 19th century. The MS. of which the first folia are missing, was published by S. Ritti.¹

59.2. *Bhallaṭa's Śataka* (*Bhallaṭaśataka*), a poem containing 108 stray didactic and descriptive verses written in satirical tone, often ridiculing indiscriminating patrons ; composed in a variety of metres.² Not all verses were composed by Bhallaṭa himself, since we find among them some verses written probably by Ānandavardhana, a poet from Kaśmīr. Bhallaṭa himself was also a Kaśmīri poet who lived at the time of king Śaṅkaravarman (883-902). Many of Bhallaṭa's verses were quoted in *subhāṣita-saṁgraha*-s and works on *alamkāra*-s.³

59.3. *Bhavaabhūti's Guṇaratna*, a short poem of 13 stray verses in a variety of metres attributed, probably wrongly, to the great poet Bhavaabhūti⁴ ; also popular in Ceylon ; most of the verses are culled from other poems, such as the *Hitopadeśa*, (verses 3, 8, 12), the *Pañcatantra* (verses 5, 9), the so-called *Cāṇakya's* sayings (verses 6, 11), the *Skanda-purāṇa* (verse 7) and the *Mālatīmādhava* (verse 1) ; one verse also occurs in the *Dṛṣṭāntaśataka* (verse 13). Very few verses in the *Guṇaratna* were not borrowed from known sources. Probably this collection of stray verses was ascribed to Bhavaabhūti because its first verse is the first (in some editions the second) introductory verse of *Bhavaabhūti's Mālatīmādhava*. Only verses 2, 4, and 10 of the *Guṇaratna* do not appear in other primary sources of which verse 5 was probably very popular in India in early times since it also appears in the literature of Tibet : in Vararuci's *Śatagāthā* (4) (*Mchog sred, Tshigs-su bcad-pa brgya-pa*) included in the Tibetan Tanjur, and also in the *She-rab Dong-bu* (150) and the *Subhāṣita ratna-nidhi* (4, 14).

59.4. *Bhoja's Carucaryā*, a collection of 135 stray verses, mostly in *śloka*-metre, dealing with daily routine, good and right conduct and activity in one's daily occupation.⁵

1. In JOR (Madras) 29. 108-25.

2. KM. IV 169-188 ; *Bhallaṭaśataka-vyākhyā* by Vāsudevācārya in *Madras Sanskrit Series*, No. 2.

3. Cf. Th. Aufrecht in ZDMG 41.488, H. V. Jacobi in ZDMG 56.405 ; P. Peterson in JBRAS 16.167. Cf. JRAS (1897) p. 290.

4. KSH 523-5 ; KSG 1.299-105. *Kāvyaśālā* I. 7-8, SKSD 10-1 ; SRSS 27-31. Cf. HC. vii. 5072. Cf. fn. 3 on p. cxvii.

5. Published for the first time on the basis of 3 MSs. by Dr. V. Raghavan in his *Malayamārutaḥ II*, Tirupati 1971 : pp. 79-95.

59.5. *Dakṣiṇāmūrti's Lokoktimuktāvalī*, a collection of 94 devotional verses and wise sayings, composed in a variety of metres and divided into six *paddhati-s*; each verse is composed of two parts; in the first part a truth is proclaimed and the second contains an argumentation or corroboration reinforcing the truth or an example illustrating it. *Dakṣiṇāmūrti* lived probably between A. D. 1450 and 1600.¹

59.6. *Ghaṭakarpāra's Nītisāra*, a collection of 21 stray verses written in a variety of metres; the poem is written in the form of a dialogue between a hog and a lion and contains mostly wise sayings culled from other poems, particularly from the *Hitopadeśa*.² *Ghaṭakarpāra* is also the author of a collection of 23 stray verses, called the *Ghaṭakarpāra-kāvya* (also called *Yamaka-kāvya*); this poem deals mostly with the pangs of separation of a love-stricken lady who speaks to the clouds and asks them to transmit her message to her husband; it is a *dūta-kāvya*.³ When *Ghaṭakarpāra* lived is not known. By tradition, he was considered as one of the nine jewels at the court of *Vikramāditya*, but it is not certain whether he was the author of both of them—the *Nītisāra* and the *kāvya*, nor whether he was one of the nine jewels at the court of *Vikramāditya*. The *Ghaṭakarpāra-kāvya* was also sometimes ascribed to *Kālidāsa*.

59.7. *Govardhanācārya's Āryāsaptasatī*, a collection of 202 erotic stray verses in *āryā*-metre arranged in *vraja-s* by initial letter.⁴

1. KM. XI. 78-94; translated into Italian by Carlo della Casa in *Atti della Scienze di Torino* 102: pp. 1-28.

2. KSH 504-6; KSG 1. 378-80; also in the *Kavyakalāpa* (1864), SKSD (1869 and 1874):

3. The *Ghaṭakarpāra-kāvya* was critically edited with extracts from commentaries by J. B. Chaudhuri in his *Dūta-kāvya-saṅgraha* 6 in Calcutta 1953; other editions are: in the *Sanskrit Laesebog med tilhørende ordsamling* af N. L. Westergaard (1846): 83-96; in *Kāvya-kalāpa* (1864): 98-100; in KSH 120-24; in KSG 1.357-66; in *Sarasvatī-vilāsa Press*, Narsinghpur 1908, in SKSD (1869): 35-9, in *Veṅkaṭeśvara Press*, Bombay 1892 (1949); in the *Kāśmīr Sanskrit Series* 57, Srinagar 1945; by L. C. Gayzel (*Kālidāsa*; ascribed to *Kālidāsa*), Colombo 1961 (with an English translation; Translations were numerous into French, English, German and Hindi. The oldest translation with commentary is by G. M. Dursch, Berlin 1928. Cf. Ch. Vaudeville, *A Note on the Ghaṭakarpāra and the Meghadūta* in JOIB 9.2: pp. 125-34 and in *Proceedings of the All-India Oriental Conference* 20.2: pp. 37-48; C. N. Joshi, *A MS. of Ghaṭakarpāra-kāvya* with a new Commentary in BhV. 6.49-57; S. L. Katre, *Ghaṭakarpāra Problem*, in *Vikrama Volume*, Ujjain 1948: pp. 177-98. *Ghaṭakarpāra and Pūrvaghaṭakarpāra* quoted by *Rajamukūṭa* in ZDMG 28.112; S. K. Ramachandra Rao, *A Forgotten Sanskrit Poet* in the *Aryan Path*, March 1960: pp. 115-8.

4. KM. 1; KSG 1. 1-276. Also edited by S. Mookerjee, Dacca 1921 (1864) and in *Arṣa-press*, Vizagapatnam 1871. Cf. S. K. De, *Bengal's Contribution to Sanskrit literature in Indian*

59.8. Gumāṇi Part's two poems—the Gumāṇi-nīti and the Upadeśaśataka. Gumāṇi was born in 1790 and wrote in Sanskrit, Kumaunī and Hindī. The Gumāṇiśataka is a very popular work in the North of India¹; it is a collection of 71 stray verses in which in one line a proverb in Hindī or Kumaunī is quoted and in three lines some situation aptly illustrating the concluding proverb is poetically described in Sanskrit; the illustrations are mostly based on the Mahābhārata, or the Rāmāyaṇa. Gumāṇi used unusual metres.²

59.9. The Upadeśaśataka³ is a collection of 102 stray verses in *arya*-metre, in which, similarly as in Gumāṇi-nīti, each epigram is proclaimed in one part of the verse and illustrated in the second part with an episode well-known from Sanskrit literature, particularly from the Mahābhārata, the Harivaṃśa, the Rāmāyaṇa, the Bhāgavata-purāṇa, etc.

59.10. Halāyudha's Dharmaviveka, a short collection of 20 stray verses, mostly sententious and culled from other sources in a variety of metres. As it is evident from verses 6 Halāyudha flourished at the court of Lakṣmaṇasena at the end of the 12th century (?).⁴

59.11. Jagannātha Paṇḍitarāja's Aśvadhātī,⁵ a gnostic and devotional poem of 70 stray verses, all in *mattebha*-metre.⁶

59.12. Jalhana's Mugdhopadeśa, a collection of 66 verses in *śardūlavikrīḍita*-metre,⁷ containing warnings against snares of prostitutes.

Studies Past and Present 1.4 : pp. 643-4. Cf. HC vii. 5149-50. Govardhana lived in the 12th century and, as mentioned before, his *Āryasaptasatī* (as well as other similar poems) were modelled upon the *Sattasatī*.

1. G. A. Grierson, *The Gumāṇi Nīti* in *Indian Antiquary* (1909) : p. 177 (cf. also of 1895 p. 124) and G. A. Grierson, *Linguistic Survey of India* 9.5 : p. 111.

2. E.g., verse 16 composed in each part of 7 long syllables or verse 19 composed in each part of 4 short and then 5 long syllables.

3. KM. II : pp. 20-8; *Tativaviveka Press*, Bombay 1923; translated into Italian by O. Botto in *Rivista degli Studi Orientali* 27 : pp. 93-110.

4. KSH 507-9; KSG 1. 381-8, *Kavyakalāpa* 106-8, SKSD 45-8, KRSS 21-26; cf. HC. vii. 173. There was also a grammarian Halāyudha of the 10th century, not identical with the poet as well as several other Halāyudha-s. Cf. fn. 3 p. cxxii.

5. Published in NSP, Bombay 1878; together with the *Campū-Rāmāyaṇa* in Poona 1868 and in SRK : pp. 258-70 (partly; 26 verses); the author might not be identical with the author of *Bhāmīnī-vilāsa*, etc. (see above).

6. Which resembles the sound of horses' hoofs when they are galloping.

7. KM, VIII ; 125-35.

Jalhana probably knew the Kuṭṭaṇimata and was influenced by this work; he was also a Kaśmīrian poet and lived in the 12th century; he is not identical with the author of Suktimuktāvalī.

59.13. Kalya Lakṣmīnṛsiṃha's Kavikaumudī,¹ an anthology of *anyokti-s* in two *śataka-s* of 101 and 46 verses respectively composed in a variety of metres. The author, who was the pupil of Ahobala-sudhi, lived in the 18th century.

59.14. Kṛṣṇavallabha's Kāvyaabhūṣaśataka, a collection of 103 stray verses composed in a variety of metres; from the 18th century.² The verses are mostly descriptions of women.

59.15. Kusumadeva's Dṛṣṭāntaśataka (or Dṛṣṭāntakalikā), a fifteenth century collection of 100 wise sayings indicated in the first line and illustrated in the second line³; part of this work is also quoted in the Subhāṣitāvalī of Vallabhadeva.

59.16. Madhusūdana's Anyāpadeśaśataka, a collection of 110 stray verses (mostly *anyokti-s*) composed in a variety of metres.⁴ Madhusūdana was the son of Padmanābha and Subhadra, and was a native of Mithilā.

59.17. Mohamudgara, a short poem of 17 to 18 devotional gnostic stray verses in moric metre attributed, probably wrongly, to Śaṅkara. The verses describe the voidness of the universe and blessing of mental peace and of knowledge of Viṣṇu. This is a well-known and often published Indian poem⁵; it was often translated into English, as well as into French, German and Indian languages.

59.18. Mūrkhāśataka, an anonymous, collection of 25 stray verses plus an introductory verse, listing and describing hundred fools.⁶

1. *Kavikaumudī* of Kalya Lakṣmīnṛsiṃha, ed. and translated by K. Krishnamoorthy, Karnatak University, Dharwar 1965.

2. KM. VI : 31-46.

3. Edn. by Nababhaskar Press, Calcutta 1916-7 (1323); *Kamalā Press*, Cocanada 1926 (in Telugu characters); in KSH 217-26; in KSG 2.98-115; KM. XIV. 77-86; in *Kāvyaśālā* 14-21; in SKSD 226-32; in KRSS (1876) 67-87; *Suṃtī Sudhā-nidhi* compiled by Govindalāla Vandyopādhyāya (1898) : 34 sqq.; stray verses in VS 287-304 and 306-7.

4. KM. IX : 64-79. Cf. JGJRI 8.93-4.

5. There are over 40 editions of this poem. The most accessible are in KSH 265-8, KSG I. 352-7 and *Neetisunkhulun* with translation by Maharāja Kalee Krishen Bahadur, Serampore 1831. Cf. M. Winternitz GIL III. 149 and JA s. 3 t. 12 (1841) : pp. 607-13.

6. Cf. HC. vii ; Nos. 5500-1.

59.19. *Nilakanṭha Dīkṣita's Anyāpadeśaśataka*, *Kalividambana*, *Sabhārañjanaśataka*, *Śāntivilāsa* and *Vairāgyaśataka*, five¹ poems containing stray gnomic, didactic and satiric verses and wise sayings of 101, 102, 105, 51 and 101 verses, respectively; the first is in *śardūlavikrīḍita*-metre, the second and third in *anuṣṭubh*-s, the fourth in *mandākranta*-metre and the last in *upagiti-ārya*-metre.² *Nilakanṭha Dīkṣita* was the son of *Nārāyaṇa Dīkṣita* and grandson of *Āccān Dīkṣita II*, brother of the well-known *Appayya Dīkṣita*; he lived in the 17th century. The *Anyāpadeśaśataka* is a collection of *anyokti*-s teaching good conduct; the *Kalividambana* is a satire on various social characters in the family and outside, as well as on quacks, doctors, poetasters, astrologers who please the sick, but with a diet which would be difficult to follow, so that if the patient recovers it would be thanks to the greatness of the astrologer and if the patient's health deteriorates it would be due to the non-observance of the diet; the *Sabhārañjanaśataka* is a typical collection of wise sayings and the *Śāntivilāsa* and the *Vairāgyaśataka* are devotional poems advocating renunciation.

59.20. *Pañcaratna*, *Ṣaḍratna*, *Saptaratna*, *Aṣṭaratna* and *Navaratna*, short collections of 5, 6, 7, 8 and 9 didactic stray verses in a variety of metres, all anonymous; the *Navaratna* was the most popular of these collections and was also incorporated in the Sanskrit literature of Ceylon, as well as quoted *in extenso* in the *Subhāṣitamuktāvalī* and in the *Subhāṣitahārāvalī*.³

1. Published in KM. VI. 143-158; V. 132-142; IV. 189-98; VI. 12-20; and I. 91-9, respectively; also in *Oeuvres poétiques de Nilakanṭha Dīkṣita* (text and translation) by P.-S. Filliozat, *Institut Français d'Indologie*, Pondichéry 1967 (see also bibliography) *Minor Poems of Nilakanṭha Dīkṣita* (*Laghu-kāvyaṇi*, *Vani Vilāsa Press*, Śrīraṅgam 1914 and ed. by C. Sankararama Śāstri, *Bālamānorama Series* 35, Madras 1942. The *Anyāpadeśaśataka* is also published *inter alia* in Trivandrum in 1902 (in Malayālam characters with translation); the *Kalividambana* in *Lakṣmīvilāsa Press*, Madras 1859 (in Telugu characters); in the *Jagamitra Press*, Ratnagiri, 1878 (with a Marāṭhī translation), in the *Vidyāniketana Press*, Madras 1904 (in Grantha and Tamil characters); in the *Veṅkaṭeśvara Press*, Bombay 1910 (1967); in the *Empress of India Press*, Madras 1911 (in Telugu characters); in the *Vaidika Vardhinī Press*, Kumbakonam (in Grantha characters); in the *Śāstra Sañjīvinī Press*, Madras 1920 (in Grantha characters with a Tamil translation), in the *Grantha-ratnamālā*, 1888; p. 12 sqq. The *Sabhārañjanaśataka* is also published *inter alia* in the *Vaidika Vardhinī Press*, Kumbakonam (in Grantha characters); and in *Lakṣmī Vilāsa Press*, Madras 1859; the *Śāntivilāsa* is also published by the *Kamakoti Publishing House*, Kumbakonam 1943 (with a Tamil translation) and in *Sarasvatī-bhaṇḍāgāra Press*, Madras 1907.

2. To *Nilakanṭha Dīkṣita* are also attributed other poems.

3. KSH p. 1 sqq.; KSG 1.277 sqq. SKSD: p. 5 sqq.; KRSS: p. 51 sqq. Also in *Neetisunkhulun*, *Kavyakalāpa* and *Pracīna Padyāvalī* (1859). Cf. HC. vii. 5503 Cf. H. Bechert *Sanskrit Texte aus Ceylon*; I. Teil in *Münchener Studien für Sprachwissenschaft*...

59.21. *Pūrvacātakāṣṭaka* (also called *Cātakāṣṭaka*) and *Uttaracātakāṣṭaka*, two anonymous, mediaeval short poems composed of 8 lyric and gnomic stray verses, each in different metres, dedicated to the *cātaka*-bird¹; according to popular belief the *cātaka* does not drink any water other than the pure liquid of clouds; the poems are of great artistic beauty and were often edited and translated.²

59.22. *Rākṣasa's Kavirākṣasiya*,³ a collection of stray didactic verses which can be interpreted in two different ways; particularly popular in Southern India. The author, otherwise unknown, was quoted by Appayya Dikṣita in the 16th century. Also a poet *Rākṣasa*, but probably a different one, was quoted in the *Saduktikarnāmaṛta* (450) and *Śaṅgadhara-paddhati* (3810-11).⁴

59.23. *Rāmacandra's Rasikarañjana*, a lyric and gnomic poem of 130 stray verses written in different metres with a commentary without which the poem would be incomprehensible; the poem permits a two-fold interpretation in which each verse has an ascetic as well as erotic meaning; *Rāmacandra*,

München 1962 : pp. 25-37. There are also the *Padyasaṅgraha* attributed to Kavibhaṭṭa (KSH : pp. 529-532), *Yatipaṇcaka*, *Sādhanaṇcaka*, *Bhramarāṣṭaka* and *Śṛṅgararāṣṭaka*, the last two attributed to Kalidāsa, etc. For details see L. Sternbach, *A propos de petites-recueils de vers gnominiques* in *Papers presented to the XXIX International Congress of Orientalists*, Paris, 1973 (*résumé*) and in *JA* 1974. These short collections of didactic verses, as well as the *Guṇaratna*, *Nitiśāra*, *Nitipradīpa* and *Dharmaviveka* may be considered rather as short *subhāṣita-saṅgraha-s* than collections of didactic verses attributed to individual poets.

1. *Occystes melanoleucos*, known for its shrill cry "*sphotik jol*" which means in Bengali "crystal water".

2. Edited and translated into German by H. Ewald in *ZDMG* (1842) : p. 366 sqq. ; KSH 237-9 and 240-1 ; KSG 1. 327-30 and 331-4 ; SKSD pp. 22-5 ; KRSS pp. 58-63, *Kavyakalāpa* 88-90, *Prācīna Padyavalī*, Calcutta 1859 : p. 4 sqq... Translated into English by Prof. Cowell in *JRAS* (1891) : p. 599 sqq. ; translated into German also by A. Hofer in his *Indische Gedichte* 2.161 sqq. Cf. S. Stasiak, *Le Cātaka (Etude comparative)* in *RO.* 2 : pp. 33-117.

3. Edited with a commentary by K. C. Chatterji and translated by Y. Mahalinga Sastri in 1935/6. Different from the *Kavirākṣasiya* or *Rākṣasakāvya* attributed to three different authors, sometimes to Kalidāsa, sometimes to Vararuci and sometimes to Ravideva; that poem is a pastoral description in 20 stray verses; it was published often, viz. in HSS 73, *Sarasvatī Vilāsa Press*, Narsinghapur 1908, *Indian Press*, Allahabad 1910 (1966), *Davilla Press*, Madras 1926, *Sarasvatī-nīlaya Press*, Vengipur 1875, *Parabrahma Press*, s. l. 1881, in NSP. 1900 and 1935, KSG 3.343-53; translated into Italian in GSAI 19.83-102 by F. Belloni-Filippi. A. Hofer's *Sanskrit Lesebuch* pp. 86-93 etc. Cf. HC vii. 5023-4; P. K. Gode, *Date of the Rākṣasa-kāvya of Kavyarākṣasa—before A. D. 1000 in* JIH 19.3, 312-9; V. Raghavan, *Some Kavi Rākṣasas ...* JOR (Madras) 19.2.

4. The verses quoted in the two anthologies are not didactic verses,

the author, was the son of Lakṣmaṇabhaṭṭa; the poem was written in Ayodhyā in the 16th century (1524)¹.

59.24. Śambhu's *Anyoktimuktālātā*, a collection of 108 *anyokti*-s, having double meaning, written in *sardulavikrīḍita*- and *mandakranta*-metres, ridiculing the follies of men. Śambhu lived at the court of king Harṣadeva of Kāśmīr (end of the 11th century) and wrote also the *Rājendrakarṇapūra*, a poem of 75 stray verses, mostly in *sardulavikrīḍita*-metre, in which he eulogized king Harṣadeva; many verses of the latter poem were included in the *Subhāṣitāvalī* of Vallabhadeva.²

59.25. Śaṅkara's *Śataśloki*, a gnomic poem of 101 stray verses, written in *sragdhara*-metre, dealing with the teaching of Vedānta; whether this poem was really written by Śaṅkara is not certain.³

59.26. Śrīkuru-Nārāyaṇa Kavi's *Sudarśanaśataka*, a gnomic poem of 101 stray verses in *sragdhara*-metre.⁴

59.27. Śṛṅgārajñānanirṇaya, of unknown authorship, a short poem of 32 stray verses being a dialogue between Śuka and Rambhā, partly erotic (words of Rambhā) and partly theosophical (words of Śuka).⁵

59.28. *Vānarāṣṭaka* and *Vānaryaṣṭaka*, two anonymous didactic poems of 8 verses each, written in a variety of metres, containing several *subhāṣita*-s known also from other sources.⁶

59.29. *Vāñchanātha's Mahiṣaśataka* (or *Vāñcheśvara Mahiṣaśataka*) a century of stray verses extolling the buffalo; the buffalo appears to indicate the youthful king surrounded by evil company who

1. KM. IV : pp. 96-149 and ed. by R. Schmidt with double readings and German translation, Stuttgart, 1896. Cf. R. Schmidt, *Liebe und Ehe in Indien*, Berlin 1904 : p. 32 sqq.

2. *Anyoktimuktālātā* in KM. II, 61-79; *Rājendrakarṇapūra* in KM. 1.22-34. Cf. P. Peterson, *First Report* 1882-83 : p. 11 sqq.

3. In *Select (or Minor) Works of Śrī Śaṅkara*, Madras 1911; Śrīrangam 1910; Allahabad 1914; Poona 1925; and in editions in Poona 1917, 1922, Satara 1927, Bombay 1927.

4. KM. VIII; pp. 1-51.

5. Edited and translated by J. M. Grandjean, *Dialogue de Śuka et Rambhā sur l'amour et science suprême* in *Annals du Musée Guimet* 10.437 sqq. See also MS. R. 41 in the University Library of Lyon (op. cit.) which contains the poem.

6. KSH 244-5; 242-3; KSG I. 321-3, 324-6; in *Nītisunkhulun* 35-44, etc. (see above); translated by O. Böhtlingk in his *Indische Sprüche*. See fn. 3 on p. cxxii.

neglected the learned men of his court.¹ Vāñchānātha is probably Kṛṣṇa Kavi whose father held a high post at the court of king Sahāji, ruler of Tanjore from 1684 to 1710 ; the poem contains a commentary Śleṣārthacandrikā written by the author's grandson.

59.30. Vararuci's Nītiratna, a collection of 15 wise sayings known also from other sources.² Vararuci was probably not the author of this short collection of stray verses which was attributed to him only in *majorem gloriam*. The verses were culled from the collection of the so-called Cāṇakya's sayings (verses 3, 4, 9, 10, 12, 14), the Hitopadeśa (verses 4, 14) and from the floating mass of oral tradition.

59.31. Vedānta Deśika's (or Vedāntācārya's or Venkaṭanātha Deśika's) Subhāṣitanīvi and Vairāgyapañcaka ; the first is a popular anthology of 144 stray verses composed in a variety of metres systematically divided into 12 *paddhati*-s of 12 verses each, dealing with pride, wickedness, servitude, nobility, tranquility, etc., the second consists of five verses in the form of a benevolent satire highlighting the practice of detachment ; some of the verses have a double meaning³ ; the author, who was a Vedānta scholar lived probably between 1268 and 1370.

59.32. Vetālabhaṭṭa's Nītipradīpa, a short collection of very beautiful 16 wise sayings composed in a variety of metres, known also from other sources.⁴ Many of the verses were culled from the Pāñcatantra, the Hitopadeśa and other *kathā*-works, so-called collections of Cāṇakya's sayings, Bhartṛhari's *śataka*-s, etc. It is unlikely that Vetālabhaṭṭa was the author of this collection.

1. Critically edited with the commentary and published in No. 14 of the *Śaṅkara-gurukula Series* and in *Sarasvatī-nīlaya Press*, Madras 1875 with commentary (in Telugu characters). Cf. G. VIII 490, ascribed to Bālaka.

2. KSH 502-3, KSG 1.305-10, *Kavyakalāpa* I, KRSS and SKSD ; cf. HC. vii. 5490-1 ; translated by O. Böhtlingk in his *Indische Sprüche*. Cf. fn. 3 on p. cxxii.

3. The *Subhāṣitanīvi* is included in this chapter, since its verses were composed by a single author. The *Subhāṣitanīvi* is published in KM. VIII : 151-64 ; in *Oriental Press*, Madras, *Bhāgavata-vardhinī Press*, Coimbatore ; by M. T. Narasimha Aiyangar in *Srī Vani vilāsa Series* 10 (1908) , and with two commentaries in the *Indian Printing Works*, Mylapore 1971. Also other works were attributed to the author. (Cf. Introduction to the M. T. Narasimha Aiyangar's edition, p. xi.).

4. KSH 526-8 ; KSG 1.366-77, *Kavyakalāpa* and SKSD (op. cit.) ; cf. HC. vii 5495. Cf. fn. 3 on p. cxxii.

59.33. *Vireśvara's Anyoktiśataka*, a collection of 105 stray *anyokti-s* in *śardulavikrīḍita-* and occasionally *sragdhara-*metres.¹

60. These are only few of the best known didactic and gnostic poems; there are many more² containing stray verses mostly sententious sayings particularly still in MSS., of which the most important are³: the *Abhilāśaśataka* of *Kevalarāma* comprising 264 verses (HC. vii. 5513); *Bhāṣāmañjarī*, a collection of stray verses, (AL. 582-3); *Citraratnākara* of *Cakrakavi*, a collection of humorous yet wise sayings (AL. 512-4); the poet appears to be the son of Lokanatha and brother of Rāmacandra and Patañjali; *Dhik-pāñcaka* of *Lakṣmī Nārāyaṇa* (HC. viii. 5519); *Dūrghaṭaśloka* of *Kuvalaya*, a collection of 81 highly artificial stray verses praising several deities (AL. 526-7); *Jaḍavṛtta* of *Mādhava*, a collection of stray verses describing the characteristics and sentiments of stupid people, especially their mad and vulgar love (incomplete) (DC. XX. 11970); *Kamālāśarasvatīvāda* by *Tripāthī Viśvambhara* (HC. vii. 5516) containing in some MSS. 50 and in others 120 stray verses; *Kaliguṇāṣṭaka* of *Raghunātha* (HC. vii. 5522) comprising 15 verses, of which 8 describe the iron age and the remaining are salutations to Kālī; *Kavirākṣasiya*, an anonymous collection of 100 verses in *anuṣṭubh-*metre (DC. XX. 12000-12005); *Kāvyaśaṁgraha*, a collection of stray verses culled from various sources enumerating groups of nine, eight, seven, six and five noted persons, things or qualities possessing the same or similar characteristics (DC. xx. 12007-8); *Kucaśataka*, an anonymous collection of 100 stray verses containing a description of the physical charms of women (DC. xx. 11936); *Kuśopadeśa* (Nītisāra), an anonymous collection of verses, divided into 3 *aṣṭaka-s* and containing lessons on worldly wisdom (HC. vii. 5496 with commentary); *Lakṣmī-caritra*, an anonymous collection of 50 stray verses (HC. vii. 5517); *Lakṣmīśarasvatīvivāda*, an anonymous collection of 110 stray verses in which Lakṣmī and Sarasvatī speak alternatively, each praising herself and denouncing her rival; in the quarrel the former succeeds in silencing the latter (HC. vii. 5515); *Madanamukhacapeṭikā*, an anonymous collection of 100 verses of which a part is a dialogue between a young lady and a recluse, she trying to allure his mind and he rejecting her advances sternly, dated *samvat* 1938 (A. D. 1880) (HC. vii. 5520); *Manah-śikṣārthamekādaśapadya* by *Raghunātha Dāsa* with a commentary, a collection of 11 verses for

1. KM. V. 101-19.

2. Many of the poems belong to other branches of literature, e.g., the *Bhojaprabandha* of *Ballala* where the narrative of Bhoja is intermingled with didactic verses and *subhāṣita-s* attributed to various poets, some of which were famous in India.

3. Some of these works could be included in the chapter on the erotic literature.

the discipline of the mind, dated *śaka* 1750 (A. D. 1828) (HC. vii. 5504); *Manogarhaṇa* of *Kṛṣṇakavi*, a short didactic poem of no great value (AL. 557); *Mṛgāṅgaśataka* by *Kavikaṅkana*, a collection of 100 stray verses praising the moon who inspires sentiments of love (DC. 11981); *Nītidīpikā*, an anonymous collection of wise counsels, incomplete (HC. vii. 5510); *Nītisāra* of *Gaṅgādhara Dīkṣita*, written in incorrect Sanskrit under orders of Akbar Sahi (HC. vii. 5505); *Nītiśataka* of *Kṛṣṇa Mohanakavi* of *Purvasthala* in Bengal, a collection of 108 stray verses in 4 *sarga*-s, of which 32 deal with childhood, 29 with youth, 28 with mature age and 19 with old age (HC. vii. 5508); *Padypatrikā*, a collection of stray benedictory verses (AL. 550); *Paranāri-rati-niśedha-paṇcaka*, an anonymous collection of didactic verses in which the intercourse with another man's wife is prohibited (HC. vii. 5521); *Prākṛtapañcārātna* (*Śṛṅgāramañjarī*), an anonymous collection containing 10 stray erotic verses, culled from various sources (AL. 558); *Purvapañcāśikā*, an anonymous collection of 51 stray verses on different topics (BORI 56 of 1871-72; G. XIII. 419); *Rākṣasaśataka*, an anonymous, incomplete collection of 100 stray verses on piety and morality (HC. vii. 5492), it contains only 88 verses; *Rasikajanarañjana* by *Vrajaburāja*, son of *Kāmarājādīkṣita*, a collection of stray verses on attractions and charms of women in three *śataka*-s (DC. 11982); *Siddhāntasudhātātini* of *Rāmacandragami*, an incomplete collection of stray verses divided into topics in the form of a dialogue between husband and wife (HC. vii. 5511-2); *Sindūraprakara* by *Somaprabha*, disciple of *Vijayasimhācārya* (Jainistic), a collection of 100 stray verses on various topics (DC. xx. 12122); *Śṛṅgarakāvya* of *Viśveśvara*, son of *Rāmaji*, a collection of 97 stray verses on *śṛṅgāra* (HC. vii. 5271); *Śṛṅgarāśataka* of *Mahādeva*, son of *Mukunda*, a collection of 164 stray verses on *śṛṅgāra* (HC. vii. 5203); *Śṛṅgaravici* by *Nīlakaṇṭha*, a collection of 700 stray verses on *śṛṅgāra* (incomplete) (HC. vii. 5243); *Stanapañcaka*, an anonymous collection of five stray verses dealing with certain bodily charms of women (incomplete) (DC. xx. 11991); *Suktiyāridhi* by *Peddibhaṭṭa* who belonged to the family of *Mahopādhyāya* of the *Elēśavara* city, an incomplete collection of ethical stray verses (HC. xx. 12143); *Svarṇa-muktāvivāda* by *Maheśa Paṇḍita*, a collection of 150 stray verses ending with a reference to *Bahādur Shah*, the author's patron, dated *śaka* 1740 (A. D. 1818) (HC. vii. 5507); *Tāmbulakalpa* of *Nṛsimhabhaṭṭa*, a collection of stray verses showing the importance of chewing betel by quotations from *Smṛti*-s and *Purāṇa*-s and containing also at the end common topics on *ācāra* etc. (HC. vii. 5506); *Tantrākhyānaśloka*, an anonymous collection of lessons of worldly wisdom, being probably an abridgement of a fragment of a versified version of the *Pañcatantra* (HC. vii. 5502); *Turagaśataka* of *Kuṭṭikavi* and of *Gāṇa-*

patiśāstri, two collections of two *śataka*-s each containing stray verses on the glorification of horses (AL. 518-9); *Vibudhabhūṣaṇa* of Hālasya-nātha, a collection of stray didactic verses of little beauty (AL. 1195); *Vidagdhamukhamandana* by Dharmadāsa, a collection of witty and cleverly composed stray verses on unconnected subjects divided into four *pariccheda*-s (DC. xx. 12116-17); *Vidyāmañjarī* of Dhīreśvara, a collection of 100 stray verses on the merits of learning divided into two chapters, dated *śaka* 1736 (A. D. 1814) (HC. vii. 5518); *Vidyāsundara* of Caurakavi a collection of 55 verses in a form of a dialogue between two lovers—Vidya and Sundara (HC. vii. 5114); *Vibudhopadeśa*, an anonymous collection of verses enumerating all things which a Sanskrit scholar should know (HC. vii. 5512); *Viśveśvarāryāśataka* by Viśveśvara, son of Lakṣmīdhara, a collection of 100 stray *ārya*-verses describing the beauties and other attractive qualities of women (with the commentary *Viśveśvarāryāṣaṭaśativyākhyā*) (DC. xx. 11984-5).¹

61. Also the anthology of verses attributed to Mayūra, the *Mayūrāṣṭaka*², the *Viṣṇubhaktikalpalatā* of Puruṣottama³ and

1. Among the didactic poems M. Krishnamachariar in his *History of Classical Sanskrit Literature* mentions also the following works: *Āryāmañjarī* of Devarāja; *Āryāvijñapti* by Rāmacandra, by Sītārāma and by Viśvanātha; *Kavikanṭhābharāṇa*; *Nītikalpalatā* by Sāhibrāma; *Nītimañjarī* by Sambhurāja; *Nītimālā* by Sadānanda (published in Calcutta); *Nītiśāra* (also mentioned in DC. xx. 12062-7—6 MSs.); *Nītiśāstrasamuccaya* (also in DC. xx. 12055-61; 7 MSs., of which No. 12055 is attributed to Cāṇakya); *Nītiśataka* by Śrīnivāsaśāstrīya (also in DC. xx. 12053), by Sundarāśāstrīya, by Veṅkatarāya and one anonymous; *Nītiśūmāvalī* of Appavājayeyin; *Śāntivilāsa* by Haridāsa and by Subrahmanya; *Vairāgyaśataka* by Padmānanda, by Śaṅkarāśāstrīya and by Somanātha; *Nītililāsa* by Vrajarājaśūkla; and the *Pañcatantrasaṃgraha*.

Among the collections of *anyokti*-s (*anyūpadeśa*-s) M. Krishnamachariar mentions also: *Anyūpadeśaśataka* by Ekanātha Kāśyapi, by Gaṇapatiśāstri, by Gīrvāṇendra (also in DC. xx. 11994), by Ghanaśyāma, by Jagannātha and one anonymous; *Anyoktikāvyā*, *Anyoktikāṇṭhābharāṇa* by Candracūḍa; *Anyoktimālā* by Āccān Dikṣita (also in DC. xx. 11995), by Lakṣmīnṛsiṃha (also in DC. xx. 11996, but edited and published by Dr. K. Krishnamoorthy, op. cit.); *Anyoktisāṅgrahādhyāya* by Harikṛṣṇa; *Anyoktiśataka* by Bhaṭṭavīra; *Darśana vijayagaṇi* and by Somanātha; and *Bhāvavilāsa* by Nyāyavācaspati Rudraka. (p. 318 sqq.).

It is also known that MSs. of the *Anyūpadeśapañcāśat* of Gaṇapatiśāstri (AL. 423) and of *Anyūpadeśapaddhati*, anonymous (AL. 425) exist.

2. 'The *Mayūrāṣṭaka*, an unedited Sanskrit Poem by Mayūra' by G. P. Quackenbos in JAOS 31.343-4 and in *The Sanskrit Poems of Mayūra* ed. by G. P. Quackenbos in *Columbia University Indo-Iranian Series* 9 : pp. 67-79.

3. KM. 31.

the *Bhikṣāṭanākāvya* of *Utprekṣāvallabha* (Śivadāsa)¹ could be added to this list but the first is a collection of verses attributed to Mayūra, culled from poems of Mayūra² and *subhāṣita-saṃgraha-s*; the second is a lyric poem; the third is a devotional and philosophical treatise; and the fourth is an erotic and devotional poem.

62. Also another type of poetry can be added to the didactic literature, i.e. collections of riddles. Indian riddles belong also to the *muktaka* literature since they were composed in "detached" verses, so that each verse formed an entity by itself. They were very popular in India, the more so as Indian poets made always strenuous efforts to express nothing in a straight-forward manner and always desired to conceal as much as possible or to express an idea in a round about way (*Dhvanyāloka* 4.5). Consequently riddles were considered as one of the 64 arts (*kalā-s*).

We find riddles, theological riddles (*brahmodya-s*), already in the *Veda-s*, *Brāhmaṇa-s*, *Āraṇyaka-s*, *Śrautasūtra-s*, etc. They formed there an essential part of religious ceremonies (e.g., *Rgveda* 1.164; 1.95.4; 8.29; *Atharvaveda* 9.9; *Vājasaneyi-saṃhitā* 23.9, 10; 47-8; 61-2; *Taittirīya-saṃhitā* 2. 5. 8. 3; 7. 4. 18; *Śatapatha brāhmaṇa* 4.6.9.20; 6.2.5; 11.4.1.2; 5.3.1; 6.25; 13.2.6.9 sqq.; 5.2.12 sqq.; 14.6.8.1; *Aitareya-brāhmaṇa* 5.25; *Kauṣītaki-brāhmaṇa* 27.4; *Taittirīya-brāhmaṇa* 2.5.83; *Bṛhad-āraṇyaka-upaniṣad* 3.8.1; *Āpastamba-śrautasūtra* 20.19; *Āśvalayana-śrautasūtra* 10.9.1-3; 8.13.13-4; *Katyāyana-śrautasūtra* 10.9.1-3; 20.7.11; 124.20; *Lāṭyāyana-śrautasūtra* 9.10.9; *Śaṅkhāyana-śrautasūtra* 16.4-6.13; 37.1 sqq.; *Vaitāna-sūtra* 37.1, 38.5 sqq.). We find also riddles in the epics (e.g., *Mahābhārata* 1.77-83; 33.12-3), in the *katha*-literature (e.g., *Kathāsaritsāgara* 5.1.65; 155 A; 72. 163 D), in the Buddhist literature (e.g., *Samyutta* 10.12; *Ālavaka-sūta* 1.10; *Sūciloma-sūta* 2.5; *Devatā-samyutta* 1.6.4. *Jātaka-s* 17, 84, 135, 245, 257, 301, 319, 401, 414, 453, 473, 477, 483, 515, 516, 518, 521, 522, 530, 533, 539, 544, 545, 546; *Puggalapaññatti* IV; II. 1.4.25 sqq.; *Culavagga* 4.14.14-6; *Milindapañha* 7, etc.), in the Jaina literature (e.g., *Bhāvadeva Sūri's Pārśvanāthacaritra* 3.105, *Hemavijaya's Kathāratnākara* 8.192.6, 9.203.8-10, etc.) and others. Riddles were defined in the *alankāra-s* and particularly in Daṇḍin's *Kāvyādarśa* (3.98-123) and divided there into 16 categories. However these categories were soon forgotten. Indian riddles took the form of general puzzles, enigmas, charades, conundrums, logogriphs, anagrams, epigrams, and even mathematical, grammatical,

1. KM. XII. 61-191; divided into 40 *paddhati-s*; from the 14th century; some verses are quoted in *subhāṣita-saṃgraha-s*, such as ŚP, VS and JS; it deals with the story of how Śiva went about as a mendicant and how his appearance in the street influenced the women of the town.

2. *Sanskrit Poems of Mayūra*, op. cit.

phonetical puzzles, etc. The most common riddles were ordinary, every day puzzles (*prahelika-s*), charades with or without solutions in the text (*antar-alapa-s* and *bahir-alapa-s*, respectively) and obscure, "crooked" riddles hard to solve without an explanation (*kaṭani-s*). They were often written in artificial ornate language and often used *śleṣa-s*, numerous types of *yamaka-s*, and several riddles were written so as to be read also in the inverse direction, in zigzag manner, in circles, in the form of a lotus flower, etc. Numerous riddles were included in *subhāṣita-samgraha-s* where they were divided upto twelve categories and twenty-three sub-categories, different from those found in the *Kāvya-darśa*.¹ Several collections of riddles were composed probably not later than the fourteenth century A.D.

62.1. One of the most famous collections of riddles is the *Vidagdhamaṅga* of *Dharmadāsa*.² *Dharmadāsa* is a popular name and when *Dharmadāsa*, the author of the *Vidagdhamaṅga*, lived is not known; he was certainly earlier than *Śaṅgadharma*, the author of *ŚP*, and *Jalhana*, the author of *JS*, since some of *Dharmadāsa*'s riddles are found there. He must be earlier than the second half of the thirteenth century, since one of his commentators, *Jinaprabhasūri*, was known to be active between 1293 and 1309. This collection of riddles, mostly *prahelika-s* and *alapa-s*, often written in ornate and artificial language, is divided into 4 chapters and contains 220 verses written in Sanskrit and sometimes in *Prākṛit*. Several commentaries were written on the *Vidagdhamaṅga*. The riddles are difficult to solve; they are like intelligence tests for *Pāṇḍits* well versed in grammar and poetics.

62.2. Another popular collection of riddles is the *Bhāvavāṇī* of *Nāgarāja* (or *Nāga-nātha*); this is a collection of 101 or 102 riddles mainly *kaṭani-s* written in a variety of metres, mostly in Sanskrit, but sometimes also in *Prākṛit*. The verses are sometimes erotic in character and contain riddles where a question is asked what a person would do in a certain situation; the reason is explained either by the author or by the commentator at the end of the verse. The poem is published as if having been written by *Nāgarāja*, son of *Jālaya* (or

1. L. Sternbach, *Indian Riddles, A Forgotten Chapter in the Histories of Sanskrit Literatures* (V.V.R.I., Hoshiarpur). Cf. A. Führer, *Sanskrit Rätsel*, in *ZDMG* 39 / pp. 99-102; M. Haug, *Vedische Rätselfragen und Rätselprüche*, *Sitzungsberichte der philos.-philologischen Classe d. k. Akademie der Wiss.* 1875, München 1876 (Bd. II. H. 3); R. Roth, *Lösung eines Rätsels im Veda* in *ZDMG* 37. 104 sqq., idem, *Das Rätsel ...* in *ZDMG* 48. 353; M. Bloomfield, *The Religions of the Veda*, New York 1908: p. 205 and in *JAOS* 15.172 sqq. See also V. Henry in *Mémoires de la Société de linguistique* 9.247; E. Windisch, *Mura and Buddha* 3 sqq.; 222 sqq.; 246 sqq.

2. KSH 269-311, KSG 3.87-192; *Kavyakalāpa* No. 3; with the *Vidvanmandhara* of *Tarācandra* in *Sanskrit Press*, Benares 1866, Cf. HC. vii. 5523-31.

Jalapa), son of Vidyādhara of the Karpatti-gotra, one of the kings of the Taka-dynasty; however, probably the work was only written under his patronage and the real author of the poem was Bhāva.¹ Similar to the Bhāvaśataka in the form and intent are riddles included in the Prākṛit Vajjalaggam² of Jayavallabha. They are included in the chapter 64. They are also *kūṭani* riddles with a strong erotic touch. Some of the riddles were taken *verbatim* from Hala's Sattasai (Nos. 611 and 816 = Sattasai 816 and 916, respectively).

62.3. Collections of riddles were popular in India; among others are the *Samasyādīpa*, anonymous, in 175 verses of which 76 contain problematic lines of words to which a poet would be asked to give a sense and to put in a verse in his own way³; *Sitāvinodakāvya*, anonymous, in 120 verses describing how Sītā felt during the separation with Rāma in an enigmatic style⁴; *Kāśīnatha's Drṣṭakūṭārṇava*,⁵ *Himakara Śarma's Samsāra-viharakāvya*,⁶ *Prahelikāpahnuti-kūṭākhyāna*,⁷ *Lakṣmī Narāyaṇa's Samasyāpūrti*,⁸ etc. Many of the riddles are explained either by the author himself or by the commentator. There are also unpublished *subhāṣita-saṃgraha-s* exclusively composed of well-known riddles,⁹ as for instance the anonymous *Kāvya-kūṭhāra*,¹⁰ the *Prahelikā*-

1. KM. IV: pp. 46-64 and in *Granth-ratna-mala*, Bombay 1887-91, Vol. I: 20 sqq. Cf. R. Schmidt, *Das alte und moderne Indien*, Bonn/Leipzig 1919: p. 184. Cf. Bhandarkar's *Report* 1882-3: pp. 9 and 198; P. Peterson's *Three reports* pp. 29 and 338; cf. HC: vii, 5497. Several riddles of the Bhāvaśataka (riddles 3, 5, 7, 9, 10) were quoted with their solutions given by Kāmakandālā in the *Mādhavanāla-Kāmakandālā-kathā* of Ananda. Cf. L. Sternbach, *The Mādhavanāla-Kāmakandālā-kathā and its Sources*, in ABORI LIV.

2. Quoted above, para 25.

3. HC: vii, 5534.

4. HC: vii, 5541.

5. HC: vii, 5532.

6. HC: vii, 5535.

7. HC: vii, 5536.

8. HC: vii, 5542.

9. Most of the *subhāṣita-saṃgraha-s*, described in the chapter on anthologies, contain a few riddles.

10. HC: vii, 5538.

kautūhala,¹ the Samasyārṇava,² a collection of 575 verses divided into 6 chapters, Lakṣmaṇa's extensive Samasyārṇava,³ etc.

Satiric Poems with Didactic stray verses

63. To this type of literature belong also the satiric and didactic poems, particularly of Kṣemendra,⁴ one of the most prolific poets of India. He lived in Kaśmīr in the eleventh century (probably from 1010 to 1070). His works, not all of which are preserved to our days, may be divided into 5 groups : (1) didactic works ; (2) satirical and didactic works ; (3) poetical works ; (4) treatises on poetics and metrics ; and (5) miscellanea.

64. Pure didactic works full of wise sayings are the Cārucaryā-śataka and the Caturvarga-saṁgraha ; partly also the Kavikaṇṭhābharāṇa. The satirical and didactic works are the Kalāvilāsa, the Darpaḍalana, the Deśopadeśa, the Narmamālā, the Sevyasevakopadeśa and the Samayamātrkā.

64.1. The Cārucaryā (The hundred verses of beautiful Life) is a collection of 100 stray verses in *anuṣṭubh*-metre⁵ ; it deals often in a conventional

1. HC. vii. 5537.

2. HC. vii. 5544.

3. HC. vii. 5543.

4. Also called Vyāsadhāsa. Cf. R. Duttaray, *Vyāsadhāsa, a name of Kṣemendra* in OH. 11.2 : pp. 71-8. Cf. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in OH. 3.2 : p. 157 sqq. ; idem, *Ancient Indian Erotic and Erotic Literature*, Calcutta 1959 : p. 45 sqq. ; Dr. Sūryakānta in the Preface to his *Kṣemendra's Studies* in POS. 91 ; H. G. Narahari, *Pearl of Worldly Wisdom, the Aryan Path*, March 1967 : 123-8 ; P. N. Pushp, *Social Satire in Kṣemendra* in *Summaries of Papers submitted to the 17th session of the All-India Oriental Conference*, Allahabad 1953 : p. 191 sqq. ; Om Bajaj, *Kṣemendra as a Social Reformer in the Deśopadeśa* in JOIB 13.3 : p. 222 sqq. ; idem, *The Darpaḍalana of Kṣemendra—A Study* in PO. 27.3-4 : p. 69 sqq. ; idem, *The Sevyasevakopadeśa of Kṣemendra* in JORS 47. 324 sqq. ; J. R. A. Loman, *Types of Kashmirian Society in Kṣemendra's Deśopadeśa* in ALB 31-2 : p. 171 sqq. ; N. S. Śukla, *Administration in Kashmir in the Eleventh Century* in Bull. of the Institute of Post-Graduate (Evening) Studies, Delhi for 1963 : p. 46 sqq. ; J. Naudou, *Aspects de la vie économique et sociale au Kāśmīr Médiéval : Le complémentaire pour le Doctorat ès Lettres présentée à la Faculté des Lettres et Sciences Humaines de l'Université de Paris* ; O. Botto, *Il poeta Kṣemendra e il suo Daśāvatāracarita. Notizia introduttiva*. Torino 1951.

5. KM. II : 128-38, reprinted in Kṣ (RP) 135-144, in Gupta Press, Calcutta 1966 (1907), 1910, and in Minto Press, Chittagong 1913, in Kamala Press, Coconada 1925, in Madras 1927, etc. Cf. P. Peterson's Report 1882-83 pp. 4-5 ; HC. vii 5499.

manner with *dharma* and *artha*. Generally, the first line of the verse is a moral wise saying and the second an illustration of the truth proclaimed before, mostly drawn from the Purāṇa-s or epics. This work must have been very popular in India, since very often verses of the Cārucaryā are included in *subhāṣita-saṃgraha*-s, such as the Subhāṣitahārāvalī, which quotes one-fifth of the work,¹ and in the Nīṭisaṃgraha, and since the Nīṭimañjarī of Dyā Dviveda of the 15th century was used as model for that work. At least it was greatly influenced by the Cārucaryā.²

64.2. The Caturvarga-saṃgraha³ is one of the poorest works of Kṣemendra ; it contains 111 stray verses divided into 4 chapters (*pariccheda*-s) of 27, 25, 25 and 29 verses, respectively, they deals with *dharma*, *artha*, *kama* and *mokṣa* ; the work is supposed to be a practical handbook of morals written in a variety of metres ; it is however prosaic and dull. The *kāma-pariccheda*, stylistically and thematically more original, contains mostly descriptive verses.

64.3. The Kavikanṭhābharaṇa (A necklace for poets)⁴ is a poem of only 55 verses divided into 5 chapters (*sandhi*-s) of 24, 23, 3, 2 and 3 verses, respectively. It is a short treatise on the making of the poet. Particularly the second *sandhi* is didactic, for it lays down one hundred pieces of advice for poets.

64.4. Kṣemendra, did not construe his satiric and didactic works in the form of collections of stray verses ; he usually divided them into chapters of which each dealt with a specific subject ; then he illustrated the subjects by witty stories. In these poems Kṣemendra has shown an excellent knowledge of the society and experience of life ; he depicted the society with sarcasm ; his remarks, sometimes expressed tediously, were concerned with topics rarely described by other poets. Perhaps the best of his satiric and didactic works is the

1. Verses 2, 6, 10, 11, 18, 21, 26, 29, 30, 31, 39, 40, 41, 43, 52, 55, 56, 57, 59, 80, 83. Cf. L. Sternbach, *On the Subhāṣitahārāvalī and on the Śukṭisahasra* in JGJRI. 28.3-4.

2. Op. cit.

3. KM. V. 75-88, reprinted in Kṣ (RP) 119-134. Cf. P. Peterson, *Report* 1882-3 : p. 5.

4. KM. IV. 149-69, reprinted in Kṣ (RP) 63-84 ; translated by Dr. Sūryakānta in *Kṣemendra Studies*, op. cit. ; p. 91 sqq. Cf. idem, *Introduction* p. 43 sqq., *Sitzungsberichte der phil.-hist. Klasse der kais. Akademie der Wissenschaften*, Wien 1884 ; J. Schönberg, *Kṣemendra's Kavikanṭhābharaṇa*, Wien 1884 ; ZDMG 41 (1887) : p. 488 sqq.

Kaḷāvīlāsa¹. It is a poem divided into 10 cantos (*sarga-s*) of 96, 89, 76, 40, 46, 33, 26, 29, 73 and 43 *ārya*-verses, respectively, in which the legendary, Mūladeva² discusses with his young disciple, Candragupta various forms of cheating, greed, pitiable condition of those in love, viles of women, deceitful character of harlots, the unscrupulousness of *kāyastha-s*, pride and arrogance of drunkards, bards, dancers, actors, singers, goldsmiths and finally terminates his satire with good advice to young men how to avoid falling into evil ways; Kṣemendra illustrates his remarks by amusing tales. In particular in this work, Kṣemendra has shown his mastery in the use of Sanskrit language and his satire is lively and effective.

64.5. Also one of Kṣemendra's good satiric and didactic works is the *Darpadalana* (Smashing of Pride)³; it is divided into seven chapters (*vicara-s*) of 82, 113, 154, 75, 45, 54 and 73 verses, respectively, written in a variety of metres. It is more a didactic than a satiric poem. Each chapter begins with a series of wise sayings illustrated by means of witty stories in which pride is the main subject, for the *Darpadalana* is a diatribe against pride, due to high birth, wealth, knowledge, beauty, heroism, charity, or asceticism.

64.6. The *Deśopadeśa*,⁴ one of the earliest works of Kṣemendra, is a poem divided into eight cantos (*upadeśa-s*) of 24, 36, 48, 34, 28, 45, 31 and 52 verses, respectively, composed in a variety of metres.⁵ The poem is a satirical work, sometimes vulgar; it is full of wise sayings; it ridicules the cheat, the miser, the prostitute, the bawd, the *viṭa*, the Gauda-student in the Kāśmīri University

1. KM. I. 34-79, reprinted in K_s (RP) 219-71; translated into German by R. Schmidt in the *Festgabe ehemaliger Schüler zum 70 Geburtstag des Professor Ernst Mehliss in Eisleben*, 1914 (I-IV) and in WZKM 28.406 sqq. Cf. J. J. Meyer, *Altindische Schelmenbücher* I, xl sqq.

2. Cf. M. Bloomfield, *The Character and Adventures of Mūladeva* in *Proceedings of the American Philosophical Society* 52.616 sqq.; P.-E. Pavolini, *Vicende del tipo de Mūladeva*, GSAI 9.175-88.

3. KM. VI. 66-118; reprinted in K_s (RP) 145-206. Translated into German by R. Schmidt in ZDMG 69.1-51. Cf. B. A. Hirszbant, *Über Kṣemendras Darpadalana*, St. Petersburg 1892, Om Bajaj, op. cit.; HC. vii. 6498.

4. Published together with *Narmamālā* in *Kashmir Sanskrit Series of Texts and Studies* No. 40, Srinagar 1923, reprinted in K_s (RP) 273-306. Not translated (with the exception of third *upadeśa* for which see, L. Sternbach *The Third Lesson of Kṣemendra's Deśopadeśa*, PO. 25. 8-19). Also see, J. R. A. Loman, op. cit., Om Bajaj, op. cit.

5. But mostly in *śloka-s* with the closing verses in each *upadeśa* in other metres and with the eighth *upadeśa* in *ārya*-metre.

for his behaviour and arrogance, old man's marriage with a young girl, *kayastha*-s. poets, fickle wives, merchants, alchemists, false ascetics, quacks, grammarians, etc.

64.7. The *Narmamālā*¹ is akin to the *Deśopadeśa* and somewhat complementary thereof; the satire is less biting and severe, and the poem seldom contains wise sayings; it is rather a narrative satire than a didactic satire. The *Narmamālā* is divided into three *parihāsa*-s (jokes) of 148, 145 and 114 verses, respectively, largely in *śloka*-metre. In this work Kṣemendra ridiculed the administration and in particular the *kayastha*-s whom he mocks in their public and private life, including their wives, the tax-collectors, the physicians, the astrologers, etc.

64.8. Also to this group of poems of Kṣemendra belongs the *Sevyasevakopadeśa*² (Instruction for the Servant and the Served); it is a short poem of 61 verses written in a variety of metres containing shrewd reflection on the relation of master and servant with the didactic motive to improve their mutual relations.

65.1. Kṣemendra wrote also, among others, an erotic, satiric and didactic poem, the *Samayamātrkā*. He was undoubtedly inspired by *Dāmodaragupta*'s *Kuṭṭānimata*³ (also called *Śambhalīmata*) (Advice of a Procuree), a poem of 927 to 1058 *āryā*-verses (not divided into chapters). *Dāmodaragupta* was, as *Kaḥaṇa* reported, a well-known *Kāśmīrian* poet and minister of *Jayapīḍa* of *Kāśmīr* (A.D. 779-813).

1. Published together with the *Deśopadeśa*, see above and reprinted in Kṣ (RP) 307-364. Not translated.

2. KM. II. 75-85, reprinted in Kṣ (RP) 207-15. Not translated. Cf. Om Bajaj, op. cit.

3. KM. III. 32-110 (defective); Bibl. Ind. No. 266. ed. by Madhusudan Kaul, Calcutta 1944; and with a commentary called *Rasadr̥pikā* in the *Guzeati Printing press*, 1924. Also edited by Tanasukharam Manassukharam Tripathi with a Sanskrit commentary in 1924,; by Atrideva Vidyālaṅkāra, Vārāṇasi 1961 with a Hindi translation. Cf. HC. vii. 5085-6; P. Peterson, Report 1883-84: pp. 23-33. The work was first translated into German by J. J. Meyer in *Altindische Schelmenbücher* II, Lotus Verlag, Leipzig (*Schelmenbücher*—books of rogues, is not a very happy title because of the didactic character of the poem), The German translation was used for the English (incomplete) translation by E. Powys Mathers in *Eastern Love* Vol. I, London 1927 and by Louis de Langle for his translation in French "*Les leçons de l'entremetteuse*," *Le livre des amours de l'Orient*, Vol. iv, Paris 1920. There is also a Hindi translation by Jagannātha Pāthak (*Mitra-Prakarana*), Allahabad 1961. Cf. J. J. Meyer's introduction to his *Altindische Schelmenbücher* and Ajay Mitra Shastri, *The*

65.2. In the *Kuṭṭanīmata*, Mālātī—a prostitute from Vārāṇasī, addressed herself to a procuress, Vikarālā for instruction how to attract lovers. The procuress gave her shrewd lessons how to ensnare a lover (in particular Cintāmaṇi, son of a high official) and to win man's love and fortune. Many of her advices are didactic stray verses illustrated by amusing, cunning love tales. The work ends with the explanation of the reason why the poem was written : in order to help people from being cheated by wicked women, rogues and procuresses. The work was thus intended to be a didactic work based on the close study of the science contained in the *Kāmasūtra*.¹ Erotic tendency prevails in this work, but there is no didactic moralizing, nor any squeamish language in describing women and their ways ; it is a farcical sketch in which moral depravity is openly and amusingly depicted by the author, not with approval, but with the object of making it look ludicrous² and to quote profound thoughts in the form of *subhāṣita*-s of epigrammatic tendency often with plenty of humour and kindly wit. Dāmodaragupta painted vividly and benignantly rogues and gullible fools and rather than creating a biting satire, created a benevolent comedy in which he depicted delicate problems and exposed human weaknesses and faults with not too toothless irony. He showed good taste and restraint, so that his work can be considered as an elegant piece of poetry of considerable interest and unique in its style and sort,³ as such, it was considered in classical and mediaeval India ; the frequent quotations from Dāmodaragupta's work in *subhāṣita-saṃgraha*-s and works 'on *alambāra*-s prove this.

66. On the other hand Kṣemendra's *Samayamātṛkā*, an imitation of Dāmodaragupta's *Kuṭṭanīmata*, does not have the same merits. Kṣemendra did not show in his work any poetical talent or elegance. His work is often vulgar ; it is not an amusing comedy, but an acrid, cheap satire, often in bad taste. The *Samayamātṛkā* is a poem in 8 chapters (*samaya*-s) of 52, 108, 37, 134, 90, 36, 56 and 129 verses, respectively, composed mostly in *śloka*- and

Reading and Interpretation of a Verse in the Kuṭṭanīmata in the Light of Epigraphic and Purāṇic Evidence in Purāṇa Bulletin 13, 2 : p. 160 sqq. ; cf. *Calcutta Oriental Journal* 1 (1934) : p. 348 sqq.

1. Cf. Dasharatha Sharma, *The Kuṭṭanīmata and the Kāmasūtra* in *Calcutta Oriental Journal*, I. 13 : 378-80.

2. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in *OH.* 3, 2 : 173 and in *HSL* p. 198.

3. The *Kuṭṭanīmata* is also important because it supplies us with some pieces of valuable historical and literary information, e.g., the description of the enactment of the *Ratnāvalī*. Cf. A. M. Shastri, *Historical Data in the Kuṭṭanīmata of Dāmodaragupta* in *JIH* (1968) : pp. 357-67.

āryā-metres.¹ It depicts the snares of prostitutes, as told by an old procuress who taught a young prostitute Kalāvati how to achieve mastery in her new profession ; it is illustrated by didactic stray sayings and amusing stories. The bawd's witty instructions aid Kalāvati to cheat a young fool and his stupid parents. Kṣemendra, as was so usual to him, had proved to be an expert in Kamasūtra-s and a keen observer of life in Kaśmīr which he described with true realism and biting sarcasm.

67. The latter two texts are on the borderline between the didactic and gnomic literature and the erotic literature ; poems belonging to the latter branches of Sanskrit literature can very often be also included among collections of stray verses (*subhāṣita-s*), as for instance the *Amaruśataka*.

68. Although the works mentioned in paras 51 to 66 are not *subhāṣita-samgraha-s*, as defined above (para 9), they contain a great number of *subhāṣita-s* and sententious sayings and as such were quoted in the present *Mahāsubhāṣita-samgraha*.

Subhāṣita-samgraha-s in 'Greater India'

69. The Sanskrit *subhāṣita-samgraha-s* influenced the literatures of 'Greater India'² and thus became known also in the North, South and East of India. Some of the collections of wise sayings were translated into the languages spoken

1. KM. 10. reprinted in Ks(RP) 349-416. Translated into German by J. J. Meyer in *Altindische Schelmenbücher I.*, Lotus Verlag, Leipzig. The German translation was used for the English (incomplete) translation by E. Powys Mathers in *Eastern Love*, Vol. 2, London 1927 and by Louis de Langle for his translation in French "*Le Bréviaire de la Courtisane*", *Le Livre des Amours de l'Orient*, Paris 1920 (incomplete).

2. S. K. De, *Wit, Humour and Satire ... op. cit.* pp. 173-4.

3. Cf. L. Sternbach, *Sanskrit Nīti Literature in "Greater India"* in *Vivekanand Commemoration Volume* pp. 33-40 ; idem, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, Calcutta 1969 ; idem, *Purāṇic Wise Sayings in the Literature of 'Greater India'* in *Pur. Bulletin* 11. 1 ; pp. 73-115 ; idem, *Sanskrit Subhāṣita-Samgraha-s in Old Javanese and Tibetan* in *ABORI* 43 ; pp. 115-58 ; idem, *The Pāli Lokanīti and the Burmese Nīti Kyan* in *BSOAS* 26. 2 ; pp. 329-45 ; idem, *On the Sanskrit Nīti Literature of Ceylon* 1-3 in *Brahmavidyā* 31 ; pp. 636-63 ; 33 : pp. 80-116 and 35 : pp. 258-69 ; idem, *On the Vyāsasubhāṣita* in *RO* idem, *Subhāṣita-samgraha-s* (op. cit.) paras 43-80 ; idem, *On the Vyāsasubhāṣita* in *Prof. E. Sluszkiewicz Congratulatory Volume*, Warszawa 1974 ; idem, *Les aphorismes dit du Cāṇakya dans les textes bouddhiques du Tibet et du Turkestan Oriental* in *JA* 259.1-2 pp. 71-8 ; idem, *Some Cāṇakya's Epigrams in Central Asia* in *Viśveśvaranand Indological Paper Series No.292*, Hoshiarpur, 1971.

in 'Greater India' or with the spreading of Pāli became known in countries South and East of India or even became known in Sanskrit in these countries where Sanskrit was used. With the spreading of Sanskrit literary works, *subhāṣita-s* of Sanskrit origin, mostly ethical *subhāṣita-s*, became also known in countries West of India.

A. Tibet

70. In the ninth, tenth and eleventh centuries A.D. some of the best known works in India, not necessarily of Buddhist character, were translated into Tibetan and were included in the Tanjur. In this way some Sanskrit gnomic poems which became lost in India were preserved in Tibet.

71.1. The Tibetans had a special liking for the gnomic (*nīti*) literature and in particular for collections of moral and ethical sayings. Thus, one of the best known Indian collections of gnomic verses, the so-called Cāṇakya's sayings, and in particular the Cāṇakya-rāja-nīti-śāstra version, was preserved in Tibetan through a translation made in the tenth or eleventh century A.D.

71.2. Since the first studies were made in the Tibetan Tanjur by A. Csoma de Kőrös in the first half of the nineteenth century, we know that eight works, containing collections of *subhāṣita-s*, were included in the Tanjur. These works are as follows¹ :

1. Śes-rab brgya-pa shes-bya-baḥi rab-tu-byed-pa ; in Sanskrit Prajñāśāta-kānāma-prakaraṇa (according to P. Cordier² *śataka-prakarana nāma*) by A. Klu-sgrub (Nāgārjuna) and translated by Sarvajña-deva, Dpal brtsegs. (No. 4328 [no. 99 b⁴-103 a⁷]=No. 4501) ;

2. Lugs-kyi bstan bsos śes-rab sdon-po shes-bya-ba in Sanskrit Nīti-śāstra-Prajñādaṇḍa-nāma by Klu-sgrub (Nāgārjuna) and translated by Śilendrabodhi, Ye-śes sde. (No. 4329 [no. 103 a⁷-113 a⁴]) ;

1. Quoted from the *Complete Catalogue of the Tibetan Buddhist Canons*, ed. by Professors Hutuju Ui Munetada Suzuki, Yenshō Kanakura and Lect. Tōkan Tada. Publ. by Tōhoku Imperial University aided by Saotō Gratitude Foundation Senadai, Japan 1934. Nos. 4328-4335. This catalogue refers to the Sde-dgo edition of the Tibetan Buddhist-canons (Bkaḥ ḥgyur and Bstan-ḥgyur) in 4569 volumes owned by the Japanese Tōhoku Imperial University Library.

2. P. Cordier, *Catalogue du Fonds Tibétain de la Bibliothèque Nationale*, Paris, 3me partie pp. 481-3 (Mdo Ḥgrel-Sutravṛtti), Vol. 123 (Tibetan 318).

3. Lugs-kyi bstan-bcos skye-bo gso-baḥi thigs-pa shes-bya-ba ; in Sanskrit *Nītiśāstrajantupoṣaṇabindunāma* (according to P. Cordier *Janapoṣaṇbindu nāma nītiśāstra*) by Klu-sgrub (*Nāgārjuna*) and translated by Śilendrabodhi, Ye-śes sde. (No. 4330 [no. 113 a⁴-116 b⁴]);

4. Tshigs-su bcad-paḥi mdsod ces-bya-ba ; in Sanskrit *Gāthakoṣanāma* (according to P. Cordier *Āryakośa*) by Ņi-ma sbas-pa (*Ravigupta*) and translated by Jñānaśānti, Dpal-gyi lhun-po sde. (No. 4331 [no. 116 b⁵-122 a⁸]);

5. Tshigs-su bcad-pa brgya-pa ; in Sanskrit *Śatagāthā* by Mchog sred (*Vararuci*) and translated by Vinayacandra, Chos-kyi śes-rab. (No. 4332 [no. 122 a⁸-126 a⁹]);

6. Dri-ma med-paḥi dris-lan rin-po-cheḥi phreṅ-ba shes-bya-ba ; in Sanskrit *Vimala-prāśnottararatnāmālā-nāma* (according to P. Cordier *°nottata ... māli ...*) by Don-yod ḥchar and translated by Kamalagupta, Rin-chen bzaṅ-po. (No. 4333 [no. 126 a⁸-127 b⁸]=No. 4499);

7. Tsa-na-kaḥi rgyal-poḥi lugs-kyi bstan-bcos ; in Sanskrit *Cāṇakya-nītiśāstra* by Tsa-na-kaḥi (*Cāṇakya*) and translated by Prabhākara-śrīmitra, Rin-chen bzaṅ-po. (No. 4334 [no. 127 b⁸-137 b⁸]); and

8. Lugs-kyi bstan-bcos ; in Sanskrit *Nītiśāstra* of *Masurakṣa* (or *Masararakṣa* or *Masūrākṣa*) and translated by Dharmaśrībhadra, Śākya blo-gros. (No. 4335 [no. 137 b⁸-143 a⁷]).

71.3. Particularly the last two works, i.e. the *Cāṇakya-nītiśāstra* and the *Nītiśāstra* of *Masurakṣa* are *subhāṣita-samgraha-s par excellance*, of which the last became lost in India. Also the *Gāthakoṣanāma* of *Ravigupta* and the *Śatagāthā* of *Vararuci* contain a great number of *subhāṣita-s*.

71.4. The Tibetan *Cāṇakya-nītiśāstra* was edited in Tibetan and retranslated into Sanskrit by Sunitikumar Pathak,¹ it is the *Cāṇakya-rāja-nītiśāstra* version of *Cāṇakya's* sayings and is almost identical with the *Bṛhatsamhitā* of the *Garuḍa-purāṇa* ²

1. *Viśva-Bharati Annals*, Vol. VIII, Śantiniketan, 1958.

2. Cf. L. Sternbach, *Cāṇakya-Nīti Text Tradition* (op. cit.), Vol. 1.2: pp. XXXVIII-LVIII; L. Sternbach, *The Cāṇakya-rāja-nītiśāstra and the Bṛhaspati Samhitā of the Garuḍa-purāṇa* in *Annals of the Bhandarkar Oriental Research Institute*, Poona, Vol. 37: pp. 58-110; L. Sternbach, *The Tibetan Cāṇakya-rāja-nītiśāstra*, idem, Vol. XLII: pp. 99-122; L. Sternbach, *Sanskrit Subhāṣita-samgraha-s in Old Javanese and Tibetan*, idem, Vol. XLVIII: pp. 115-158; L. Sternbach, *A new Cāṇakya-rāja-nītiśāstra Manuscript, Bhāratīya*

The text is divided into 8 *adhyaya*-s which contain respectively 23, 30, 31, 17, 26, 23, 31 and 72 wise sayings. This text must have been well known in Tibet and probably was used by other Tibetan compilers of *subhāṣita-saṃgraha*-s, since we find many of the same wise sayings also in the She-rab-dong-bu and the Subhāṣita-ratna-nidhi.

71.5. The text of the *Nītiśāstra* of Masurakṣa was completely unknown in India until 1962. Only then was it for the first time edited in Tibetan with a retranslation into Sanskrit and a translation into English by Sunitikumar Pathak.¹

71.6. Masurakṣa is an unknown author ; he is mentioned only once in Vallabhadeva's Subhāṣitāvalī as the author of verse 2935 which is however a verse from the Pañcatantra² ; Masurakṣa (or Masūrākṣa) mentioned in the Tanjur is probably another person and was probably the compiler of a *subhāṣita-saṃgraha* which must have been popular in India in the tenth or eleventh century A.D.³

72. In addition to the gnostic (*nīti*) works preserved in the Tanjur we find also two other Tibetan *subhāṣita-saṃgraha*-s, undoubtedly at least in its greater part, of Sanskrit origin, viz., the She-rab dong-bu and the Subhāṣita-ratna-nidhi.

73.1. The She-rab dong-bu (or Prajñāśataka) is a *subhāṣita-saṃgraha* in Tibetan which contains 260 wise-sayings ; in the colophon

Viśva Bhavan, Bombay 1958 ; L. Sternbach, *An unknown Cāṇakya MS. and the Garuḍa Purāṇa* in *Indo-Iranian Journal*, Vol. I. : pp. 18.-200 ; L. Sternbach, *A New Abridged Version of the Bṛhaspati-saṃhitā of the Garuḍa-purāṇa*. 'Purāṇa', Varanasi, 1966.

1. *Viśva-Bhārati Annals*, Vol. X, Śantiniketan.

2. Pañcatantra, *textus ornatior* 3.35 and *textus simplicior* 3.43 (or 3.40 [Kosegarten]).

3. The name of Masurakṣa (in the RAS MS. ; and the Nepalese MS. : *mathasurā*³) is also mentioned in the *Laṅkāvatāra-sūtra* (Bibl. Cataniensis, Vol. I, Otani University Press, 1923 ; Sagathakam, *śloka* 816) as a highly virtuous *ṛṣi* who along with Valmika (sic !), Kauṭilya and Āśvalāyana will appear in the future. We also find the name of a king Masurakṣita of Pāla family in the Tāranātha's *History of Buddhism in India* (in German translation by A. Schiefner, chapter 31 ; 171 : p. 225 and chapter 38, 195 : p. 237) in the latter case along with Cāṇakya also of the Pāla family ; he was also mentioned as a king in ch. 27 (154-5 : p. 201) and ch. 33 (178 : p. 234). Masurakṣita, as an interim ruler of the Pāla dynasty of Bengal in the ninth century A.D., is also mentioned in the Dpag bsam bjon bzab of Ye Śes dpal byor. In some stories Canaka (Cāṇakya) was identified with Mohipāla (see : *Mystic Tales of Lāmā Tāranātha*, transl. by Bh. Datta, Calcutta, p. 62). Monier Williams in his *Sanskrit Dictionary*, also quotes Masurakṣita as a name of king. See also : L. Sternbach's Review of the *Nītiśāstra* of Masūrākṣa in JAOS 82.3 : pp. 407-411.

it is ascribed to Klu-sgrub or Lu-trub, i.e., to Nāgārjuna. M. Winternitz¹ considered that it was not likely that this anthology was the work of Nāgārjuna, while Campbell tried to prove that it was compiled or written by Nāgārjuna himself; if we accept Campbell's theory than the She-rab dong-bu was composed in the first century B.C. W.L. Campbell was of the opinion that this anthology was a metrical translation from Sanskrit of an ethical work. It seems, however, that She-rab dong-bu was compiled in the form known to us sometimes in the eleventh century A.D. when most Sanskrit works were translated into Tibetan and included in the Tanjur.

73.1.1. The She-rab dong-bu is a well-known work in Tibet, though it was more likely better known by the educated classes by name only. It was largely quoted by Tibetan authors. W. L. Campbell considered that later writers borrowed many sentiments and sometimes entire lines, inserting them in their own compositions. He particularly thought that Paṇḍit Śākya had done so when preparing his *Subhāṣita ratna-nidhi*. It is difficult to subscribe to this statement since it was possible to identify only three *subhāṣita-s* which occur in both works² and two of them are Caṇakya's wise sayings; their common source was probably the Caṇakya-nīti-śāstra prevalent in Tibet.

73.1.2. The She-rab dong-bu was first edited by Rai Bahadur Sarat Chandra Das³ and then by W. L. Campbell⁴ who gave on the right-hand side the Tibetan text and on the left-hand side the English translation.

73.1.3. The work deals mostly with ethics and general wisdom; it contains only few Buddhistic truths (e.g. 61, 100) and even in these places some Sanskrit words could have been changed by the translator in order to fit the text with his own faith; such a procedure was also extensively applied in the Tibetan Caṇakya-nīti-śāstra. She-rab dong-bu followed the pattern of Sanskrit anthologies, as far as their contents were concerned and included, similarly as the main Sanskrit *subhāṣita-saṃgraha-s* did, wise sayings from the *kathā*-works⁵ and from the floating mass of oral tradition.

1. M. Winternitz, op. cit. (on p. lxxxiii, fn. 1), Vol. II.

2. She-rab dong-bu 29, 111 and 133 = *Subhāṣita-ratnanidhi* 323, 29, 43.

3. This edition was not available to me. According to Campbell it was printed in continuous lines. Some stanzas of the *Prajñādaṇḍa* were also published in *Bhoṭa Prakāśa, Tibetan Chrestomaty*, University of Calcutta, 1939. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṃgraha-s*, op. cit. on p. cxxxix, fn. 2.

4. Baptist Mission Press, Calcutta, 1919.

5. E.g., from the *Pañcatantra*, verse 45.

73.2. The *Subhāṣita-ratna-nidhi* is also a *subhāṣita-samgraha* in Tibetan; it contains 457 wise sayings and is divided into 7 chapters dealing with the wise, the prominent people, the excellent and the fools, wrong behaviour, normal behaviour, improper behaviour, duties of men and religious doctrines. The wise sayings included in this anthology are not always translations from Sanskrit but, perhaps with the exception of the last chapter, were influenced by Sanskrit sayings. Also the arrangement and the division of this anthology into the seven chapters mentioned above show Indian influences.¹ This anthology contains however one noticeable characteristic: it deals to a negligible extent with women, a subject dealt extensively in Sanskrit *subhāṣita-samgraha-s*. It contains only isolated sayings with Buddhist leanings.

73.2.1. The *Subhāṣita-ratna-nidhi* is ascribed to Paṇḍit Sākya (S a s k y a) Kun dgah rgyal-mis'han dpal-bzang-po; in Sankrit Ānanda Dhvaja Śrī Bhadra who was born in 1181 A.D. and died at the age of seventy in 1251 A.D. It was partly published in 1855-56 with an English translation by Csoma de Kőrös²; there it contained only 234 out of 457 *subhāṣita-s*. Another extract of this work was translated into French in 1858 by Ph. E. Foucaux; it contains a selection of 134 *subhāṣita-s*. 12 of these *subhāṣita-s* were translated into German in 1860 and published in the *Illustrirten Revalschen Almanach*. A Schiefner published critically (with notes) 33 of *subhāṣita-s* and included them in the first edition only of Böhtlingk's *Indische Sprüche* in 1863-1865. Also G. Huth in his *History of Tibet Hor chos byung*, published and translated 19 *subhāṣita-s*. The whole text with a German translation was published in 1925 by W. L. Campbell (who also published and translated the She-rab dong-bu) in the *Ost-Asiatische Zeitung*, N. F. 2 (pp. 31-65 and 159-185). The best critical edition (of the Tibetan and Mongolian texts) with an English translation was published by J. E. Bosson as a thesis submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the United States and was produced by microfilm-xerography in 1967 by University Microfilms. A Xerox Company, Ann Arbor.³ J. F. Bosson based his edition in the first place on the Tibetan and Mongolian text published by L. Ligeti in 1949,⁴ as well as on some xylograph

1. For instance in verse 246 mentions the Pāṇḍava-s. Several verses are translations or adaptations of verses from the Pāñcatantra and the Hitopadeśa. See also A. Schiefner in the First Edition of O Böhtlingk's *Indische Sprüche*.

2. JASB 24, p. 41 and 25, p. 257, reprinted in *Tibetan Studies: Being a reprint of the Articles contributed to the Journal of the Asiatic Society of Bengal* by A. Csoma de Kőrös, ed. by E. Denisson Ross, Calcutta 1912. JASB Extra 1911.

3. Recently announced in some catalogues of commercial booksellers that it appeared also in book-form. (Not available to me).

4. *Subhāṣita-ratnanidhi Mongol; Partie première, Le Manuscrit tibéto-mongol en*

copies of the text. J. E. Bossom mentions that the entire text has recently been published in China in 1958 in Ch'eng-tu and another one in Lan-chou and a selection of 212 *subhāṣita-s* in Chinese translation also in 1958.¹

73.2.2. There are many stories about the life of Paṇḍit Saskya². We know that he made a long trip to China and resided in Middle Tibet (U Ts'ang) in the Saskya monastery in the province of Ts'ang "one hundred days distant" from Tashi Lhun-po. According to the introduction and the colophon, the Subhāṣita-ratna-nidhi was first compiled by Nāgārjuna but was written and edited by the Paṇḍita Saskya. Sometimes, in the beginning of the thirteenth century A.D., according to the legend, the Subhāṣita-ratna-nidhi was brought by Paṇḍit Saskya from China (*sic* !) but was lost by him when a boat overturned on a river. However, when Paṇḍit Saskya returned to his monastery he found it in the library³.

73.2.3. Tibetan scholars consider that the Subhāṣita-ratna-nidhi, known there as Sa-skya legs-bcad (in Lhassan : Sakya Legshe), was not a work of one person but a compilation made by three scholars. They base this theory on the introduction where it is stated that the author of the Subhāṣita-ratna-nidhi took the best from various works of his predecessors. This argument is not convincing, since Sanskrit *subhāṣita-saṃgraha-s* had often such an introduction and for instance all the texts of the Cāṇakya-niti-śāstra version begin with a similar introductory stanza.

B. Mongolia, Manchuria, Central Asia

74. Buddhist monks spread some Sanskrit works, particularly through Tibet, to Mongolia and Manchuria.

reproduction phototypique avec une introduction. Bibliotheca Orientalis Hungarica VI, Budapest 1948.

1. See also Pentti Aalto, *The Mannerheim Fragment of Mongolian Quadratic Script* in *Studia Orientalia* XVII. 7, Helsinki 1952 : pp. 3-9 and *Fragmente des monglischen Subhāṣita-ratnanidhi* in *Quadratschrift in Mitteilungen des Institutes for Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin, Band III, Heft 2, Berlin 1955* : pp. 279-290 ; James E. Bossom, *A Rediscovered Xylograph Fragment from the Mongolian 'Phags-pa Version of the Subhāṣitaratnanidhi* in *Central Asiatic Journal*, Vol. VI, No. 2, June 1961 ; L. Sternbach, *op. cit.* on p. cxxxix, fn. 2.

2. See J. E. Bossom, *op. cit.* : p. 4 sqq.

3. The Sa-skya Monastery was famous for a large library of books taken or transported from India ; it contains even today a large collection of Tibetan, Sanskrit and Chinese books.

75.1. And so, the Tibetan Subhāṣita-ratna-nidhi was translated into Mongolian and West Mongolian (Kalmuk) and became one of the most popular works in this part of the world, where great interest for gnomic and didactic literature was noticed.¹

75.1.1. The first translation of the Mongolian Subhāṣita-ratna-nidhi was attributed to Ch'os kyi od zer. Another translation from the fourteenth century by Toyin Sonom gara² exists in transcripts. Another translation called Sayin üge tü erdeni-yin saṅg subhasida kelegdekü sastir orusiba³ (a treasure of gems of good counsel) was translated by dge slöṅ dambaidzamsan (dge slön bstan pa'i rgyal mc'an) of the Urat on repeated advice of Sürüm that such a translation was essential. This translation was then elaborated by Mergen blama-yin gegen.⁴ A further translation of the Subhāṣita-ratna-nidhi and its comprehensive commentary by Noyirub (dnos grub) from the Chaghan funinggha sumun of Tsakhar was prepared at the end of the eighteenth century after the Mergen blama-yin gegen had been compiled. It was

1. B. Laufer, *Skizze der mongolischen Literatur in Kemeli Szeṃle, Revue Orientale pour les études ouralo-altaïques* VII (1907) : pp. 165-264 ; B. Laufer, *kizze ... in Keleti Szeṃle ...* IX : pp. 1-53 ; L. Ligeti, *Rapport préliminaire d'un voyage d'exploration fait en Mongolie chinoise*, 1928-31, Budapest 1933 ; W. Heissig, *Geschichte der Mongolischen Literatur I*, Wiesbaden 1972 : p. 11 sqq., idem, *Die Pekinger Lamaistischen Blockdrucke in Mongolischer Sprache*, Wiesbaden 1954, in *Cöttinger Asiatische Forschungen*, Bd. II ; N. Poppe, *Beiträge zur Kenntniss der alt-mongolischen Schriftsprache in Asia Major*, Vol. I : p. 688 sqq., *Mongolische Volksdichtung*, F. Steiner Verlag, Wiesbaden 1955 ; P. Aalto, *Altasiatica in Studia Orientalia* 17.7 of 1952 ; *Verzeichniss der Orientalischen HSS I (Mongolische HSS : Blockdrucke, Landkarten)*, Wiesbaden 1961.

2. Vl'adimircov, *Mongol'ski sbornik rasskazov iz Pañcatantra in Sbornik Muzeja Antronologii. Etnografii pri Akademii Nauk SSSR* V. 2, Leningrad 1925 : p. 445. Vl'adimircov also mentions a mongolian translation which originated among the Kalmuks and which dated from the seventeenth century. The MS. was prepared on the basis of a translation made in the fourteenth century by an unknown author : it has preserved some archaisms in the orthography and vocabulary, N. Poppe (op. cit. fn. 1) also reported that the Asiatic Museum of the Soviet Academy has a tibeto-mongolian MS. of the *Subhāṣita-ratnanidhi* ; it is a copy from the sixteenth and seventeenth century. For more details, see J. E. Rossom (op. cit.) in the introduction.

3. Or *Sayin üge-tü erdeni-yin saṅg subhāṣita kemegdekü sastir orusiba*. We find this work in a Mongolian edition (xylograph of small size) from the eighteenth century (78 pages). L. Ligeti (op. cit. fn. 1) reported (p. 58) that it was still easy to find a copy of the same in Peking. Another translation of the *Subhāṣita-ratnanidhi*, the *Sayin üge-tü ...* by Sonom gar-a was also reported by L. Ligeti. He found among the Xarchin a MS. of the seventeenth and eighteenth century which preserved the archaism of a translation of the fourteenth century (see above).

4. *Yake Monghol ulus-un ündüsün-ü altan bobchi*. It is the closest translation to the Tibetan *Subhāṣita-ratnanidhi*.

printed in Chaghan agula sūme in the district of Tsakhar. The printing blocs were prepared and are preserved in Chaghan aghule-yin sūme of the Chaqar köbege tü Chaghan-i qosighan, the white mountain monastery of the white-bordered flag of Tsakhar.¹ This text is also combined with a commentary entitled Subhāṣīdi-yin tayilburi chindamani-yin tülkigür kemegdekü; the latter is the revised version of the Tibetan commentary of Rin chen bzañ-po. This version was published in book form in Kalgan sometimes between 1930 and 1950 and in Ulaanbatar in Cyrillic script, as well as in Mukden in Mongolian script. There exist also a West Mongolian (Kalmuk) translation of the work.²

75.1.2. Based on the Mongolian Subhāṣita-ratna-nidhi or directly on the Tibetan Subhāṣita-ratna-nidhi is the eastern Mongolian, Buryat work by Lama Irdini Maybzun Gallishev who lived among the Buryats in the second half of the nineteenth and in the beginning of the twentieth century. He prepared his "Mirror of Wisdom", published in Russian translation in 1966 in Ulan-Ude.³ According to the introduction to this work, Lāmā Irdini prepared his work composed of 979 *subhāṣita-s* on the basis of *subhāṣita-s* of Gunga-al-an in Tibetan, i.e., the Sa-skyā kun dgah rgya-mis'han dpal-bzang-po (Subhāṣita-ratna-nidhi). Many Sanskrit *subhāṣita-s* can be traced in this work, including some from the Pañcatantra, Hitopadeśa and the so-called Cānakya's sayings.

76. In addition to these works, being translations from Tibetan, we find in Mongolia and Manchuria collections of wise sayings which are either translations from Sanskrit or were influenced by Sanskrit *subhāṣita-s*. For instance some of the Mongolian and Manchurian sayings collected by Louis Rocher⁴ definitely show that they are of Sanskrit origin, e.g., the Manchurian saying (13) which states that the king who likes the same things as his subjects like, who hates the same thing as his subjects hate, is like a father, mother to his subjects is certainly influenced by a *subhāṣita* found in the Suktiratnabhāra (2.156) which is a quotation from the Kauṭīliya-arthaśāstra (1.19.34) or from the Mahābhārata (12.56) or Śukranītisāra (4.4.204).

1. X. 40.

2. The text is found in the Sven Hedin collection in Stockholm. See P. Aalto, *A Catalogue of the Hedin Collection of Mongolian Literature* (p. 102). For other texts of the Mongolian *Subhāṣita-ratnanidhi*, see J. E. Bossom (op. cit.), Introduction : 17 sqq.

3. *Zertsalo Mudrosti* by T. A. Dugar-Nimayev, *Buryatskoe Knizhnoe Izdatel'stvo*, Ulan Ude, 1966.

4. L. Rocher, *Sentences, maximes et Proverbes mantehoux et mongols*, Paris 1875. See also E. Teza, *Laphucānakya* in *Annali delle Università Toscane*, Tomo XVI, Pisa 1878, *Appendice* : pp. 384-6 ; J. Kovalevski, *Mongol'skaya Chrestomatiya*.

77. Some *subhāṣita-samgraha-s* found also their way to Central Asia. We find, for instance, among the finds of the German Turfan Expedition to Eastern Turkestan some fragments of the *Laghū-Cāṇakya* version of the so-called Cāṇakya's wise sayings.¹

C. Dravidian Languages ; Ceylon

78.1. Sanskrit *subhāṣita-s* of didactic and gnomic character influenced the Tamil *nīti*-literature, in particular some of the 18 main didactic works, i.e., the *Nālatiyār* with its famous quadrains, the *Tiru-k-kural* (both divided according to the three *puruṣārtha-s*), the *Nāṇmaṇi-k-kaṭikai*, the *Inṇā-nāṇpatu*, the *Iniyavai nāṇpatu*, the *Tirikaṭukam*, the *Ācāra-k-kevai*, the *Corupāṇcamulam*, the *Ēlāti*, the *Mutumoli-k-kaṇa* and to the lesser extent the *Paḷamoḷi*, the *Kārnāṇpatu*, the *Kaḷavaḷi nāṇpatu*, the *Kainnilai*, the *Tiṇaimoli aimpatu*, the *Tiṇaimālai nūtraimpatu*, the *Aintinai aimpatu* and the *Aintinai eḷupatu*, as well as such works as the *Niti-venpā*, *Niti-neri-vilakkam*, *Nāṇneri*, *Nalvaḷi* and *Aranericcaram* which contain Sanskrit *subhāṣita-s*. It is very likely that the Tamil *nīti*-literature as well as the South Indian Sanskrit literature influenced the *nīti*-literature of Ceylon.²

78.2. The Sinhalese *subhāṣita-samgraha-s*, such as the *Subhāṣitaya* by *Alagiyavanna*, the *Lōkōpakāraya* by *Raṇasgallē Thera* of 238 verses, the *Anurāgamālaya* of 65 verses (despite its title has no erotic content), the *Upāratnamālaya* of 60 verses, as well as, in particular the text-book of poetry prepared by *Attaragama-Bandāra* entitled *Vadankavipota*³ contain some verses from, or influenced by Sanskrit *subhāṣita-s*.

79. In particular three Ceylonese *subhāṣita-samgraha-s* show a great affinity with Sanskrit *subhāṣita-samgraha-s* : the *Vyāsakāraya*, the *Pratyayaśataka*, both known in Sanskrit and the Sinhalese *Subhāṣitaya* of *Aligayvanna*.

79.1. The *Vyāsakāraya* is a Sanskrit *subhāṣita-samgraha* which until recently was unknown in India. Only recently the *Vyāsa-subhāṣita-samgraha*⁴

1. L. Sternbach, *Some Cāṇakya's Epigrams in Central Asia* in *Vishveshvaranand Indological Paper Series*, No. 292 and L. Sternbach, *Les aphorismes dite du Cāṇakya dans les texts bouddhiques du Tibet cf du Turkestan Oriental* in *JA* 259.1-2 : pp. 71-82.

2. Cf. H. David, *The Tamil Book of Proverbs in Tamil Culture* (Madras) 9.151-180 and 10.67-106 ; and F. M. White, *Tamil Wisdom from the Tiru Kural* in *Asia* No. 1 (1967) : 41-3.

3. Cf. C. E. Godakumbura, *Sinhalese Literature*, Colombo. 1955 : pp. 209-220.

4. Cf. L. Sternbach, *On the Sanskrit Nīti-Literature of Ceylon*, 1. *Vyāsakāraya* ... in

was published on the basis of two South Indian manuscripts and some ancilliary sources, of which one was the Ceylonese Vyāsakāraya¹ which is almost identical with the Sanskrit Vyāsasubhāṣita-saṃgraha ; the latter was certainly the basis for the Ceylonese Vyāsakāraya.

79.2. There is not such a clear-cut in the case of the Ceylonese Pratyayaśataka, a *subhāṣita-saṃgraha* in Sanskrit, well known in Ceylon² containing 102 wise sayings in *śardūlavikrīḍita*-, *vasantatilaka*-, *upajati*- and *śloka*-metres. In the Pratyayaśataka the Sanskrit *subhāṣita*-s are seldom reproduced in their primary original form ; if they are reproduced at all, they are reproduced in the vulgate text and in the most popular form ; the majority of these *subhāṣita*-s were borrowed from the classical sources of Sanskrit literature. In addition some *subhāṣita*-s are paraphrases of known *subhāṣita*-s ; this paraphrase is usually correct as far the contents of the wise saying is concerned but not as far as its form ; often some *subhāṣita*-s are composed of two to four different components taken from more than one Sanskrit *subhāṣita* ; there are also many *subhāṣita*-s only influenced by thoughts which we also find in Sanskrit *subhāṣita*-s. All the *subhāṣita*-s which are paraphrases, or combinations of several *subhāṣita*-s, or verses influenced by some *subhāṣita*-s, or, finally, verses containing thoughts similar to those known to exist among Sanskrit *subhāṣita*-s, may have existed in the form preserved in the Pratyayaśataka, but at present are still unknown.³

79.3. As far as form is concerned, the Subhāṣitaya of Aliṅgayaṇna, a Sinhalese *subhāṣita-saṃgraha* of 100 verses, is similar to the Pratyayaśataka. Also most of the *subhāṣita*-s included in the Subhāṣitaya are well-known Sanskrit *subhāṣita*-s ; some of these *subhāṣita*-s are also paraphrases of well-known wise sayings or were influenced by the Sanskrit *subhāṣita*-s. Only the 17 verses of the first part of this anthology, which is Buddhistic in character were probably not borrowed from the Indian literature.

79.4. In addition to these *subhāṣita-saṃgraha*-s, the whole collection of Caṇakya's wise sayings is prevalent in Ceylon ; that is the Caṇakya-niti-śāstra version.⁴

Brahmavidyā Vol. 31-32 : p.636 sqq. See also above and idem, *An additional Note on the Vyāsakāraya* in *Brahmavidyā* (in print).

1. Published by H. Bechert (op. cit.). See also L. Sternbach, *On the Sanskrit Niti-Literature in Ceylon*. 2. *Pratyayaśataka* in *Brahmavidyā* Vol. 33 : p. 80 sqq.

2. Published by H. Bechert (op. cit.) in Sanskrit. Published in Sinhalese script by P. J. Karmadhara, *Panadura Press*, 1941. Translated by Arthur V. Perera, *Sanskrit Wisdom in English Verse*, Candy 1942.

3. Cf. L. Sternbach, op. cit. fn. 1.

4. Cf. L. Sternbach, op. cit. (fn. 1) : pp. 649-653.

D. Burma

80.1. Probably there must have existed in India, in the thirteenth, fourteenth or fifteenth century a collection of wise sayings which was particularly well known among the Manipurian *Puṇṇa-s*; this collection which was, as J. Gray reported,¹ written in Bengālī characters, but also known in Sanskritised Burmese, penetrated into Burma and became well known as the *Lokaṇīti*, one of the four best known in Burma collections of wise sayings; the three others are the *Dhammaṇīti*, the *Rājanīti* and the *Lokaśāra*.

80.2. It is impossible to ascertain when these collections of wise sayings were compiled. J. Gray found the earliest reference in Burmese literature to the *Lokaṇīti* and *Rājanīti* in the *Arākān rāzawin* or the "Chronicles of Arākān" in connexion with Prince Kha Maung's visit to Pegu early in the seventeenth century, but did not find any reference to the *Dhammaṇīti*.

80.3. G. E. Gerini in his "Siamese Proverbs and Idiomatic Expressions"² has shown that imitations of the *Lokaṇīti* occurred in a Burmese inscription at Pagan dating from 1408 or 1416 A.D. He thought that the *Lokaṇīti* was composed between 425 and 1400 A.D. He saw the date *a quo* in the commentary on the *Dhammapada*—the *Dhammapadaṭṭhakathā*—ascribed to Buddhaghōṣa, in which he could notice "strict analogies" between certain passages of the *Lokaṇīti* and the *Dhammapadaṭṭhakathā*. On the other hand C. Temple³ thought that the *Lokaṇīti* was not "of any great antiquity".

80.4. J. Gray considered that it was unlikely that the *Lokaṇīti* and the two other *nīti*-works were compiled between the twelfth and fourteenth centuries. He seems to be right when saying that the wars between the *Mōṇi-s* and Burmese led to intercommunication between the two races. J. Gray also stated that Hīndū colonists, besides, had settled on the lower valleys of the Irrawadi and Sittang rivers, and a religious struggle between *Brāhmaṇas* and Buddhists resulted in evolving the erudition of the learned *Puṇṇa-s*. Their services were soon utilized by the Burmese kings in furtherance of the cause of literature, and it was through their invaluable assistance that the study of Sanskrit became a *sine qua non* in the royal monasteries. Being familiar with the *Māgadhi* language and the local vernaculars they were of great help to the Buddhist *rahaṇ-s* in the interpretation of the *Piṭagat*. J. Gray was further of the opinion that it was reasonable to

1. J. Gray, *Ancient Proverbs and Maxims from Burmese Sources ; or the Nīti literature of Burma*, London, Trübner Oriental Series, 1886 : pp. IX-X.

2. *Journal of the Siam Society*, Vol. 1, p. 180.

3. *The Lokaṇīti translated from the Burmese Paraphrases* (JRASB, No. 11 (1878) : pp. 239 sqq.

suppose that when the great task was completed attention was paid to secular literature, the outcome of which was the compilation of the Lokanīti, Dhammanīti and Rajanīti.

80.5. It is most probable that these *nīti*-works were prepared for a king's *acarya* in order to enable him to discourse on ethics and polity, to pronounce moral sayings and give advice.¹ J. Gray thought that since these treatises were in use in the royal courts of India they could have been introduced in the Court of Ava.

80.6. C. Temple who, independently of J. Gray's research, studied the Lokanīti, could not find out much about the history of this book, although he personally made enquiries from the Burmese *Sayā-s*. He reported that according to one account it was written originally at an unknown date in Sanskrit (or Pāli) by the Pōngnā (Brahmaṇa) Sānnékqyaw and paraphrased into Burmese in 1826 by the Hpōngyi U Pōk of the Mahā Oung Myē Bōng Sān Ok Kyoung at Ava. This U Pōk's name as priest was Sēk-kān-da-bī, to which the king of Ava added the titles of Thiri Thaddamma-daza, Mahā Dama-yāza Guru. According to another informant of C. Temple, the author was a priest without very extraordinary knowledge of Pāli who either collected the wise sayings from old books or collected some of them and added others of his own composition.

80.7. During my stay in Burma in 1961, I also made unsuccessful enquiries into the origin of the three *nīti*-collections. I contacted the International Institute for Advanced Buddhist Studies, Kaba Aye, Rangoon and several Burmese *Sayā-s* in Rangoon, Mandalay, Pegu and Pagan but no one could give me any information about these three *nīti*-works; although many of them knew about the existence of the Lokanīti, more by name than by its contents; they only knew that it was a book of proverbs on common life.

80.8. It does not seem yet possible to know when these *nīti*-works were compiled. The date suggested by Gerini seems to be too early, since the analogies with Buddhaghosa's Dhamma-padaṭṭhakathā² are more likely to be accidental and the moral sayings included in the Lokanīti are of a general and common nature. Temple's date of 1826 is certainly too late; it probably refers to one of the translations of the Pāli Lokanīti into Burmese, while the Pāli text was known in Burma much earlier. Therefore, it is quite possible that the

1. Cf. M. H. Bode, *The Pāli Literature of Burma*, Prize Publ. Fund. vol. 2, Royal Asiatic Society, 1909: p. 51.

2. It is not certain whether Buddhaghosa really composed this commentary.

Lokanīti was composed in the beginning of the fifteenth century¹ and that the three other *nīti*-collections were compiled not much later.

81.1. The Pāli *Lokanīti* is known today in Burma more by its name than by its contents. Two different independent translations into English were made in 1886 from Pāli by J. Gray² and from Burmese in 1875 (published in 1878) by R. C. Temple.³ Gray's translation contains 167 wise sayings while Temple's translation 164 wise sayings. This difference is due to the fact that C. Temple combined sometimes two wise sayings into one.⁴ The *Lokanīti* is divided into seven distinct sections dealing with : (1) wise men (1-40) ; (2) good men (41-67) ; (3) the evil-doer (68-78) ; (4) friendship (79-93) ; (5) women (94-111) ; (6) kings (112-137) ; and (7) miscellanea (138-167) ; such a division of subject-matters is very common to Sanskrit *subhāṣita-samgraha-s*.

81.2. The origin of a great part of *Lokanīti* wise sayings can be traced to classical Sanskrit sources and, in particular, to the *Mahābhārata*, the *Hito-padeśa*, the *Pañcatantra*, the so-called *Cāṇakya's* wise sayings, the *Mānava-dharma-śāstra*, etc.

82.1. It was proved that the *Nīti-Kyaṇ*⁵ is the Burmese translation of the Pāli *Lokanīti*. In the *Nīti-Kyaṇ* many verses (*gāthā-s*) are divided into two or four parts and therefore the number of wise sayings of the *Nīti-Kyaṇ* is 211 instead of 167 found in the *Lokanīti*.

82.2. The *Nīti-Kyaṇ* was translated in 1858 by E. Fowle⁶ who wrote that this anthology was taught in the Burmese monasteries to the daily scholars and residents-novices ; it was always in use and was generally known as being one of the elementary books in Burma, since it contained moral teachings, popular in India which could be applied in every day life.

83. In addition to this collection of *subhāṣita-s* of Sanskrit origin, there are three other *subhāṣita-samgraha-s* also greatly influenced by Sanskrit *subhāṣita-s*. These are the Pāli *Rājanīti*, the Pāli *Dhammanīti* and the Pāli *Lokasāra*.

1. Imitations of some passages of the *Lokanīti* occurred in Burmese inscriptions at Pagan (cf. above).

2. Cf. fn. 3 on p. cxlviii.

3. In JASB XLVII of 1878 : p. 239 sqq.

4. Also Gray's translation is much better and clearer than Temple's. Cf. E. Teza, op. cit. (fn. 2 on p. cxlviii) : p. 402 sqq. Cf. L. Sternbach, *The Pāli Lokanīti and the Burmese Nīti Kyaṇ and their Sources* in the BSO 26.2 : pp. 239-45.

5. L. Sternbach, op. cit. fn. 4.

6. JRAS XVII of 1860 : pp. 252-266,

83.1. The Pāli Rājānīti is a typical Indian *subhāṣita-saṃgraha*, dealing—as its title shows—with *rajanīti*; it contains 136 wise sayings. According to J. Gray it was based on the Indian *dharmaśāstra-s* and was compiled by the Brāhmaṇa-s Anantañāpa and Gaṇāmissaka. It does not seem to be correct to state that the Pāli Rājānīti was based on Indian *dharmaśāstra-s*; it was rather based on Sanskrit *subhāṣita-saṃgraha-s*, and in particular on one version of Cāṇakya's sayings, viz., the Cāṇakya-sāra-saṃgraha version. The first 20 wise sayings dealing with king's officials, their duties and qualifications and the group of wise sayings 48-55 were, no doubt, borrowed, either directly or indirectly, from Cāṇakya's collections of wise sayings; the latter group follows almost word for word the Cāṇakya-sāra-saṃgraha version.¹

83.2.1. The Pāli Dhammanīti is also a typical Indian *subhāṣita-saṃgraha*; it contains 411 wise sayings (plus three introductory verses) and is divided into 24 sections dealing with the preceptor, scholarship, wisdom, knowledge, conversation, wealth, residence, dependence, friendship, the bad man, the good man, the powerful, women, sons, servants, the wise man, what should be done, what should be avoided, ornamentation, kings, ministration, two's, three's etc., miscellanea.²

83.2.2. The Dhammanīti contains a great number of Sanskrit *subhāṣita-s*, of which many are identical with the Pāli Lokanīti but, generally speaking, the Dhammanīti is more closely connected with Sanskrit sources than the Pāli Rājānīti and, particularly, the Pāli Lokanīti. The wise sayings of the Dhammanīti are seldom straight translations of Sanskrit wise sayings; they are, rather paraphrases of Sanskrit *subhāṣita-s*.

83.2.3. The Pāli Dhammanīti is not as common in Burma as the Lokanīti, but is better known than the Pāli Rājānīti; it never became a handbook of study in Burma and, being much longer than the Lokanīti and Rājānīti, was not so willingly recopied by scribes; it also did not have the reputation of being originated in India, though it is, at least in part, a translation or paraphrase of Sanskrit *subhāṣita-s*, particularly from the Hitopadeśa, Pañcatantra, other *katha*-works, the Mahābhārata, the Mānava-dharmaśāstra, etc.³

1. Cf. L. Sternbach, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, Calcutta Oriental Book Agency, 1969: pp. 42-43.

2. 1-10; 11-24; 25-54; 55-60; 61-71; 72-77; 78-84; 85-92; 93-108; 109-137; 138-147; 148-152; 153-169; 170-176; 177-178; 179-192; 193-224; 225-253; 254-262; 263-294; 285-320; 321-331; 332-411.

3. Cf. L. Sternbach, op. cit. fn. 4 on p. cl.

87.1.1. The Sup'hasit of P'hrah Rūang exists in several editions.¹ Gerini translated 158 *subhāṣita-s* which show influence of Indian thinking, but are rather composed in the form of proverbs than *subhāṣita-s*.

88. E. Lorgeou in *Bulletin de l'Athénée Oriental*² translated in his "Suphasit Siamois" a number of Siānese wise sayings; some of them were influenced by Indian thinking and are written in the style of Sanskrit *subhāṣita-s*; however some of these Siānese wise sayings are quite different and are not of Indian origin. According to Lorgeou their origin is obscure; they were collected in the beginning of the nineteenth century by a monk who lived in a monastery in Bangkok.

89. Gerini quoted also some other Siānese *sup'hasit-s*, the most important of which are the Pū s ō n L ā n (The grandfather's teaching to his grandchild) and the L ā n s ō n Pū (The grandchild's teaching to his grandfather); they are probably of Lāo origin but were well-known in Siām. The National Library in Bangkok has registered in its catalogue these two works in T'ai verse and the Pū s ō n L ā n also in Sanskrit verse (*sic* 1). Unfortunately these two works, despite long search, could not be found in the Library when I visited Bangkok in 1961 and consequently could not be analyzed by me. Since the Pū s ō n L ā n was written in Sanskrit verse it may be surmised that it was also known in India and be of Indian origin. Probably then the same applies to Lān s ō n Pū. One text of Pū s ō n L ā n in the National Library in Bangkok is a work of Xieng Mai literature; it is written on palm leaves.

90. L. Finot³ mentioned also that two additional anthologies of wise sayings existed in Siām, viz., the P i p' h e k s ō n b ū t and the P ā l i S ō n n ō n.⁴ However they contain teachings from the Rāmāyaṇa (Vibhīṣaṇa's to his family and Bālī's to Sugriva). Particularly the latter one is well-known in Siām. Though undoubtedly of Indian origin, these teachings are not *subhāṣita-s par excellence*.

91. The Siānese proverbs and wise sayings which were collected by Gerini and Gühler⁵ (Gerini collected 208⁶ and Gühler 276) are, similarly as the P'hrah Rūang's maxims, short sentences and were probably of local origin,

1. Cf. G. E. Gerini. fn. 2 on p. cxlviii.

2. Cf. of 1881 : pp. 59-65, 123-135, 260-279 ; and of 1882 : pp. 102-114, 187-205, 250-253.

3. *Recherches de la littérature laotienne*, BEFEO XVII ; 5.148.

4. Unfortunately I was not able to consult these treatises.

5. W. Gühler, *Über Thai Sprichwörter* in the *Journal of Siam Society* 34 ; pp. 97-144 ; Cf J. Kasem Sibunruang and Ann B. Darling, *Siānese Proverbs in Thought and Word* 1, No. 2 : pp. 46-9.

6. Op. cit. (fn. 2 on p. cxlviii) : pp. 69-105.

although some of the thoughts coincided with Western ideas.¹ Some of the wise sayings were of Indian origin ; that can be seen from the fact that they often refer to the Rāmāyaṇa and the Mahābhārata and heroes of these two epics, as well as mention of Indian gods, in particular Garuḍa ; it seems also that they were influenced by the Pañcatantra and the Hitopadeśa tales, but most of them were adapted to the local daily life.

92. In the twentieth century the Sanskrit Vyāsa-subhāṣita-saṃgraha became also known in Siām as the V y ā k ā r a ś a t k a. It was probably brought from Ceylon during the reign of king Rāma III and printed² in Siāmesse characters with the help of a Brahmana, Mukupusvāmi (?) and Luāng Phirivanahorn and then distributed at the cremation ceremony of Ammart Tri P'hra Turuparkpichorn.³

93. Also a collection of Cāṇakya's sayings the "Sanskrit C ā ṇ a k y a ś a t a k a"⁴ is known in Siām ; it is registered in the catalogue of the National Library in Bangkok,⁵ but could not be traced when I visited Bangkok in 1961.⁶ Also under the auspices of the Royal Institute a translation of the Cāṇakya-sataka into Siāmesse was prepared by P hrah P'hinic hevarnakar and was published in 1922⁷ ; it is the text of the Cāṇakya-nīti-śāstra version.

F. Campā, Kanbujadeśa, Lāos

94. In "Further India", Hindū-s established two powerful colonial kingdoms—Campā and Kambujadeśa which comprised today's Cambodia, southern part of South Vietnam (old Cochin-china), part of Lāos and the southern part of today's Thailand.

95. Only in today's Cambodia it was possible to find one edition of the L o k a n ī t i in Pālī with a Cambodian translation. It is the Lokaniti Pakarana (for prakaraṇa) by Ven. Ouk Chea. Vacirannanbhavongs, Member of the

1. Cf. Gerini, op. cit. (fn. 2 on p. cxlviii) : 18-20.

2. Vyākaraṣataka, Sanskrit Text in Siāmesse translation with a preface by H. R. H. Prince Damrong Raja anubhab, B. E. 2464 (A.D. 1920).

3. Cf. L. Sternbach, op. cit. fn. 4 on p. cxlvi (No. 3) and in Prof. E. Sluszkiewicz Commemoration Volume, Warszawa 1974.

4. Cāṇakya Satakama (sic !).

5. Letter addressed to me of 15th February 1961, No. 483/2504.

6. Many editions of this version (Cāṇakya-nīti-śāstra) are common as Cāṇakya-śataka, while the Cāṇakya-sāra-saṃgraha (which is composed of three śataka-s) is unknown outside India and Nepāl.

7. Information from His Highness Princee Dhani Nivat.

Commission du Tripiṭaka à l'Institut Bouddhique de Phnom Penh.¹ It is not a complete edition of the Pāli Lokanīti ; it contains only 150 wise sayings, divided into 7 chapters of 36, 28, 11, 13, 18, 25 and 19 verses, respectively ; it omits particularly the wise sayings of the last chapter—miscellanea.

96. It was impossible to ascertain whether any other *subhāṣita-samgraha-s* of Sanskrit origin exist in this part of the world. The only additional information which was possible to secure, was to find a small publication of 26 pages in Pāli, in Khmer characters, with a Khmer translation entitled *Rājanīti* (for *Rājanīti*), *texte tiré de Sastras* (for *śāstra-s*) *sur feuilles de latanier... Première édition*. Phnom Penh. Editions de la Bibliothèque Royale, 1941 ; it contains political wise sayings in Pāli based on Sanskrit sources.

97. Another publication is the *Sup'hasit e bāp sri*, Bāky kāby, Anāk Okña Suttant Prijā. Tén Ind. of which the title page in French reads "*Bons Conseils (pour les femmes) (Poésie) par Oknha Suttantrarije Ind.*" *Douzième édition*. Phnom Penh. Editions de l'Institut Bouddhique, 1951. The booklet contains 250 verses in Khmer, dealing in particular with the beauty and charm of women, modelled probably on Sanskrit *kāvya* works, in particular on the *Amaruśataka*.

98. L. Finot in his "Recherches de la littérature Laotienne"² referred to a Pāli *Lokanīti* which is known in Lāos ; it is composed of some 400 wise sayings³ ; although not mentioned in the catalogue of the Royal Library in Luang Prabang it exists in the Vat That.⁴

99. L. Finot also referred to the *Pūsōn Lān* and the *Lān sōn Pū* manuals of "apophthegmatical love" held in the highest esteem "from Luang Prabang in the North to Ubon in the South" which were not only widely read but also learnt by heart.⁵ The *Lān sōn Pū* was known to exist in Luang Prabang in manuscript form.⁶

1. Phnom Penh, Albert Portail, 1936.

2. BEFEO 22.5.

3. Finot probably referred to the *Sup'hasit Lokanīti K'am Klong*, one of the editions of the *Lokanīti* current in Siām (Bangkok 1904). Cf. para 86.

4. In the list of the Lāo MSs. Finot later mentions under No. 328 *Lokanīti C* (*Liste des MSs. conservées dans les Pagodes de Louang Prabang par Chao Chittarat. 1914*).

5. BEFEO 17.5 : p. 148 ; Gerini, op. cit. (fn. 2 on p. cxlvii) ; p. 110.

6. L. Finot speaking about the Lāo *subhāṣita*-literature (BEFEO 17.5 ; pp. 147-8) mentioned that the *Ecole Française de l'Extrême Orient* has a MS. L. 70 which is composed of

100. L. Finot referred further to the publication of a series of Lāo adages of Xieng Mai (S u p' h a s i t L ā o X i e n) which however was not finished.¹

101. In addition, among others, fifteen Lāo proverbs were recorded by E. G. Gerini,² eleven by W. Gühler³, fifteen by P. Lévy⁴ and twenty by P. S. Nginn⁵; they are of peasant, earthy type of everyday wisdom and only seldom show Indian influences.⁶ However, the Laōtian Lokaniti is certainly, as other Lokaniti-s, of Indian origin.

102. My other endeavours in Cambodia, Laos and Vietnam in 1961 and then in 1967 and 1968 to find there other sources of gnostic literature showing Indian influences were unsuccessful, particularly due to the lack of interest in this part of the world in older literatures. I am convinced, however, that many other *subhāṣita*-s of Sanskrit origin exist also there.

G. Java, Sumatra, Bali

103. The Hindu-s must have established political authority in Java by the beginning of the second century A. D. In Java there were several Hindu kingdoms; two of these called Cho-po and Ho-lo-tan by the Chinese, sent regular embassies to China in the fifth century A. D. The names of the kings of both these countries ended with "—varman", showing Indian influence. The first great Hindu empire was founded by the Śailendra dynasty in the eighth century A. D. With the Hindu acculturation came also the Sanskrit literature, including Sanskrit *subhāṣita-samgraha*-s. Particularly two *subhāṣita-samgraha*-s, viz. the Sāra-samuccaya and the Ślokāntara became very popular; both are well preserved.⁷

104.1. The Old Javanese S ā r a s a m u c c a y a was well known in Java and Bali, as the book of moral precepts collected from different Sanskrit

three distinct treatises: (1) Kōñ S u p' h a s i t; (2) A ṇ a c a k T h a m m a c a k, a code of offences and punishment; and (3) S a t t a h ā r d h a m m a, duties of an official. He gave five examples of these sayings, but none seems to be of Indian origin.

1. I was not able to study any of the collections of maxims mentioned by L. Finot.

2. Gerini, op. cit. (fn. 2 on p. cxlviii) : pp. 106-112.

3. W. Gühler, op. cit. (fn. 4 on p. cliv) : p. 144.

4. *Proverbs in France-Asie* XII : pp. 1079-80.

5. *Proverbs in France-Asie* XII : pp. 1080-82.

6. As, for instance, No. 8 of the Laōtian *Pū sōn Lān*.

7. See L. Sternbach, *On the Sanskrit Niti-literature of Old Java and Bali in Proceedings of the Sixth Congress of the International Association of Historians of Asia*, Yogyakarta 1974,

sources, mostly the Mahābhārata (Arśāsana-, Ādi-, Udyoga-, Stri-, Śānti- and Aśvamedha-parvan-s), the Pañcatantra, the Hitopadeśa and the Mānava-dharmaśāstra. It was first noticed by Dr. Friedrich in 1849; and then by H. H. Juynboll who published 117 of the wise sayings included in this anthology; it contains 517 wise sayings and, as C. Hooykaas remarked¹, is the "best source for Old Javanese literature hitherto known". Almost all *subhāṣita-s* included in this *subhāṣita-saṃgraha* could have been identified in Sanskrit sources²; out of 517 wise sayings quoted in this anthology 332 (or two-thirds) were borrowed from, or were influenced by, the Mahābhārata, sixty wise sayings occur in various collections of Cāṇakya's sayings, 33 occur in the Pañcatantra, 30 in the Garuḍa-purāṇa, 20 in the Hitopadeśa, 24 in the Mānava-dharmaśāstra; also a number of wise sayings appear in various *smṛti-s* and in other works of Sanskrit literature, not to mention *subhāṣita-saṃgraha-s*, such as the Subhāṣita-ratna-bhāṇḍāgāra, the Subhāṣitāvali of Vallabhadeva, the Śārṅgadharapaddhati, the Sūktiratnahāra and many others.³

104.2. The Sārasamuccaya was edited in the Śata-piṭaka-Series, No. 24 in Delhi in 1962. Its collator is V a r a r u c i who in the introduction stated that he collected "all the essentials of the Mahābhārata, the composition of His reverence Vyāsa" to whom he paid homage. In the explanation to the sixth verse Vararuci, referring to himself wrote: "henceforth he will say what is best in this Bhārata epic. It is designated Sārasamuccaya; *sāra* signifies essence and *samuccaya* is its accumulation." Therefore Raghu Vira who translated the whole work and wrote a preface to it remarked: "The Sārasamuccaya is the Gītā of the Balinese Hindū-s. As designed by its author Vararuci, it contains the essence of the high teachings and noble ideas set forth in the Mahābhārata."

104.3. On the basis of the edition of the Sārasamuccaya in the Śata-piṭaka-Series and additional two *lontars* (which do not contain any important variants) Tjokorda Rai Sudharta published in mimeographed form the first 255 verses of the Sārasamuccaya in Sanskrit and Old Javanese transcriptions as well as the Indonesian translation of the Old Javanese text; it appeared in the Parisada Hindu Dharma Pusat in Denpasar (Bali) 1968. The whole Sārasamuccaya so edited and translated was expected to appear in printed form in 1972, but did not appear yet.

1. C. Hooykaas, *Kaṇḍakīya Nivāsa* etc. in *Old-Javanese* in *Journal of the Greater India Society*, Vol. 15 : p. 18 sqq.

2. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṃgraha-s* in *Old-Javanese and Tibetan* in *Annals of the Bhandarkar Oriental Research Institute*, Poona XLIII : pp. 115-158.

3. Obviously some *Subhāṣita-s* occur in more than one primary source.

105.1. The existence of the Old Javanese Ślokaṅtara was known for a very long time¹; it was however brought to light in a critical edition only in 1957; it was then published in the International Academy of Indian Culture and critically edited by Sharada Rani.²

105.2. The Ślokaṅtara contains 83 sayings which are followed by an Old Javanese prose-explanation which, as its editor stated, "though usually close to the original stanza, is at times quite prolix. This style of exposition is still to be seen in India, where the religious preachers and *purāṇic* narrators explain the Sanskrit *śloka-s* and further elaborate them by their own explanations."³ Ślokaṅtara verses, similarly as Ceylonese Pratyayaśataka verses, contain often paraphrases of known *Subhaṣita-s*.⁴

105.3. The Ślokaṅtra does not correspond "to the *nīti*-text of Sanskrit literature", as Sharada Rani suggested; it is somewhat an unusual text of a *subhaṣita-saṃgraha* because of the preponderance of purely *dharmaśāstra* verses; such verses are sometimes included in *subhaṣita-saṃgraha-s*, but never occupy as much as one-fourth of the whole *subhaṣita-saṃgraha*, as is the case of the Ślokaṅtara. Otherwise, however, it can be considered as a *subhaṣita-saṃgraha*. If we do not count some twenty verses, which are *dharmaśāstra* verses, half of the rest, i.e., 27 verses are of Cāṇakya origin or were influenced by the so-called Cāṇakya's sayings.

105.4. The importance of the Ślokaṅtara, similarly as the importance of the Śārasamuccaya, is enhanced by the preservation of "lost" texts; the Ślokaṅtara contains the same "lost" Mānava-dharmaśāstra verse which we find in the Śārasamuccaya,⁵ as well as an additional "lost" Mānava-dharmaśāstra verse.⁶

1. The MS. of the Ślokaṅtara was mentioned by H. H. Juynboll in his *Supplement op den catalogus van de Javaansche en Madoereesche Handschriften der Leidsche Universiteits Bibliotheek II*, Leiden 1911 : p. 200 sqq.

2. *Dvīpāntara-Piṭaka*, vol. 2, International Academy of Indian Culture, Delhi. The edition is divided into three parts: the first contains the text in transcription; the second the English translation; and the third the text with extensive notes. It also contains a preface and an Index of "new and notable words".

3. Introduction, p. 5.

4. Cf. para 79.2.

5. Ślokaṅtara 1 = Śārasamuccaya 136.

6. Ślokaṅtara, verse 30. The first "lost" Mānava-dharmaśāstra verse appears in V. N. Mandlik's edition of the Mānava-dharmaśāstra after VIII. 82 (p. 929), the second appears also exclusively in V. N. Mandlik's edition after VIII. 102 (p. 934); both verses are often quoted in *nibandha-s* (cf. L. Sternbach, op. cit. (fn. 2 on p. clviii) : paras 14 and 19).

106.1. Less popular, but also important is the Old Javanese *Nitiśāstra* of *Nitisāra*,¹ composed, according to Dr. Poerbatjaraka the editor of this Old Javanese *subhāṣita-saṃgraha*, in the last years of Mahapahit²; it contains 120 verses in fifteen chapters.

106.2. Dr. C. Hooykaas was of the opinion that the Old Javanese *Nitiśāstra* gave the impression of being purely Indian in origin. The garb, however, in which the maxims have been clad, though also of Indian origin, did not favour exact translation; its metres must at times have driven the poet to some abbreviations, at other times to enlargements and additions. He also very rightly concluded that it was doubtful whether it would be possible to detect one definite treatise as a source; the Javanese may only have rearranged the contents of the work, but also may have omitted from or/and added to it; the work may also have been an anthology from the very beginning. U. N. Ghoshal characterised it as "a collection of wise sayings, moral precepts and so forth of the *Cāṇakya-niti-class*".³

106.3. It seems that it would have been better to characterise this work as an Old Javanese *subhāṣita-saṃgraha*, since many of those sayings which could be identified are found exclusively in some Sanskrit *subhāṣita-saṃgraha-s* and not in primary sources. This anthology might have been, as Dr. C. Hooykaas suggested, a work rearranged by a Javanese compiler with omissions or additions; it must be added, however, that it is far from a purely Sanskritized text; the wise sayings are, generally speaking, not translations of the Sanskrit text into Old Javanese but a paraphrase of the Sanskrit sayings written very often in corrupt Sanskrit.⁴

106.4. A great number of *subhāṣita-s* included in this anthology are so-called '*Cāṇakya's* sayings; many other *subhāṣita-s* originated in the *Mānavadharmaśāstra*, the *Rāmāyaṇa*, the *Pañcatantra*, the *Mahābhārata*, the *Hitopadeśa* and other Sanskrit sources.

107.1. Also the *Pañcatantra* with many of its *subhāṣita-s* became very popular in Java, Bali and Madura; it was known there as *Tantri Kāmāṇḍaka*; it is quite different from most of the versions of the

1. *Nitiśāstra*. Oud-Javaansche tekst met vertaling uitgegeven door R. Ng. Dr. Poerbatjaraka *Bibliotheca Javanica*, No. 4, Bandoeng 1933.

2. Cf. U. N. Ghoshal, *Progress of Greater India Research during the last twenty-five Years in Journal of the Greater India Society*, IX. 2: p. 124; C. Hooykaas *Bibliotheca Javanica in Djawa*, 20, 1940: pp. 42-46.

3. Cf. U. N. Ghoshal, op. cit.

4. Cf. paras 79.2 and 105.2.

Pañcatantra ; it seems to be nearest to the Pañcatantra of Durgasimha¹. We find in this part of the world at least twelve different recensions of the Pañcatantra, of which the oldest three are written in a sort of Old Javanese, several in Middle Javanese and Balinese, two in New Javanese and two others in Madurese.²

107.2. The best text of the Old Javanese Tantri Kāmandaka was edited and translated by C. Hooykaas³. The Old Javanese text, written in prose with some added verses, which are mostly *subhāṣita*-s, contains only 83 such verses⁴, not all of which can be found in the different texts of the Pañcatantra ; most of those verses which could not be traced to the Sanskrit Pañcatantra could be found in the Mahābhārata, Bhartṛhari's *Śataka*-s, or among wise sayings attributed to Cāṇakya.

108. Also the Udyoga-Bhīṣma-*parvan*-s of the Mahābhārata which contains a great number of wise sayings were known well in Old Javanese ; so also was the *Ādi-parvan*.⁵

109. It is well-known that many Indian fables—with hundreds of inserted *niti*-sayings—were incorporated into the literatures not only to the East of India but also to the West of India. The Pañcatantra, for instance, became known not only in the whole of South-East Asia, but was also translated into Pehlevi by A.D. 570 ; this text was then translated into Old Syriac and old Arabic, as the *Kalilah wa-Dimna* (later called also the fables of Bidpai). The text spread through Hebrew, Greek and other translations such as of Rabbi Joël, Symeon Seth, Giulio Nutti, Johannes di Capua, A. von Pforr, Abu'l Maili Nushrallah ibn Muḥammad ibn Abdul Ḥamid, Anwāri Suhaili, etc. to the West of India. The *Hitopadeśa* has been known in the West for a very long time ; a translation of this collection of fables was already made into English in 1787 and from then into most European languages. The *Śukasaptati* served as the basis for the 14th century Nakshabi version of the Persian *Ṭuṭi-nameh* and the 17th century version of Muḥammad Qadiri ; it spread then to Turkey as the Turkish version of the *Ṭuṭi-nameh* with additions from the *Vetālapañcaviṃśatikā*. Motifs of the *Śukasaptati* are found in the 'Arabian Thousand and One Nights' and parti-

1. Published by A. Venkatasubbiah in *Zeitschrift für Indologie und Iranistik*, 6.255 sqq.

2. Cf. C. Hooykaas, *Tantri Kāmandaka. Een Oudjavaansche Pañtjatantra-Bewerking in tekst en vertaling uitgegeven door ... Bibliotheca Javanica*, No. 2. Bandoeng 1931 : p. 14 sqq. ; A. Venkatasubbiah, *A Javanese Version of the Pañcatantra* in *ABORI* 47 : pp. 59-100 ; H. B. Sarkar, *India's Influences on the Literature of Java and Bali*, Calcutta 1934 : p. 237 sqq. ; L. Sternbach, op. cit. fn. 2 on p. clviii.

3. *Tantri Kāmandaka*, op. cit. fn. 2.

4. The Pañcatantra in its different versions contains from 341 to 1134 verses.

5. Texts of the Javanese versions of the Udyoga-*parvan*, as edited by H. H. Juynboll *Ādi-* and *Bhīṣma-* (*Bhagavadgītā*) *parvan*-s, as edited by J. Gonda appear in Appendices II of the appropriate *parvan*-s of the Poona edition of the Mahābhārata.

cularly in the *Kitāb el-Sindbād* and even in Gottfried's *Tristan und Isolde*, not to mention many translations of *Śukasaptati* into European languages. The *Vikramacarita* was not only translated into Newārī and as *Sib-songliang* into Siānese but also in 1574 by order of the Emperor Akbar into Persian. By name of Arji-Borji Chan (Rāja Bhoja) it was absorbed into the Tibetan and the Mongolian literatures. Also translations, though of a later date, were made into European languages. Finally the *Vetālapañcaviṃśatikā* was early translated into Newārī, Tibetan and Mongolian-Kalmuck, and through Braj-bhāṣā, Hindi and other modern Indian languages has greatly influenced under the name *Baitāl-pachisi*, particularly in the nineteenth century, the English literature with Richard Burton's *Vikram and the Vampire*, or *Tales of Hindu Devilry*. It also became partly known in Turkey through the Turkish version of Nakshabī's *Ṭuṭī Nameh*, where some stories of the *Vetālapañcaviṃśatikā* were also incorporated. In this way, that is through translations into foreign languages the Sanskrit *katha*-literature, which is full of *nīti*-sayings, became widely known not only in the East but also in the West and were often quoted in Europe.

110. Some Sanskrit *nīti*-sayings were also included in the Old and New Testament. For instance Mahābhārata's *subhāṣita*-s such as "You see the faults of others even if they are as small as a grain of mustard, but you do not want to see your own faults even if they are as big as the *bilva*-fruit" (MBh. 1.69.1) are found in St. Mathews 7.3 and in the Talmud 'Arakhin 16; or the Mahābhārata *subhāṣita* "Do not do to others what is disagreeable to yourself; that is *dharma*; the other proceeds from desire" (MBh. 5.39. 57) is found in St. Mathews 7.12, St. Luke 6.31 and in the Rabbi Hillel's dictum; or the saying (*nyaya*) of the Mahābhārata "do not react evil with evil" (MBh. 3.198.43) and "whatever one has sown that one reaps" (MBh. 12.287.44) are also found respectively in the Epistle of Paul, the Apostle to the Romans, (12.17) and in the Epistle of Paul, the Appostle to the Galatians, (6.7); and in many others. It must, however, be emphasised that the ascriptions of these maxims to Sanskrit texts should be made with great care for they may belong to the floating mass of oral tradition being the property of the whole of mankind.¹

111. Undoubtedly many more collections of *nīti*-sayings of Sanskrit origin exist in 'Greater India' but with so many works still burried in the various lands of South-East Asia and difficulties in getting the needed information, it is impossible to ascertain the existence of other treasures of Sanskrit *nīti*-literature which spread over 'Greater India'. It is certain that with the progress of Indian studies in 'Greater India' this important branch of Sanskrit literature will become better known in the nearest future.

1. Cf. L. Sternbach, *Similar Thoughts in the Mahābhārata, the Literature of "Greater India" and in the Christian Gospels* in JAOS 93.3 : pp. 438-42.

महा-सुभाषित-संग्रहः
MAHĀ-SUBHĀṢITA-SAMGRAHA

Volume I

SUHĀṢITA-S Nos. 1—1873
(अ०—अन्वे०)

अ

अंधं तम इवेवं स्यान् see No. 4138.
अंधः सहरदखिलं see No. 13
अंब सुष्यति see No. 2178
अंशत्यागात् पापकृताम् see No. 3622

1*

अंशवस्तव निशाकर नूनं
कल्पितास्तवणकेतकखण्डः ।
येन पाण्डुरतरद्युतयो नः
कण्टकरिव तुवन्ति शरीरम् ॥

(अ) Śrīkaṇṭhacaritam 11.57
(आ) VS 1123 (a. Maṅkha).
Rathoddhatā metre.

Surely, Oh moon, your rays are made of the young leaves of the *ketaki* flowers : hence your very white rays pain my body as if with thorns (of the flowers). (A.A. R.).

2*

अंशुकं हृतवता तनुबाहु-
स्वस्तिकापिहितमधकुचाप्रा ।
भिन्नशङ्खवल्लयं परिणेत्रा
पर्यरम्भि रभसावचिरोढा ॥

(अ) Śis 10.43.
(आ) SR 316.3 (a. Śis 10.43), SSB 173.8 (a. Māgha)
The newly married damsel covered her charming breasts crosswise with her slender hands when the upper silk was pulled by the husband and was embraced ardently with the snapping of her conch bracelets. (A.A. R.).

3*

अंशुकमिव शीतभयात्
संस्त्यानत्वच्छलेन हिमधवलम् ।
अम्भोभिरपि गृहीतं
पश्यत शिशिरस्य माहात्म्यम् ॥

(आ) ŚP 3935 (a. Amṛtavardhana), AP p. 8, VS 1851 (a. Amṛtavardhana), SR 347.4 (a. VS), SSB 225.5 (a. Amṛtavardhana).
(b) त्वच्छलेन ŚP; हिमधवल्यं ŚP, VS (contra metrum) Āryā metre.

Look at the greatness of the cool season, as even the waters; as if afraid of the cold, have put on a white silken garment in the guise of a thick fall of snow. (A. A. R.).

4*

अंशुकेन जघनं तिरोदधे
कञ्चुकेन च कुक्षौ मृगीदृशाम् ।
पीयमानमनिशं प्रियेक्षणः
क्षामतामिव जगाम मध्यमम् ॥

(आ) JS 185.58 (a. Mādhavamāgadha).
Radhodhatā metre.

The hips of the deer-eyed damsels were concealed by the silk dress and the bosom by the jacket (and, being unconsumed, grew in size); but the waist became thin as it was drunk in (gazed at) frequently by the glances of the lovers. (A. A. R.).

5*

अंशुपाणिभिरतीव पिपासुः
पद्मजं मधु भृशं रसयित्वा ।
क्षीबतामिव गतः क्षितिमेष्टुल्
लोहितं वपुर्वाह पतङ्गः ॥

(अ) Kir 9.3.
(आ) SR 294.23, SSB 135.25.
(d) अवाप Kir (var.).
Svāgatā metre.

The sun, very eager to drink lotus-honey enjoyed the same, taking it with hand-like rays : then as if intoxicated he reached the earth bearing a reddened body. (A.A. R.).

6*

अंशुमानपि विपाकपिशङ्गं
रूपमाप परितो दिवसान्ते ।
कः परोऽत्र न विकारमुपेयाद्
ध्वान्तभीमपरिवेल्लितमूतिः ॥

(आ) VS 1894 (a. Jayamādhava).

(c) उपेया VS

(d) भीम...परि° VS (2 akṣara-s missing)
Rathoddhatā metre.

The sun (one having a dress on) put on a reddish hue all around at the end of the day[or: was overcome with passion]. Who will not become passionate when his body is encircled by dense darkness (only) ? (A. A. R.)
अंशुन see No. 12

7

अंशो दण्डसमः पूर्वः प्रयाससम उत्तमः ।
विलोपो वा यथालाभं प्रक्षेपसम एव वा ॥
(अ) K (K(K) 7.4, 22; K(S) 274.10-1; K(V) 214;
K(J) 162.15-6; K(G) 259.6-7).
(c) विलोपे (K(S), K(V),

A share in conformity with troops is of the first type, in conformity with efforts is best ; or plunder, as abstained (by each), (should be the share), or a share in conformity with the amount lent. (R. P. Kangle's translation).

8

अंशोऽपि बुद्धदिष्टानां परेषां स्याद् विनाशकृत् ।
बालेशोऽपि व्याघ्राणां यत् स्याज् जीवितहानये ॥
(आ) Subh 253, IS 1.

Even the most insignificant thing can bring the destruction of others if one is pursued by bad luck. Similarly the loss of a hair from the tail of a tiger can cause the loss of life.

अंसके स्कन्धनामा च see कैशिकः केशमूले
अंसाकृ(ह०) ष्टदुकूल्या see No. 287

9*

अंसाववष्टब्धनता समाधिः ।
शिरोधराया रहितप्रयासः ।
धृता विकारास्त्यजता मुखेन
प्रसादलक्ष्मीः शशलाञ्छनस्य ॥

(अ) Kir 16.21.

(आ) Almm 65.

(a) अवष्टम्भ० Kir (var.); अनतौ Almm.

(c) विकारम् Kir (var.).

Upajāti metre (Indravajrā and Upendra-
vajrā).

His¹ shoulders are firm and bent (in drawing the bow); effortless is the special pose of the neck; his face puts on the clear beauty of the moon as he shows no emotion (of anger, etc.) of any kind. (A. A. R.).

¹ of Śiva, disguised as a hunter.

10*

अंसालम्बितवामकुण्डलधरं मन्दोन्नतभ्रूलतं
किञ्चित् कुञ्चितकोमलाधरपुटं सार्वप्रसारीक्षणम् ।
आलोलाङ्गुलिपल्लवं मूर्लिकामाधुरयतं मुवा
मूले कल्पतरोरिभ्रज्जलितं ध्याये जगन्मोहनम् ॥

(अ) Kṛṣṇakarmāmṛta, 2.101.

(आ) SR 25.182, RJ 1394, PG 47

(anonymous; in some texts a. Śrī Nārada or
Puruṣottamadeva).

(b) सार्वज्ञम् PV.

Sārdūlavikṛīḍita metre.

I meditate on (Śrī Kṛṣṇa) the darling of the world, playing on the flute under the wish-granting tree with dexterous fingers, adopting the *tribhanga* pose, with ear pendants hanging to the shoulders, with eyebrows slightly raised, with lips slightly curved (in playing on the flute) and with eyes a little turned (sideways). (A. A. R.).

11*

अंसासक्तकपोलवंशवदनव्यासक्तबिम्बाधर-
द्वन्द्वोदीरितमन्दमन्दपवनप्रारब्धमधध्वनिः ।
ईषद्वक्त्रिमलोलहारनिकरः प्रत्येकरोकानन-
न्यञ्चञ्चञ्चदुवञ्चञ्चदङ्गुलिचयस्त्वां पातु राधाधरः ॥

(आ) Skm (Skm (B) 285, Skm (POS) 1.57, 5)
(a. Keśarakoliyanāthoka or Keśarakoṇīya), PG
261 (a. Nāthoka or Nāthaka or Nāthadhava)

(c) हारनिकरप्रत्ये० PG (var.).

(d) न्यञ्चञ्चञ्चदुवञ्चञ्चदङ्गु Skm; राधाधरः PG (var.).
Sārdūlavikṛīḍita metre.

May Śrī Kṛṣṇa¹ protect you—he, who produced sweet sounds (on his flute) by blowing air very gently with his *bimba*-like lips having the flute placed in his mouth and closely touching the cheek and shoulder, who was having the mass of

garlands (*vanamālā-s*) swaying and curving slightly (while playing on the flute), and whose fingers were moving up and down along the holes of the flute. (A. A. R.)

1. Husband of Rādhā

12*

असेन कर्णं चिबुकेन वक्षः
करद्वयेनाभि तिरोदधानाम् ।
संताडयामास हरिः समेत्य
चकीरनेत्रां चलकोदकेन ॥

(अ) PV 543 (a. Gaṇapati), Pad 63.24 (a. Gaṇapati).

(a) अशेन PV.

(b) तिरोदधानः Pad.

(c) समेताश्च Pad.

(d) नेत्राश्च Pad; चुबु Pad.

Upajāti metre (Upendravajrā and Indra-vajrā).

Śrī Kṛṣṇa approaching the damsel (having eyes like the *cakora* bird) let fly a handful of water¹ at her, who screened her ears with her shoulders, her breasts with her chin, and her eyes with her hands. (A.A. R.).

1. or mouthful of water.

13*

अहः संहरदलिलं
सकृदुदयादेव सकललोकस्य ।
तरणिरिव तिमिरजलधिं
जयति जगन्मङ्गलं हरेर्नाम ॥

(अ) Lakṣmidhara's Bhagavannāmakaumudī 1, Caitanya-caritāmṛta Anty. 3.180.

(अ) PG 16 (a. Lakṣmidhara).

(a) अहः (अ) PG (var).

(b) सकृदुच्चरणादेव or सकृदुदयादेव PG (var).

(c) तरणिवितरणिजलधिं PG (var).

Gīti-āryā metre

The universally auspicious name of Lord Viṣṇu, which completely destroys the sins of all people by being muttered but once conquers the ocean of darkness (the *ajñāna* of *samsāra*) by the ship of the sun. (A. A. R.).

अंलि रविर्बहति त्वधि see अहिन रविर्बहति

14

अकण्टका पुष्पमही वेशयोषिदमातृका ।
मन्त्रिहीना च राज्यश्रीर् भुज्यते विटचेटकः ॥

(अ) Sam 1.45.

A terrace without thorns, a public girl without a matron, a king without his ministers : it is through these that sycophancy and flunkeydom grow fat. (E. Powys Mathers's translation).

15

अकण्टस्य कण्ठे कथं पुष्पमाला
विना नासिकायाः कथं धूपगन्धः ।
अकर्णस्य कर्णे कथं गीतनृत्यम्
अपादस्य पादे कथं मे प्रणामः ॥

(अ) Subh 7 and 155; IS 2.

(b) नासिकायां Subh; धूपगन्धं Subh.

(c) नेत्रे [कर्णौ] Subh.

(d) पादं Subh; प्रणामं Subh.

Bhujāṅgaprayāta metre.

How to offer (in worship) on the neck a garland of flowers of one who is without a neck¹; how to offer smell of incense when one is nose-less, how to sing and dance when one does not have ears, how to prostrate (at one's feet) when one has no feet to prostrate at²? (A.A.R.)

1. who is formless

2. God is formless.

16

अकर्पहृकस्य विफलं
जन्मरिति जानीमहे महेशोऽपि ।
शिरसि कृतेन कपर्दी
भवति जटाजूटकेनापि ॥

(अ) SMH 4.2.

Āryā metre.

We know that one's existence is frustrating when there is no money even though one may be a great lord. But he¹ is rich even with matted hair on the head. (A. A. R.).

1. Śiva.

17*

अकरवमधिमौलि पादपद्माब्
अपनय मानिनि मानितामकाण्डे ।
यदि पररमणीं गतस्तदाथ
स्तनयुगलिङ्गयुगं स्पृशामि तन्वि ॥

(आ) JS 199.9.

Puspitāgrā metre.

O angry lady, I have placed on my head your charming (lotus like) feet; abandon this jealous anger which is unmerited. If I had gone to another woman, then I would bear the mark of her pair of breasts. (I did not : I swear touching the tips of your pair of breasts resembling Śivaliṅga). (A. A. R.).

18*

अकरुण कातरमनसा

दर्शितनीरा निरन्तरालेयम् ।

त्वामनुधावति विमुखं

गङ्गा व भगीरथं दृष्टिः ॥

(आ) SR 351.25.

Aryā metre.

O pitiless man, with an agitated mind my eyes shed a continuous flow of tears and follow you with your face averted, like Gāṅgā following Bhagīratha. (A. A. R.).

19

अकरुणत्वमकारणविग्रहः

परधनापहृतिः परयोषितः ।

स्वजनबन्धुजनेष्वसहिष्णुता

प्रकृतिसिद्धमिव हि दुरात्मनाम् ॥

(आ) BhS 61 (Cf. विपदि धैर्यम्)

(आ) SR 59.217, Sskr. 62, SRK 26.53, IS 3, SSg 95.

(a) कारुण्यत्वम् [अक⁰] BhS (var.); °निग्रहः BhS (var.)

(b) परधनाय (°ने च) रतिः परयोषिति BhS (var.), IS (var.); परधने स्पृहते परदोषतः BhS (var.). परधनापरतिः परयोषिता BhS (var.); परधने परयोषिति च स्पृहा BhS (var.), IS, SR, SRK, SSg; परधनस्य हृतिः (रतिः or हृतः or भृतिः) BhS (var.) परयोषिता (°तः) BhS (var.), IS (var.); परधने च स्पृहा परयोषिति IS (var.); परधनोपहृति BhS (var.), IS (var.).

(c) सुजन⁰ BhS (var.), IS (var.), SR, SRK, SSg; °जनेपि BhS (var.).

(d) प्रकृतिसिद्धम् BhS (var.); ह्यमहात्मनां BhS (var.); दुरात्मनः IS (var.).
Drutavilambita metre.

Want of compassion, wanton pugnacity/plunder of other men's wealth and wives, impatience with good men and kinsmen alike; all are in the nature of wicked men. (B. S. Miller's translation).

20*

अकरुण मृषाभाषासिन्धो विमुञ्च समाञ्चलं

तव परिचितः स्नेहः सम्यङ्मयेत्यभिषायिनीम् ।

अविरलगलद्वाष्पां तन्वीं निरस्तविभषणां

क इह भवतीं भद्रे निद्रे विना विनिवेदयेत् ॥

(आ) BhV (BhV (POS) 2.20, BhV (C) 2.19).

(a) मृषा वाचं ब्रूवे वि⁰ BhV. (C).

(d) इव BhV (C).

Harinī metre.

O happy sleep, who indeed but you can win over to me the slender-bodied one who hast cast off her ornaments, who is continuously shedding tears, and who reproaches me with words : "Oh you, ruthless and ocean of false words, leave off the end of my garment, I have well seen what your love is". (H. D. Sharma's translation).

21*

अकरोः किम् नैत्रशोणमानं

किमकार्षीः करपल्लवावरोधम् ।

कलहं किमधाः कृषा रसज्ञे

हितमथ न विदन्ति बन्धवदृष्टाः ॥

(आ) SR 308.3, SSB 160.5, Pad 53.5.

(b) करपल्लवार्जनम् (क) Pad. (contra metrum).

(d) नष्टभाष्याः [दे०] SSB (var.).

Aupacchandisika metre.

Did you in anger redden your eyes, and offer resistance with your tender hands or quarrel, O you, who can appreciate taste ? Those who are smitten by adverse fate do not see their own welfare. (A. A. R.).

22

अकर्णमकरोच्छेदं विधित्रं ह्याण्डभङ्गुषीः ।

श्रुत्वा रामकथां रम्यां शिरः कस्य न कम्पते ॥

(आ) SSg 132.

Who does not nod his head (in delight) on hearing the pleasing story of Śrī Rāma ? Hence Lord Brahmā, afraid of the crumbling of the universe made Śeṣa

(the supporter of the earth) devoid of ears. (A. A. R.).

23*

अकर्णधाराशुगसंभूताङ्गतां
गतैररित्रेण विनास्य वैरिभिः ।
विधाय यावत्तरणेभिर्वामहो
निमज्ज्य तीर्णः समरे भवार्णवः ॥

- (अ) Nais 12.71.
(आ) VS 2559.
(b) विना तवारिभिः VS.
Upajāti metre (Vamśastha and Indra-
vamśa).

Lo, without any armour, his enemies, pierced by unbarbed arrows, crossed the ocean of existence, sinking low in battle, and piercing their way through the entire solar orb. (K.K. Handiqui's translation.)

24

अकर्तव्यं न कर्तव्यं प्राणैः कण्ठगतैरपि ।
कर्तव्यमेव कर्तव्यं प्राणैः कण्ठगतैरपि ॥
(अ) Cr 1 (CS II.98), PdP, Uttarakhaṇḍa 17.8.
(Cf. No. 102.)
(आ) IS 7425.
(b) प्राणि(यौ°) CS (var.); कण्ठगतैरपि CS
(var.); अपि CS (var.).
(c) कर्तव्यम् PdP.
(d) इति धर्मविदो विदुः PdP; प्रयै CS (var.);
कण्ठगतैरपि CS (var.); अपि CS (var.).

Whatever is not right to be done, must never be done even on pain of death; and what is right to do, must be done even if one should die for the same (B. C. Dutt's translation).

25

अकर्तव्येष्वाध्वीव तृष्णा प्रेरयते जनम् ।
तमेव सर्वपापेभ्यो लज्जा मातेव रक्षति ॥
(आ) VS 3245, SR 76.21, SSB 348.23, SRHt
225.13 (a. Pratāparudra).
(इ) SS (OJ) 460.

(a) तृष्णीव SS (var.).
Avidity is like a fallen woman; it instigates a person into wrongful activities. Modesty is like a mother; it guards a person against all sins. (Raghu Vira's translation in SS(OJ)).

26

अकर्मणां वै भूतानां वृत्तिः स्यान् न हि काचन ।
तदेवाभिप्रपद्येत न विहन्यात् कथंचन ॥
(अ) MBh (MBh (Bh) 3.115* ad 3.33, 7; MBh (C)
3.1209).
(आ) IS 4, Pr 361.
(a) अकर्मणा° MBh (var.).
(b) तृप्तिः [वृ°] MBh (var.); नैव [नहि] MBh
(var.).
(c) °बेरन् or बेयुः MBh (var.).
(d) विहन्त्युः MBh (var.); हि हन्यात् MBh (var.);
कदाचन [क°] MBh (C).

If a creature acteth not; its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction (P. C. Roy's translation).

27

अकर्मशीलं च महाशनं च
लोकद्विष्टं बहुमायं नृशंसम् ।
अदेशकालज्ञमनिष्टवेषम्
एतान् गृहे न प्रतिवासयीत ॥

- (अ) MBh (MBh (Bh) 5, 37, 31, MBh (C) 5.
1368).
(आ) IS 5, SR 380.141.
(इ) SS (OJ) 238.
(a) अशंस° MBh (var.).
(b) लोकद्विष्टं (°द्वेष°; °द्वेष°; °द्वेषी) SS (OJ) (var.).
(c) अनिष्टवेषं (°वेश°; °वेष°; °वेषां) MBh (var.);
°वेषनम् (°वेश°) (SS (OJ) (var.).
(d) एनं [ए°] MBh (var.); गृहेषु (गृ°न) MBh
(var.); प्रतिवासयेत (°तं; °तं) MBh (C),
SR, SS (OJ); °वेशयेत (°वरायेत) SS (OJ)
(var.).
Upajāti metre (Upendravajrā and Indra-
vajrā).

One who is lazy, who eats much, who is hated by the people, who is crafty and cruel, who knows neither time nor place, who dresses in an undesirable way—these are not to be lodged in one's home. (Raghu Vira's translation in SS (OJ)).

28*

अकलङ्कचन्द्रकलया
कलिता सा भाति वारुणी तरुणी ।
भालस्थलीव शम्भोः
संघ्याध्यानोपबिष्टस्य ॥

(आ) SR 303.123, SSB 151.130, RJ 1086.

Āryā metre.

The damsel of the western direction shines with the moon without the black spot.¹ It looks like the fore-head of Lord Śiva seated at his evening twilight meditation. (A. A. R.).

1. with the setting sun.

29*

अकलङ्कान्तिके कान्तिः केति कालङ्कलङ्कितः ।
अरणे तरणे मस्या धावं कामयते शशी ॥

(अ) SMH 11.33.

(a) कान्तिः SMH

The moon desires to cleanse his dark spot in the young (morning) sun, as otherwise his brilliance is nowhere near one who is spotless. (A. A. R.).

30*

अकलङ्का पुलकवती
सस्नेहा मुक्तकञ्चुकी श्यामा ।
पततु तवोरसि दयिता
खङ्गलता वैरिणः शिरसि ॥

(आ) SuM, Appendix II, 13.

Āryā metre.

May the sweetheart and the sword fall respectively on your chest and on the head of the enemy—they who are spotless (without defect) bristling with eagerness, loving (and well oiled) with the upper silk removed (and taken out of the scabbard) and youthful (and of dark steel). (A. A. R.).

31*

अकलङ्को बृहः शुद्धः परिवारी गुणान्वितः ।
सदृशो हवयप्राहो लङ्गः सुसदृशस्तव ॥

(आ) VS 2471.

Your sword befits you like your noble family—they who are free from stain, firm, pure, protecting, and of good merits and pleasing to the mind (reaching the enemy's heart. (A. A. R.).

अकलिततपस्ते see No. 34

32*

अकलितनिजपररूपः

स्वकमपि दोषं परस्थितं वेत्ति ।

नावास्थितस्तदस्थानं

अवलानपि विचलितान् मनुते ॥

(आ) SkV 1283.

(a) अकलितनिपररूपः SkV (MS).

Āryā metre.

Not judging rightly between himself and others, he sees his own vice in his neighbour's heart. Though they upon the bank are motionless, a man aboard a riverboat supposes, that it is they who move. (D. H. H. Ingalls's translation).

33*

अकलियुगमखर्वमत्र हृद्यं

व्यचरदपापघनो यतः कुटुम्बी ।

मम रचिरिह लक्ष्मणाप्रजन

प्रभवति शर्मदशास्यमर्देन ॥

(अ) Ras 5.

(a) Version A : अ-कलि-युगम् अखर्वम् अत्र हृद्यं

Version B : अकलि-युगम् अखर्वम् अत्र, हृद्यं

(b) Version A : व्यचरद् अ-पाप-घनो यतः कुटुम्बी

Version B : व्यचरद् अपाऽपघनो यतः कुटुम्बी

(d) Version A : प्रभवति शर्म दशास्य-मर्देन

Version B : प्रभवति शर्म दशास्य मर्देन

Puṣpitaṅgrā metre (in b and d defective).

My interest is in the elder brother of Lakṣmaṇa (Rāma) who destroyed the ten-faced monster (Rāvaṇa) by which happiness will come in as much as he led a householder's life, resplendent without any sin attached, pleasing and full as if it were not the Iron age. (Or : My liking is to rub faces with rich people whence prosperity springs and which will lead to a happy life charming and full as if it were not affected by the troubles of the Iron age (kalīyuga). (A. A. R.).

34*

अकलिततपस्तेजोवीर्यप्रथिम्नि यशोनिधौ-

ववितथमदध्माते रोषान्मुनावभिधावति ।

अभिनवधनुर्विद्यादर्पक्षमाय च कर्मणे

स्फुरति रभसात् पाणिः पादोपसंग्रहणाय च ॥

(अ) Mahāvīracarita 2.30.

(आ) Kpr. 7.251 (p. 374).

(a) अकलित° Kpr.

(b) °मदाध्माते Kpr.; °मिगच्छति Kpr.

Haripī metre.

When the saint, the greatness of whose penance, splendour, and prowess cannot be told, and who is a treasury of penance, incited with not undue pride attacks me in anger, then my hand with excitement throbs for the act worthy of the pride which arises from recent instruction in the bow, and also to embrace his feet.¹ (J. Pickford's translation).

1. quoted as an example of the violation of the uniformity of sequence.

35

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ।
अनुच्छ्वसन्स्मरन् पूर्वं गर्भे किं नाम विन्दते ॥

(आ) SRK 113.4, SR 372.141, IS 7614; SSB 269.27.

(a) अकल्पं IS

What does one get when in the womb (of one's mother), unable to breathe, remembering previous experiences, and unable to move about—like a bird in cage ? (A. A. R.).

अकस्मात् कस्यचिद्योर्थं see No. 37

36

अकस्मात् प्रक्रिया नृणाम्

अकस्माच्चापकर्षणम् ।

शुभाशुभे महत्त्वं च

प्रकर्तुं बुद्धिलाघवात् ॥

(अ) MBh (MBh (Bh) 12.112, 84, MBh (C) 12.4170).

(आ) SR 380.140, IS 6.

(a) प्रक्रिया (°तिधा) MBh (var.); नृणाम् [नृ०] MBh (var.); नृणाम् MBh (var.).

(b) अकस्मात् MBh (var.); °कषणं (कर्मणं) MBh (var.).

(c) महत्त्वे MBh (var.).

(d) प्रकर्तुं MBh (scribe's error); प्रवर्तुं (°हर्तुं) MBh (var.); प्रकर्तुं MBh (var.); बुद्धिलाघवं MBh (C), SR.

The prosperity of men, as also their fall comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding. (P.C. Roy's translation).

37

अकस्मादपि यः कश्चिद्

अर्थं प्राप्नोति पूरुषः ।

तं हठेनेति मग्न्यन्ते

स हि यत्नो न कस्यचित् ॥

(अ) MBh (MBh (Bh) 3.33, 14, MBh (C) 3.1217), (आ) IS 7.

(a) अकस्मात्कस्यचिद्योर्थं MBh (var.); अकस्मादेवधः कश्चित् MBh (var.); इह [अपि] MBh (var.).

(b) प्राप्नोत्यनयपू° MBh (var.); कलमाप्नोति पू° MBh (var.); मानवः [पू०] MBh (var.).

(c) हठादिति MBh (var.); मग्न्यन्ते MBh (var.).

(d) तु [हि] MBh (var.).

If any person accidentally acquireth any wealth, it is said he deriveth it from chance, for no one's effort hath brought about the result. (P. C. Roy's translation).

38*

अकस्मादुन्मत्तं प्रहरसि किमध्वक्षितिरहं

हृदं हस्ताघाते विदलसि किमुत्कुल्लनलिनम् ।

तदा जानीमस्ते करिष्वर बलोद्गारमसमं

सदा सुप्तस्यापि स्पृशसि यदि पञ्चाननशिशोः ॥

(आ) SkV 1072 (a. Nārāyaṇa), Skm, (Skm (B) 1831, Skm (Pos) 4.39, 1) (a. Nārāyaṇa), Any 36.88.

(a) उन्मत्तः Skm, Any; किमुच्च° Any; °रहान् Any

(b) हृत् [हृ°] Any; दन्ताघातैर् Skm SkV (var.); दलयसि SkV (var.), Any; सलिलम् Skm, SkV (var.).

(c) वयं [त०] Any. करिष्वर SkV (var.); मदोद् Skm, SkV (var.); धार° [ग०] Any. Śikharinī metre.

It is in vain, when mad, that you uproot the way-side tree; and wherefore thrash the lake that blooms with lotuses ? Oh best of elephant, we shall admit your strength/when you touch the mane of sleeping lion cub. (D. H. H. Ingalls's translation).

39*

अकस्मादेकस्मिन् पथि सखि मया यामुनतटे

व्रजलया दृष्टोऽयं नवजलधरश्यामलतनुः ।

स दूरभङ्ग्या किं वाकुरत न हि जाने तत इव

मनो मे व्यालोलं वचनं गृह्णत्ये न लगते ॥

(आ) PG 163, Bhakti-rasāyana (ed. Benaras, 1928) p. 92, Bhakti-rasāmṛta° p. 828 (a. PG), SR 287.6.

(a) यामुनतटी PG (var.); मयम् वनतटं SR; यामुनतटे PG (var.).

(b) दृष्टो यो SR, Bhakti-rasāmṛta°

(d) गृह्णत्यै PG (var.); बलति or वसति or बलते [ल०] PG (var.); लगति [व०] PG (var.).

Bhakti-rasāmṛta⁰.

Śikharīṇī metre.

'Friend, while going along a path on (river) Yamunā's bank, unexpectedly I saw him¹ with his body dark like a fresh (raining) cloud.' 'What did he with his glances?' 'I do not know, but ever since my mind has been disturbed and unable to concentrate on house-work.' (A. A. R.).

I Kṛṣṇa

40

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः ।
शीलमेतदसाधूनाम् अस्मि पारिप्लवं यथा ॥

(अ) MBh (MBh (Bh) 5.36, 39, MBh (C) 5.1300).

(आ) SR 54.31, SRK 25.35, IS 8.

(a) अथ [एव] MBh (var.).

(d) अत्र MBh(C); मित्रं MBh (var.); अद् MBh (var.); अस्तु MBh (var.); अभूत् MBh (var.).

This is the nature of the wicked, viz., they are moved to anger unexpectedly (suddenly) and are likewise pleased without cause, like the changing sky. (P. N. Menon's translation).

41*

अकस्मादेव तन्वङ्गी जहास यदियं पुनः ।
नूनं प्रसूनबाणोऽस्यां स्वाराज्यमधिपतिष्ठति ॥

(आ) Sāh ad 3.151 (p. 58), IS 9.

Since the slender-limbed one has again laughed without a reason, surely he of the flower-tipped arrows is establishing his rule within her. (Translation in Bibl. Ind. 9).

42*

अकस्मादेव ते चण्डि स्फुरिताधरपल्लवम् ।
मुखं मुक्ताहरो धत्ते धर्माग्निःकणमञ्जरीः ॥

(अ) KāD 2.71.

O angry one, your sproutlike lip is throbbing without cause and your face has drops of perspiration which are shining like pearls. (A. A. R.).

43

अकस्मादेव यः कोपाद् अभीक्ष्णं बहु भाषते ।
तस्मादुद्विजते लोकः सस्फुलिङ्गादिवानलात् ॥

(अ) KN (BI) 14.9, KN (ĀnSS) 15.10).

(आ) IS 10.

(ab) कोपात् पुष्पं KN (ĀnSS).

He that by fits and starts, often speaks too much in anger, causes thereby much anxiety to his subjects, like a fire shooting numerous sparks (M. N. Dutt's translation).

44

अकस्माद्द्वेष्टि यो भक्तम् आजन्मपरितेवितम् ।
न व्यञ्जने रुचिर्यस्य त्याज्यो नृप इवातुरः ॥

(आ) SR 146.175, (a. Kt), SRK 124.25 (a. Prasaṅgaratnāvali), Kt 37, KtR 37, IS 11, SSB 468, 63.

(a) अकस्माद्द्वेष्टि SRK.

(b) °सेविनम् KtR.

(d) त्यज्यो Kt.

That sick person is to be given up (for lost) who hates food accustomed to from birth onwards and who has no relish for seasoning articles (condiments), as a king who hates a devoted follower who has been serving him for ever so long and who has no taste for suggestive ideas. (A. A. R.).

अकस्मादेवधः कश्चित् see No. 37

अकस्माद्युवती वृद्धं see नाकस्माद्युवती वृद्धं

45

अकाण्डकोपिनो भर्तुर् अन्यसक्तेष्वयोषितः
प्रशान्तिश्चेतसः कर्तुं ब्रह्मणापि न शक्यते ॥

(आ) Subh 83, IS 12.

(b) योषिति Subh.

Even Brahmā cannot comfort a man who became angry without cause, or a woman who is attached to a man.

46*

अकाण्डधृतमानसव्यवसितोत्सवैः सारसैर्
अकाण्डपटुताण्डवैरपि शिखण्डिनां मण्डलैः ।
दिशः समवलोकिताः सरसनिर्भरप्रोल्लसद्-
भवत्पुष्पवक्रयिनीरजनिभूरजःश्यामलाः ॥

(आ) VS 2504 (a. Prakāśavarṣa-sūnodarśanīya), SR 106.169, SSB 399. 184.

(a) अकालधृतमानसव्यतिकरोत्सवैः VS.

(c) °किता VS.
Pṛthvī metre.

(Oh King), when the quarters were darkened by the dust raised by your huge army marching in high spirits, untimely, the cranes were eager to move towards the Mānasa lake and the groups of peacocks to their hilarious dance.¹ (A.A.R.).

1. i. e. rain-clouds had come.

47*

अकाण्डपातजातानाम् अस्त्राणां मर्मभेदिनाम् ।
गाढशोकप्रहाराणाम् अचिन्तैव महौषधम् ॥

- (अ) H (HJ 4.86, HS 4.82, HM 4.83, HK 4.88, HP 4.86, HN 4.86, HH 112, 23-4, HC 151. 9-10), Prab (NSP) 5.29, Prab (TSS) 5.25, Prab (V) 5.26 Cf. भैषज्यमेतद्दुःखस्य
(आ) SR 158.237, IS 13, SSB 488, 244, Sama 1. अ 77.
(a) °पत्र० [°पात°] HS.
(b) अद्राणां HP, Prab, SR; गात्राणां HS, HM.
(d) अचिन्तैव H (var.); महौषधिः (°हो०) HS, Prab (var.); महौषधी HM

For (those) intensely grievous wounds caused not by the fall of arrows (but) by missiles which pierce the inmost soul, the grand remedy truly (is) not to think (about them). (F. Johnson's translation).

48*

अकाण्डे वक्षोजस्वलितवसनव्यापृतकरं
मूया जुम्भारम्भोन्नमितभुजबन्धोन्नतकुचम् ।
बुधा यातायातैः कपटकलितान्योन्यहसितं
हरन्त्येताश्चित्तान्यहह जगतां वारवनिताः ॥

- (आ) PV 323 (a. Madhusūdana-Sarasvatī).
(1) wrongly marked 322.
Śikharīṇī metre.

Alas ! Prostitutes captivate the hearts of men by unnecessary (feigned) movements of their hands towards the breasts, as if to set right the upper silk; (or) with the raising of breasts by moving the hands upwards to suppress a pretended yawn; or with their false laughter and premeditated graceful movements. (A. A. R.).

49

अकामस्य क्रिया काचिद् बुध्यते नेह कहिचित् ।
यद्यद्वि कुरुते किञ्चित् तत्तत् कामस्य चेष्टितम् ॥

- (अ) Mn 2.4.
(आ) SR 380.138, IS 14.

Not a single act here (below) appears ever to be done by a man free from desire, for whatever (man) does, it is (the result of) the impulse of desire. (G. Bühler's translation).

50

अकामां कामयानस्य शरीरमुपतप्यते ।
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना ॥

- (अ) R(R(B) 5.22, 42-3; R(R) 5.22, 42-3; R(G) 5.24, 37-8).
(आ) SR 380.137, IS 15.
(a) अकामो SR; कामयानस्य R(G).
(b) परिपीड्यते R(G), SR.
(c) इच्छन्ती IS; कामयानस्य R(G).
(d) रतिर्भवति R(G), SR.

The body emaciates to no purpose when we enjoy one who does not respond; but there is healthy satisfaction when the love is heartily reciprocated. (T.S. Rāghavācharya's translation).

51

अकामान् कामयति यः कामयानान् परिद्विषन् ।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥

- (अ) MBh (MBh (Bh) 5.33, 32, MBh (C) 5.1002).
(आ) SR 380.135, IS 16, SRHt 29, 17 (a. [?] Bhāravi).
(इ) MBh (ju) p. 238.
(a) अकामां MBh (var.); यः क मयते (MBh (var.))
(b) कामयानां MBh (var.).
(c) परित्वजेत् MBh (C), SR.
(d) मूढलक्षणम् MBh (var.).

He who aspires for objects that should not be aspired for [or : he who loves a woman who has no reciprocal love], forsakes those that can be fairly desired after [or : discards her who loves him] and who bears hatred against the mighty is said to be possessed of a foolish soul. (P. N. Menon's translation).

अकामो काम° see No. 50

52

अकारणं रूपमकारणं कुलं
महत्सु नीचेषु च कर्म शोभते ।
इवं हि रूपं परिभूतपूर्वकं
तदेव भूयो बहुमानमागतम् ॥

- (अ) BhPañ 2.33.
Vamśastha metre

It is neither the personality, nor the family that matters; amongst the high or the low, it is only the deed that shines. This very personality which was despised at first, has now gained great honour. (S. Rangachariar's translation).

53

अकारणं व्याकरणं तन्त्रीशब्दोऽप्यकारणम् ।
अकारणं त्रयो वेदास् तण्डुलास्तत्र कारणम् ॥

(अ) Sto Intr. 41 (p. 326, 3-4), Cr 1120 (GnT II 23.2, GnT III 56.7).

(b) तन्त्रीशब्दो Sto (var.).

(c) दा [वेदस्] Sto (scribe's error).

The world does not turn around the grammar, does not turn around the sound of a string, does not turn around the three Vedas, but it does turn around every day's bread.

54

अकारणाविष्कृतकोपदासगात्
बलाद्भयं कस्य न नाम जायते ।
विषं महाहेरिव यस्य दुर्वचः
सुदुःसहं संनिहितं सदा मुखे ॥

(अ) Cr 2. (CR V.20, CPS 116.22), GP 1.112, 16; Bāṇa's Kādambarī Pr. 5; PP 1.275. (Cf. तावन्मौनेननीयते and द्विजिह्वं सुखवस्कारं)

(आ) SR 59.221, SkV 1258, SSB 323. 229.

(a) अकारणविष्कृतं CR (var.); अकारणाविष्कृतवैरदासगात् (°पधारिणः GP; °णद्. Kād°) CR (var.), CPS, Kād°, PP, SR, GP, SkV, SSB.

(b) बलाद् CRT (printer's error); बलाद्(ख°) CR (var.), असङ्गतात् [ख° भ°] Kād°, PP, SkV, SR, SBS; यस्य [क°] CR (var.); कप° SkV (var.) भयं न [न ना°] Kād°, PP, SkV, SSB, SR (with अस°); सदा न [न ना°] CR (var.).

(c) विषमस्य [इ° यस्य] GP.

(d) सुदुःसहं CR (var.); संनिहितं GP; सभदा CR (var.); सुखौ CR (var.).

Varṇasāstha metre.

Who does not fear the scoundrel's art, / the causeless hate, the flinty heart ? / For ever ready venom drips / resistless from his serpent-lips. (A. W. Ryder's translation).

55

अकारणेन विप्रेभ्यो यः कुप्यति नराधिपः ।
कुण्डलसर्पं स गृह्णाति शिरसा बलदपितः ॥
(अ) Cr 1120A (CRB 4.26, CRP 4.21, CRBh I 4.21, CRBh II 4.23, CRCa I 4.15).
(b) गः कुर्याप्यति नराधतः CRP (sic!).
(c) कुस्मसर्पं CRBh I; कुलसर्पं CRCa I.
(d) सिसा CRBh II; बालदर्पितं CRBh II.

That king who, out of pride of power, gets angry with Brāhmaṇas without cause, holds a black serpent (which is extremely poisonous) on his head. (A. A. R.)

अकारण्यमसंरम्भः see क्षमा धृति°

अकार्यं तथ्यं वा see No. 60

56

अकार्यकरणादभीतः कार्याणां च विवर्जनात् ।
अकाले मन्त्रभेदाच्च येन माद्येन्न तत् पिबेत् ॥
(अ) MBh (MBh (Bh) 5. 34, 41, MBh (C) 5.1136).
(आ) SR 380, 134, SRHt 80.1 (a.MBh); IS 17.
(b) तु [च] MBh (var.); विसर्ज° MBh (var.).
(d) येन माद्येत तत्पिबेत् MBh (var.).

One who is afraid of doing what ought not to be done, of omitting to do what ought to be done and of divulging a close-kept secret counsel out of season, should never take anything that leads to intoxication. (P. N. Menon's translation).

57

अकार्यप्रतिषेधश्च कार्याणां च प्रवर्तनम् ।
प्रदानं च प्रदेयानाम् अदेयानामसंग्रहः ॥

(अ) KN (KN (ĀnSS) 14.52, KN (BI) 13.52)¹
(d) अदेयानाञ्च स° KN (BI).

(1) इति वृत्तं महीपतेः

Prohibition of evil deeds and the promotion of good ones, the giving away of things fit to be given, and the accumulation of those that should not be parted with (are the functions of the king). (M. N. Dutt's translation).

58

अकार्यमसकृत् कृत्वा दृश्यन्ते ह्यधना नराः ।
धनयुक्तास्त्वधर्मस्था दृश्यन्ते चापरे जनाः ॥

(अ) MBh (MBh (Bh) 13 149.5; MBh (C) 13: 7602-3; MBh (R) 13.163, 5-6).

(आ) IS 19.

- (a) अशक्तु MBh (C).
 (b) ह्यधमा MBh (var.); सधना MBh (var.);
 ह्यनया MBh (var.); जनाः [न°] MBh (var.).
 (c) अनुरक्ता स्वधर्मेषु MBh (var.). धनहीनास्तु
 धर्मस्था MBh (var.), युक्ताः स्वधर्म MBh (C);
 MBh (R); स्वधर्मस्था (var.)
 (d) हि [च] MBh (var.); सधनाः MBh, (C)
 MBh (R):

Small people who are performing improper acts are often enjoying wealth, while others who observe their duties are without wealth.

59

अकार्याण्यपि पर्याप्य कृत्वापि वृजिनार्जनम् ।
 विधीयते हितं यस्य स देहः कस्य सुस्थिरः ॥

- (अ) RT (RT (S) 4.383; RT (T) 4.383; RT
 (VVRI) 4.383).
 (आ) SR 380.132, IS 20.
 (b) वृजिनार्जनम् SR.
 (d) देहं तत्कस्य सुस्थिरम् RT (var.).

That body, for the benefit of which ill-deeds are accomplished and sinfulness earned, for whom is it lasting ? (M. A. Stein's translation).

अकार्ये तथ्ये वा sec No. 60

60

अकार्ये तथ्यो वा भवति वितथः काममथवा
 तथाप्युच्चैर्धर्मानां हरति महिमानं जनरवः ।
 तुलोस्तीर्णस्यापि प्रकटनिहताशेषतमसो
 रवेस्तावद्वक्तेजो न हि भवति कन्यां गत इति ॥

- (आ) SkV 1338, Subh 295, IS 18 (Cf. परीवादस्तथो)
 (a) अकार्यं (°थे) तथ्यं (थ्ये) वितथं (°थे)
 Subh; किमपरं Subh; काममथयरा SkV (var.).
 (b) प्रतीते लोकेऽस्मिन् [त°] Subh.
 (c) पुनोत्तो [तु°] Subh., प्रगट° Subh.
 (d) भवति om, Subh.; कस्यगत Subh; वतः [इ°]
 IS. ŚikharinI metre.

Whether there is truth in the scandal or whether it is quite untrue, still the cry of the multitude pulls down the greatness of those of high station, for of the sun who has passed beyond Libre [who is beyond comparison] and who has clearly cast out all darkness his brightness

is not the same (now that people say) "he has entered Virgo [he has slept with his daughter]. (D.H.H. Ingall's translation.).

61

अकालचर्या विषमा च गोष्ठी
 कुमित्रसेवा न कदापि कार्या ।
 पश्याण्डजं पद्मवने प्रसुप्तं
 धनुर्विमुक्तेन शरेण भिन्नम् ॥

- (अ) P(PP 1.280, PS 1.93, PD 305.82).cf. Ru 61.
 (आ) Subh 21, IS 21.
 (c) अकालचर्या विषयेषु गोष्ठी PD.
 (b) कुमित्रसेवा PD; कदाचिद्दया [क° का°]
 PS; कुयात् [का°] PD.
 (c) पश्याण्डजं पद्मवनेन प्रसुप्तः Subh; पश्यण्डजः
 IS; प्रसुप्त PD; प्रसुप्तो IS.
 (d) ताडितम् [भि°] PS. (contra metrum); विन्नम्
 [भि°] PD; भिन्नः IS.

Upajāti metre. (Upendravajrā and Indravajrā).

Harsh talk, untimely action, / false friends—are worse than vain : / the swan in lilies sleeping, / was by the arrow slain. (A. W. Ryder's translation).

अकालजलदश्लोकेश् Sec No. 63

62** and 63**

अकालजलदेन्दोः सा हृषा वदनचन्द्रिका ।
 नित्यं कविचकोरेयां पीयते न च हीयते ॥
 अकालजलदश्लोकेश् चित्रमात्मकतेरिव ।
 जातः कादम्बरीरामो नाटके प्रवरः कविः ॥

- (अ) IS 46. 83-4 (a. Rājasekhara). (Cf. Bhandarkar's Report 1897, pp. X sqq. (B. 23a.), SSB 280.1 (No. 62 only).
 (c) °जलदे° IS (var.).

That charming light of poetry of the moon of the poet Akālalajalāda is always enjoyed by cakora birds in the form of poets who never get satiated. (A.A.R.)

The poet Kādambārīrāma, O wonder, became reputed as a great dramatist, by using the verses of the poet Akālalajalāda, as if they had been composed by himself. (A. A. R.).

64*

अकालजलदच्छन्नम् आलोक्य रविमण्डलम् ।
 चक्रवाकयुगं रौति रजनीभयशङ्कया ॥

(आ) VS 1723.

Pairs of *cakravāka* birds observing the orb of the sun screened by unseasonable clouds began to wail, apprehensive of the coming of the night. (A. A. R.).

65

अकालमृत्युं परिहृत्य जीवितं
वदाति यो देहसुखं च देहिनाम् ।
न तेन धात्रास्ति समः कुतोऽधिको
न जीविताह्वानमिहातिरिच्यते ॥

(आ) JS 400.117 (a. Karaṇāda).

Varṇāśāṣṭha metre.

There is no one who is equal to that Creator who rescues people from untimely death and restores them to good health: how can there be a superior one ? There is no greater gift than giving one's life.¹ (A. A. R.).

1. Rescue from death.

66

अकालमृत्युविश्वासो विश्वसन् हि विपद्यते ।
यस्मिन् करोति विश्वासं स जीवत्यपरो मृतः ॥
(आ) SRHt 134.8 (a. MBh).

(Implicit) trust in (unworthy) people is untimely death; trusting, one faces danger; but the person trusted lives, while the other dies. (A. A. R.).

अकालयुक्तसैन्यस्तु see No. 68

67

अकालसहमृत्युत्पन्नं मूर्खव्यसननायकम् ।
अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ।

(आ) H (HJ 3.141, HS 3.135, HM 3.137, HK 3.138, HP 3.134, HN 3.134, HH 96.1-2, HC 127.15-6).

(आ) SR 380.131, IS 23.

(a) अत्यल्प (०त्य) IS.

(c) स्वगुप्तभीरुयुद्धं च IS; सुगुप्तभीरुयुद्धं च IS;
सुगुप्तं (अगु०) भीरुयोधश्च IS.

The defect of a citadel is pronounced (when it is) unable to hold out for a (long) time; very small; commanded by a blockhead (or) a profligate; unprotected; (and) garrisoned by timid warriors. (F. Johnson's translation).

68

अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।
कौशिकेन हतज्योतिर् निशीथ इव वायसः ॥

(आ) KN (KN (BI) 9.40, KN (AnSS 9.41), H (HJ 4.51, HS 4.47, HM 4.47, HK 4.52, HP 4.50, HN 4.50, HH 107, 17-8, HC 143.18-9).

(आ) IS 22.

(a) अकालयुक्तसैन्यस्तु KN.

He who has arrayed his army unseasonably, is slain by him who fights at a fit time; as a crow in a starless night (is killed) by the owl. (F. Johnson's translation).

अकालसैन्ययुक्तस्य see No. 68

69

अकाले कृत्यमारब्धं कर्तुं नार्थाय कल्पते ।
तदेव काल आरब्धं महतोऽर्थाय कल्पते ॥

(आ) MBh (MBh (Bh) 12.136, 89, MBh (G) 12, 5006).

(आ) SR 380.129, IS 24.

(a) अकाल० MBh (var.); कृत्यमधिकं MBh (var.); कृतमारब्धं MBh (var.).

(b) कर्तुर् MBh (var.), IS, SR; जातु; [कर्तुं] MBh (Bh); मर्तुं [कर्तुं] MBh (var.); कल्पते MBh (var.).

(c) काले SR; आरब्धो० MBh (var.).

(d) महतोऽर्थाय MBh (var.); कर्तुर् रथाय [म०] MBh (var.); कल्पते MBh (var.).

When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces sweet fruits. (P. C. Roy's translation).

70*

अकाले गजिते देवे बुद्धिर्न वायवा भवेत् ।
पूर्वकाण्डहतं लक्ष्यम् अनध्यायं प्रचक्षते ॥

(आ) SP 1825.

A holiday is declared when there is untimely thunder or the sky is completely overcast with clouds or when the target fixed (in archery) has been already hit by an arrow. (A. A. R.).

71

अकिचनः परिपतन् सुखमास्वादयिष्यति ।
अकिचनः सुखं शेते समुत्तिष्ठति चैव हि ॥

- (अ) MBh (MBh (Bh) 12.170, 7, MBh (C) 12.6568).
 (आ) SR 380, 128, IS 25.
 (a) परितपन् MBh (var.).
 (b) सुखमासादयिष्यति (°स्वाद°; °ति) MBh (var.).
 (d) सुखं तिष्ठति [स°] MBh (var); इ [हि] MBh (C), SR

If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of every thing sleepeth in happiness, and awaketh in happiness (P. C. Roy's translation).

72

अकिंचनत्वं राज्यं च तुलया समतोलयत् ।
 अकिंचनत्वमधिकं राज्यादपि जितात्मनः ॥

- (अ) PdP, Srstikh. 19.249.
 (d) हितात्मनः PdP (var.); यतात्मनः

If poverty and kingship would be weighed against each other, to a self-controlled poverty would be superior to kingship. (A.A.R.).

73

अकिंचनस्य दान्तस्य शान्तस्य समचेतसः ।
 मया संतुष्टमनसः सर्वाः सुखमया विशः ॥

- (अ) BhS 353, BhPp 11.14, 13.
 (आ) SR 75.10, IS 26, PWW 291, PAn 629, SSB 347.10, SMa 1.90.
 (c) सदा [म°] IS, SR; सं° शश्वत् SSB.
 (d) सुखमयो दिशोऽखिलाः SSB.

The whole world is full of happiness to a humble one, whose passions are curbed, who is self-controlled, even-tempered and who is always satisfied.¹

(J. M. Sanyal's translation).

1. who gets delight in me.

74

अकिंचनस्य शुद्धस्य उपपन्नस्य सर्वशः ।
 अवैक्षमाणस्त्रील्लोकान् न तुल्यमुपलभये ॥

- (अ) MBh (MBh (Bh) 12.170, 9, MBh (C) 12.6570).
 (आ) SR 380, 126, IS 27.
 (a) नकिंचनस्य MBh (var.); सर्वस्य [शु°] MBh (var.).
 (b) सर्वतः [स°] MBh (var), MBh (C) SR.
 (c) अवैक्षमाणस् (MBh (var.); अवैक्षमाणस्

MBh (var.) MBh (C). ताल् [त्रील्]
 MBh (var.); त्रील् SR.

- (d) °इह MBh (C), SR °इति [उप°] MBh (var.)

Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things). (P. C. Roy's translation).

75

अकिंचनादत्र दृश्यन्ते पुरुषादिचरजीविनः ।
 समूहे च कुले जाता विनश्यन्ति पतंगवत् ॥

- (अ) MBh (MBh (Bh) 12.28, 28, MBh (C) 12.860-1).
 (आ) IS 7426.

One born in an ignoble race may have a very long life while one sprung from a noble line perishes soon like an insect. (P. C. Roy's translation).

76

अकिंचित्कारिणां दीनेर् आकृष्टगुणकर्मणाम् ।
 अघाय गतसत्त्वानां दर्शनस्पशनादिकम् ॥

- (अ) SNi 3.10.

It is sinful to see or touch corpses and lazy people, that are devoid of action, that are drawn towards the low by their vile actions (that are being tied with ropes prior to burial) and that are bereft of life (and *sattva*—good qualities). (A.A.R.).

अकिंचिदपि कु° see न किंचिदपि कु°

77

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
 संभावितस्य चाकीर्तिर् मरणदतिरिच्यते ॥

- (अ) MBh (MBh (Bh) 6.24, 34; BhG 2.34).
 (आ) Sama 2 स 24.
 (b) तेव्ययम् MBh (var.).
 (c) साकीर्तिर् MBh (var.).

Disgrace, too, will creatures / speak of thee, without end; / and for one that has been esteemed, disgrace / is worse than death. (F. Edgerton's translation).

अकीर्तिं विनयो see No. 3414.

अकीर्तिं विनयो हन्ति see No. 3414.

अकीर्तिः कीर्त्यते यस्य see No. 78

78

अकीर्तियस्य गीयेत लोके भूतस्य कस्यचित् ।
पतत्येवाधमाल्लोकान् यावच्छब्दः प्रकीर्त्यते ॥
(अ) R (R (Bar.) not yet issued; R (B) 7.45, 12-3; R (R) 7.45, 12-3).
(आ) IS 30, SRHt 171.2(a. MBh).
(a) अकीर्तिः कीर्त्यते यस्य SRHt.

Whoever it may be, if his ill fame be current in the world, he falls to a lower state; so long as the defamatory rumours exist. (H. P. Shastri's translation).

79

अकीर्तिनिन्द्यते देवः कीर्तिलोकेषु पूज्यते ।
कीर्त्यर्थं तु समारम्भः सर्वेषां सुमहात्मनाम् ॥
(अ) R (R (Bar.) not yet issued; R (B) 7.45, 13-4; R (R) 7.45, 13-4).
(आ) IS 29.

Dishonour is condemned by the Gods; honour is revered in the world and, it is on account of fair repute, that great souls act. (H. P. Shastri's translation).

80

अकीर्तेः कारणं योषिद् योषिद्वैरस्य कारणम् ।
संसारकारणं योषिद् योषितं वर्जयेत्ततः ॥
(आ) Subh 164, 185, IS 31.

Woman is the cause of dishonour; woman is the cause of hostility; woman is the cause of mundane existence; therefore one should shun a woman.

81*

अकुण्ठोत्कण्ठया पूर्णम् अकण्ठं कलकण्ठि नाम् ।
कम्बुकण्ठ्याः क्षणं कण्ठे कुरु कण्ठातिमुद्धर ॥
(आ) Kpr. 7.207 (p. 327), Amd. 131.303, 197.525 and 334.966.
(a) अकुण्ठो Amd 303 (var.); अकण्ठो Amd 303 (var.).
(c) कलं [क०] Amd 525 (var.); कण्ठे Amd 966.

O thou sweet-voiced ! Bring about my embrace with that conch-necked one,

even for a moment, and thus remove the pain of my neck,—of me who am full to my very throat with longing for her. (G. Jhā's translation).¹

1. Quoted as an example of discord of letters.

82**

अकुबेरपुरीबिलोकनं
न धरासूनुकरं कदाचन ।
अथ तत्प्रतिकारहेतवे-
ऽवमयन्तीपतिलोचनं भज ॥

(आ) SR 189.61, SSB 539.72, SRK 152.14 (a. Sphuṭaśloka).
Viyoginī metre.

The sight of a widow is never auspicious (when setting out on a journey). As remedy for the same one should worship the fiery-eyed (God Śiva).¹ (A.A.R.).

1. Kuberapuri—Alakā. Na alakā—analakā, one without hair, widow. Dharāsūnu—Maṅgala, the planci. Na Dharāsūnukara = Amaṅgalakara inauspicious. Damayantī-pati=Nala. Hence—Analalocana=the fiery-eyed Śiva.

अकुर्वतोऽपि पापानि see No. 83

83

अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् ।
परपापैर्विनश्यन्ति मत्स्या नागहृदे यथा ॥
(अ) R (R (Bar.) 3.36, 27, R (B) 3.38, 26, R (G) 3.42, 50 and 3.45.13).
(आ) IS 32.
(a) अकुर्वतो R (B); अकुर्वन्नपि: R (var.); हि [ऽपि] R (G) (var.).
(b) पापसंश्रयात् R (var.).
(c) दोषैर् [पापैर्] R (G) (var.).

Innocent persons, though they may not commit any sinful acts, are punished as a consequence of their mere association with evil-doers. Even so the fishes in a serpent-pond are destroyed by the snake-destroyers along with the snakes (T.S. Raghavāchārya's translation).

अकुर्वन्तो हि पापानि see No. 83

84

अकुलानां कुले भावं कुलीनानां कुलक्षयम् ।
संयोगं विप्रयोगं च पश्यन्ति चिरजीविनः ॥

(अ) MBh (MBh (Bh) App. I, 21 to the Āraṇyaka-parvan, 1.21, MBh (R) 3.193, 20, MBh (C) 3.13231).

(आ) IS 33.

(a) कुलीभावं MBh (var.); कुलीनत्वं MBh (var.).

(b) कुलानां च कुलक्रियां MBh (var.).

(c) संयोगान्विप्रयोगाश्च MBh (var.).

The acquisition of family dignity by those who have it not, the loss of family dignity by those that have it, unions and dis-unions—these all are noticeable by those that lead deathless life. (P.C. Roy's translation).

85

अकुलीनः कुलीनश्च मर्यादां यो न लङ्घयेत् ।
धर्मापेक्षी मृदुर्बान्तः स कुलीनशतैर्वरः ॥

(आ) VS 3051 (a. Vyāsamuni) SR 84.11 (a. VS), SSB 361.11 (a. Vyāsa).

(c) मृदान्तो SR.

(d) न [स] SR.

One who does not transgress good conduct is nobly born, though born of a low family. He who seeks righteousness, is gentle and self-controlled is preferable to hundreds of nobly born persons (without virtues). (A.A.R.).

86

अकुलीनस्तु पुरुषः प्रकृतः साधुसंक्षयात् ।
दुर्लभैश्वर्यसंप्राप्तो गर्वितः शत्रुतां व्रजेत् ।

(आ) SRHt 130.10.

A person born of low family, vulgar becomes extremely prosperous by the downfall of the good; an arrogant (person) may become inimical (to all good people). (A.A.R.).

87

अकुलीनोऽपि मूर्खोऽपि भूपालं योऽत्र सेवते ।
अपि संमानहीनोऽपि स सर्वत्र प्रपूज्यते ॥

(अ) P (PP 1.111, Pts 1.148, Pts K 1.164, PM 1.67).

(आ) SR 149.278, IS 34, SSB 412.184.

(d) सर्वत्रापि पूज्यते Pts, SR, SSB.

Though foolish, base, and lacking pride, / a servant at the monarch's side /

will have his honour satisfied. (A. W. Ryder's translation).

88

अकुले पतितो राजा मूर्खपुत्रो हि पण्डितः ।
निर्धनस्य धनप्राप्तिस्तृणवन्मन्यते जगत् ॥

(अ) Cr 1121 (CNI II 59).

(आ) SR 158.247, SSB 184.254.

(a) अधनः [अकु०] CNI II.

(b) मूर्खपुत्रस्तु CNI II.

(c) निन्धनेन धनं प्राप्य CNI II.

A king born of a low family, the learned son of a fool, and one who has become rich while born poor—these the world considers as straw. (A.A.R.).

89

अकूपाराद् वारि प्रचुरतरमादाय जलदः
स दानाध्यक्षोऽपि प्रकिरति जलं नाद्भुतमिदम् ।
स मेघो धन्यो यत् परिकिरति मुक्ताफलतया
यदीयासौ कीर्तिर्नटति नृपनारीकुचतटे ॥

(अ) Ava 408

(आ) Pad 104.74, SR 213.54.

Śikharinī metre.

A cloud taking plenty of water from the sea gives back (rains) the same (water) liberally : this is no wonder. That cloud is fortunate which drops the waters which become pearls worn on the breasts of queens and his is the glory. (A.A.R.).

90*

अकूचरिम्भोऽपि प्रतिचुबुकदेशं करतलं
प्रतिज्ञायां कुर्वन् युवतिषु दृशं स्निग्धतरलाम् ।
कुमारोऽहंकारात् परिषदि समानान्तरगणयन्
भुजौ वक्षः पश्यन्नववयसि कान्तिं विस्रनुते ॥

(आ) ŚP 577 (a. Śārngadhara), SR 208.37, SRK 235.49.

(a) प्रति चिबु० Śp.

Śikharinī metre.

In self-assertion, a youth, though hair does not yet grow on his face, caresses his chin with his hand and casts loving glances at damsels; in his pride he ignores his equals (in age) in an assembly and looks at his hands and chest (proudly) in the freshness of youth. This is charming. (A. A. R.).

91*

अकृतकवलारम्भैर्वक्त्रैर्भयस्थगितेक्षणाः

किमपि वलितग्रीवं स्थित्वा मुहुर्मृगपङ्क्तयः ।
गगनमसकृत्पश्यन्त्येतास्तथाश्रुघनैर्मुखं
निपतति यथा शृङ्गाग्रैर्भ्योऽक्रमं नयनोदकम् ॥

(आ) JS 326.2.

(d) ऽक्रमं [ऽक्र०] JS (var.).
Harinī metre.

Groups of deer look with tearful eyes at the sky frequently without eating the mouthfuls of grass, with eyes motionless with fear and slightly bending their necks : the tears drop down copiously from the roots of their antlers. (A.A.R.).

92

अकृतजमनाय च दीर्घरोषमनार्जवम् ।
चतुरो विद्धि चाण्डालाज् जात्या जायेत पञ्चमः॥

(आ) GP 1.114, 71. (Cf. Cr 1122). Cf. कूटसाक्षी मुषा°

(आ) SP 703, VS 2991, IS 35..

(a) अकृतजमकार्देश SP, SV, IS

(c) चाण्डालान् GP, SP, VS (MS).

(d) जन्मना सह (चैव VS) पञ्चमम् ([मः VS [MS]]) SP, VS, IS; जायति GPy;

The dishonest, the wicked, the crooked and the invalid, form the four classes of *cāṇḍāla-s* the fifth being by the accident of birth. (M. N. Dutt's translation).

93

अकृतत्यागमहिम्ना

मिथ्या किं राजराजशब्देन ।

गोप्तारं न निधीनां

मह्यन्ति महेश्वरं विबुधाः ॥

(आ) P (PtsK 2.72, Pts 2.69).

(आ) IS 36.

(a) हिम्नो Pts; हिम्ना PtsK.

(d) कथयन्ति [मह०] Pts.
Āryā metre.

What is the use of the empty title of king of kings (Kubera, the lord of wealth) when he has no greatness born of liberality? Wise men honour a great king (a great god) and not a mere guardian of treasures. (A. A. R.)

94

अकृतद्विषदुःप्रतिच्छिदः

श्रितसंरक्षणवन्ध्यकर्मणः ।

पुरुषस्य निरर्थकः करः

किल कण्डूयनमात्रसार्थकः ॥

(आ) Jāna 4.40.

Viyoginī metre.

It is said that the hand of a man who has not effected the stopping of the growth of enemies and whose efforts have become useless in preserving the refugees, is simply useless and serving only the purpose of scratching (G. R. Nandargikar's translation).

95

अकृतप्रेमैव वरं

न पुनः संजातविघटितप्रेमा ।

उद्धृतनयनस्ताम्यति

यथा हि न तथेह जातान्धः ॥

(आ) SkV 805, VS 1389 (a. Ravigupta), Kav 498¹ Cf. स्नेहो हि वरम० Prasanna 168b. Cf. ABORI 48.147; No. 1.

(b) °विघटितप्रेमा VS.

(c) °नयनो हि यथा VS.

(d) ताम्यत्येव न जातान्धः VS.
Āryā metre.

(1) Kav. also quotes Bhojaprabandha 136 (Bombay 1869) but not quoted in other editions (Cf. Bps 137.)

Better never to have loved / than to break a love that's grown; / as one born blind is tortured less / than one whose eyes are gouged. (D.H.H. Ingalls's translation).

96*

अकृत विशदधान्नो बिम्बसारं गृहीत्वा

वयित युवतिवक्त्रं लोकधात्रेति विप्रः ।

न हि न हि भवदीयो मोह एवैव मित्र

सितगरलनिधानं तत्त्वतो निश्चिन् त्वम् ॥

(आ) SSB 277.11.

Mālinī metre.

I know that the face of the beloved damsel is fashioned by the Creator with the essence of the orb of the moon (the white-rayed one)." "No, not so, friend ! this is merely your delusion.

Know for certain the truth, that it is the abode of white poison. " (A.A.R.).

97

अकृतस्यागमो नास्ति कृते नाशो न विद्यते ।
अकस्मादेव लोकोऽयं तूष्णे दासीकृतस्त्वया ॥

(आ) JS 438.3 (a. [Bhāgavata] Vyāsa).

There can be no gain of what was not done; and the result of what was done cannot be destroyed. Oh greed, the world is enslaved by you accidentally. (A.A.R.)

98

अकृतात्मानमासाद्य राजानमनये रतम् ।
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ॥

(अ) R (R (Bar) 5.19.10, R (B) 5.21, 11;
R (R) 5.21, 11-2.)

Wealth, kingdom and cities—all are brought to naught when they are placed at the hands of a vicious and illiterate king (M.N. Dutt's translation).

99

अकृतेऽप्युद्यमे पुंसाम् अन्यजन्मकृतं फलम् ।
शुभाशुभं समन्यति विधिना संनियोजितम् ॥

(अ) P (PP 2.61, Pts 2.74, PtsK 2.78, PY 65).
(आ) IS 37.

The fruit of actions good or bad / in each preceding state, / without a further effort, comes / upon us, 'brought by fate. (A. W. Ryder's translation).

100

अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ।
युवं च धर्मशीलः स्याद् अनिमित्तं हि जीवितम् ॥

(अ) MBh (MBh (Bh) does not contain it, since it is a repetition of 12.169, 13 cd + 12.169, 15 ab; MBh (R) 12.276, 15, MBh (C) 12.9942).

(आ) SR 380.123, IS 38.

(a) अकृत्येषु च का° MBh (var.); अकृत्ये चैव कार्ये सुखं MBh (var.) contra. metrum; कामेषु MBh (var.); कार्ये मे MBh (var.).

(b) सम्प्रयच्छति MBh (var.).

(c) यश्चैव MBh (var.); यवैव [यु°] MBh (var.); कर्म [धर्म°] MBh (var.).

(d) अनित्यं खलु जी° MBh (var.).

Before one's acts are completed, Death

drags one away. One should, therefore, commence to practice virtue while one is still young (without waiting for one's old age), for life is uncertain. (P. C. Roy's translation).

101

अकृतोपद्रवः कश्चिन् महानपि न पूज्यते ।
पूजयन्ति नरा नागान् न तार्क्ष्यं नागघातिनम् ॥

(अ) P (PtsK 1.474). Cf. No. 2352.

(आ) SR 156, 129, SRK 225.43 (a. Prasaṅgaratnāvali), IS 39, SSB 484.131.

(c) अर्चयन्ति [पु°] SR, SRK; नागं SRK.

(cd) नागान् PtsK. (See Benfey's Pañcatantra, Vol. II, note 501).

(d) न तार्क्ष्यं न गजादिकम् SR, SRK.

Who does not cause harm, even great, is not revered; one reveres serpents, but does not rever their enemy—Tārksya.

102

अकृत्यं नैव कृत्यं स्यात् प्राणत्यागेऽप्युपस्थिते ।
न च कृत्यं परित्याज्यम् एष धर्मः सनातनः ॥

(अ) P (PP 4.36, Pts 4.40, PtsK 4.42, PM 4.28). Cf. No. 24

(आ) IS 40.

(a) कर्तव्यं [कृ° स्या°] PtsK.

(b) उपि सस्थिते Pts, PtsK.

(c) विमुञ्चेत् [पु°] Pts;

(d) धर्म एव [पु°ध°] PtsK.

No man may plead the death-god's might / for doing wrong, or shirking right. (A. W. Ryder's translation).

103

अकृत्यं मन्यते कृत्यम् अगम्यं मन्यते सुपम् ।
अभक्ष्यं मन्यते भक्ष्यं स्त्रीवाक्यप्रेरितो नरः ॥

(अ) P (PP 2.148, Pts 2.144, PtsK 2.151, PM 2.56)

(आ) IS 41, SR 165.535, SSB 497.535.

In action, should-not is as should, / in motion, cannot is as can, / in eating, ought-not is as ought / when woman's whispers drive a man. (A. W. Ryder's translation).

अकृत्यं शौर्यं वा श्रीः see No. 109

अकृत्ये चैव कार्ये सुखं see No. 100

अकृत्येषु च कार्येषु see No. 100

104*

अकृत्रिमप्रेमरसा विलासालसगामिनी ।
असारे दग्धसंसारे सारं सारङ्गलोचना ॥

(आ) SP 3090, VS 1453, SR 251.7 (Aufrecht and SR wrongly ascribes this verse to Kir. (3.37))

In this worthless painful world, the essence (worthwhile thing) is a deer-eyed damsel with pleasing unfeigned love and with gentle graceful movements. (A. A. R.).

105*

अकृत्रिमविलासाङ्गम् अशिक्षितकलाक्रमम् ।
अविभागाङ्गमुभयं बभूव सुरतं तयोः ॥

(अ) KSB 2.9, 126 cd—127 ab.

(आ) JS 279, 19 (a. Ksemendra).

The enjoyment of love (dalliance) of those two (lovers) was marked by unfeigned amorous pastimes uninstructed (spontaneous) flow of art and sweet in its indivisible wholeness. (A. A. R.).

106

अकृत्वा कर्म यो लोके फलं विन्वति विष्टितः ।
स तु वस्तव्यतां याति द्वेष्यो भवति प्रायशः ॥

(अ) MBh (MBh (Bh) 10.2, 17, MBh (C) 10.86)
(आ) IS42.

- (a) अकृत्वा MBh (var.); नाकृत्वा MBh (var.); लोके (°को) हि [यो लो°] MBh (var.); काले [लो°] MBh (var.).
(b) विन्वत् MBh (var.); इच्छति [वि°] MBh (var.); विन्वति MBh (var.); विष्टितः (°डी°) MBh (var.); विष्टितः MBh (var.), MBh (C); दिष्टितः MBh (Var); विष्टिताः MBh (var.); कर्हिचित् [विष्टित°] MBh (var.);
(c) सोनुषकता याति MBh (var.); यति MBh (var.).
(d) श्रेष्ठो [दे°] MBh (var.); द्वेष्यो यो [दे°] MBh (var.); नैव सः [प्रा°] MBh (var.); प्रायशः [°शं] MBh (var.); सर्वतः [प्रा°] MBh (var.); भूयशः [प्रा°] MBh (var.). MBh (C).

If anyone in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. (P. C. Roy's translation).

107

अकृत्वा निजदेशस्य रक्षां यो विजिगीषते ।
स नृपः परिधानेन वृतमौलिः पुमानिव ॥

(अ) SP 1295, SR 150.341, IS 43, SSB 474.247.

(c) नृप SP (MS).

(d) वृतौ SP (MS).

A sovereign who undertakes an invasion, before he had protected his own kingdom, is like a man who had wrapped his head in his underwear.

108

अकृत्वा परसंतापम् अगत्वा खलनम्रताम् ।
अनुत्सृज्य सतां वर्त्म यत् स्वल्पमपि तद् बहु ॥

(अ) Cr 1123 (GVNS 11.19).

(आ) SP 307 (a. Vyāsa), VS 2660, SR 75.2, SRK 53.1 (a. Prasāṅgaratnāvali), IS 44, SSB 346.2, SMA 88.

(इ) Cf. ShD (T) 42.

(a) अकृत्वापरसं° SP (MS).

(b) अकृत्वा खल° VS (var.); खलु SP (MS).

(c) अनुश्रित्य मता SP (MS); मार्ग [व°] VS, SR SMA.

(d) स्वल्पमपि तद् बहु SP (MS).

One who does not cause pain to others; one who does not degrade himself in view of wickedness; one who does not leave the path of excellence, does not have much, but even that this trifle is a lot.

109

अकृत्वा पौरुषं या श्रीः किं तयालसभाग्यया ।
कुरङ्गोऽपि समश्नाति देवानुपनतं तृणम् ॥

(अ) P (PP 4.66, Pts 4.188 and 3.147, PtsK 4.84, PM 4.74).

(आ) SR 158.240, IS 45, SSB 488.247, SSg 25.

(a) अकृत्य PtsK; श्रीः SSg.

(b) तयापि सुभोग्यया Pts 4.118, PtsK; विक्रासि-
न्यापि किं तया Pts 3.147, SR, SSg.

(c) जरगवोऽपि चाश्नाति (समश्नाति PtsK (contra metrum); नाश्नाति IS) Pts 4.118 and 3.147, PtsK, SR, SSg.

(d) उपगतं Pts 4.118 and 3.147, PtsK, SR.

Shun pleasant days that listless pass, / the joy that hides in sloth. / For deer can eat the grass / that fate provides. (A. W. Ryder's translation).

110

अकृत्वा मानुषं कर्म यो वैवमनुवर्तते ।
वृथा श्राम्यति संप्राप्य पतिं क्लीबमिवाङ्गना ॥
(अ) MBh (MBh (Bh) 13.6, 20; MBh (R) 13.6, 20; MBh (C) 13.314).

- (आ) IS 46.
(b) देवम् [दे०] MBh (var.).
(c) तथा [व०] MBh (var.); श्राम्यति [श्रा०] MBh (var.); दुर्मन्थाः [सं०] MBh (var.).
(d) क्लीबम् MBh (R); ङ्गना MBh (var.).

He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. (P. C. Roy's translation).

अकृत्वारपरसं० see No. 108

111

अकृत्वा हेलया पादम् उच्चैर्मूर्धसु विद्विषाम् ।
कथंकारमनालम्बा कीर्तिर्द्यमधिरोहति ॥

- (अ) Śiś (Śiś (NSP) 2.52, Śiś (DN) 2.52).
(आ) SRHt 121.18 (a. Māgha), SR 78.7, SSB 352.7 (a. Śiś).
(d) कर्ति° Śiś (GN).

How can fame, without any foothold, ascend to heaven without having planted, with ease, her foot on the high heads of enemies (M. S. Bhandare's translation).

112

अकृपणमशठमचपलं
योगिनमविषादिनं बुधं शूरम् ।
यदि नाश्रयति नरं श्रीः
श्रीरेव हि वञ्चिता भवति ॥

- (अ) P (PP 2.114).
Āryā metre.

The brave, wise, hopeful, and persistent, / from tricks, freaks, meanness equidistant—/ if such there be, / and Fortune flee, / the joke on Fortune falls, insistent. (A. W. Ryder's translation).

113

अकृशं कुचयोः कृशं बलान्
विततं चक्षुषि विस्तृतं नितम्बे ।
अरुणाधरमाविरस्तु चित्तं
करुणाशालि कपालिभागधेयम् ॥

- (आ) SR 251.23; SSB 58.31 (a. Jagannātha), Kuv ad 7.23 (p. 23).
(b) विपुलं Kuv.
(c) अधरेऽरुणमा Kuv.
Aupacchandisika metre.

May the good fortune¹ of the skull-bearing lord² reside with compassion in my mind—the goddess who is stout at the chest but thin at the waist, elongated at the eyes, but broadened at the hips and with lips that are ruddy. (A. A. R.).

- (1) Pārvati
(2) Śiva.

114*

अकृशं नितम्बभागे
क्षामं मध्ये समुन्नतं कुचयोः ।
अत्यायतं नयनयोर्
मम जीवितमेतदायाति ॥

- (आ) ŚP 3376 (a. Kālidāsa), AP 36 p. 15, SR 270.8 (a. ŚP), RJ 747, SSB 93.8 (a. Kālidāsa) (Cf. Mālavikāgnimitrā 3.7) (Cf. Bhandarkar Report 1884-7. No. 417; Sabhyalankarāṇa Saṁyogaśṅgāra 8 (29a). (Cf. ZDMG 394.306, Kav. 33 and IX ad p. 33; A. Scharpé's Kālidāsa Lexicon 1, 3; p. 207).
Āryā metre.

Here comes my life (the sweet-heart), broad in the region of her hips but thin at the waist, with towering bosom and very well extended eyes. (A. A. R.).

115

अकृष्टफलमूलेन वनवासरतः सदा ।
कुशतेऽहरहः श्राद्धम् ऋषिभिः स उच्यते ॥

- (अ) Gr 3 (CVr 11.11, CPS 285.37).
(आ) IS 47, Sama 1 अ 1.89.
(a) °मूलानि (°शी °दौ) CV (var.), CPS.
(b) °सरतिः CV (var.), GPS, °सरत CV (var.).
(c) सहरह CV (var.); सहर CV (printing error).
(d) ऋषि CV (var.).

The Rṣi is one who eats only the fruits and roots which grow of themselves, and who makes offerings to the manes of such things only. (K. Raghunathji's translation).

116*

अकेकी कि केकी वचसि चतुरः किञ्च कुररः
शुकः किंवा मूकः स च कलरवः कि क्षतरवः ।
त्वयामण्यैः पुण्यैः पिकमधुरिमा क्षीरगरिमा
यतो लब्धः स्तब्धः किमसि हचिरं नेह सुचिरम् ॥
(आ) JS 71.6 (a. Andha[Vaidya]nātha(.
(a) कुरवः JS (var.).
Sikharinī metre.

Is the peacock devoid of his (pleasing) note or the osprey of his sweet voice? Is the parrot dumb or the dove with a sore throat? Why are you, cuckoo, inactive with the sweetness of your voice, the acme of pleasure, which had been obtained by you with countless good deeds. Or nothing good (sweet) ever lasts! (A. A. R.).

117*

अकौसुमी मन्मथचापयष्टि-
रनशुका विभ्रमवैजयन्ती ।
ललाटे रङ्गाङ्गनर्तकीयम्
अनञ्जना मूरनुयाति दृष्टम् ॥

(आ) Skm (Skm (B) 817, Skm (POS) 2.69, 2)
(a. Rājasekhara)
Upendravajrā metre¹

(1) S.C. Banerji wrongly marks it as Upajāti-metre.

This is her eye-brow, the bow of Cupid but not made of flowers, the victorious banner of amorous movements but without the silken cloth, a dancer on the stage of the fore-head but without collyrium, follows the (movements of the) eyes. (A. A. R.).

118**

अकृत्वङ्गमतस्तकं न शतक्रतुना हुतम् ।
नादत्तमिति वाक्यार्थात् तक्रं शक्रस्य दुर्लभम् ॥
(आ) SR 181.15, SRK 239.85 (a. Prasāṅgaratnā-
vali), SSB 520.2 (last), (Cf. No. 119. and
वर्त न श्रूयते
(a) अथशाङ्गम् [अक्र०] SR. (var.).
(b) इन्द्रेण [श०] SR (var.).

Butter milk is not prescribed (as offering) in sacrifices and hence is not being offered by the intelligent man. As the sentence means that it is not taken up (offered), butter-milk is beyond the reach of Indra. (A. A. R.).

119**

अकृत्वर्थमिति ज्ञात्वा शक्रे न हुतवान् पुरा ।
नादत्तमिति शास्त्रार्थात् तक्रं शक्रस्य दुर्लभम् ॥
(आ) Sama 2 त 3. Cf. No. 118.

Knowing that it (butter-milk) is not prescribed in sacrifices, Indra was not invoked. As the meaning of the śāstra is that it has not been taken up, butter-milk is beyond the reach of Indra. (A.A. R.).

120

अक्रमेणानुपायेन कर्मरम्भो न सिध्यति ।
वधिसर्पिःपक्षासीव शबरस्य यथा हि गोः ॥

(आ) P (PTu 26.26-7).
(इ) Tantri (OS)68.
(b) कर्मा^० Tantri (OS.)

An undertaking does not result in success if begun improperly and without the correct means, as curd, ghee and milk from a hunter's cow.¹ (A.A.R.).

(1) Since the hunter knows only to eat the cow but not to utilise it properly.

अक्रुध्यन् क्रुध्यमानस्य see No. 2878.

121

अक्रोधं शिक्षयन्त्यन्यैः क्रोधना ये तपोधनाः ।
निर्धनास्ते धनार्थं धातुवादोपदेशिनः ॥

(आ) Nais 17.80.
(आ) VS 2323 (a. Harṣa).
(a) अन्यान् VS.
(b) तपस्विना VS.
(c) निर्धना ये VS.

The hot-tempered ascetics teach others abstention from anger. Themselves poor, they teach alchemy for money. (K. K. Handiqui's translation).

अक्रोधनः क्रुध्यतां वै see No. 122

122

अक्रोधनः क्रोधनेभ्यो विशिष्टः
तथा तितिक्षुरतिशयोविशिष्टः ।
अमानुषेभ्यो मानुषाश्च प्रधाना
विद्वांस्तथैवाविदुषः प्रधानाः ॥

(आ) MBh (MBh. (Bh) 1.82, 6 and 12.288, 15;
MBh (C) 1.3556 and 12.11006).
(आ) Matsya-purāṇa 36.6, SR 380.122, IS 48.,
PWW 646, PAn 257.
(इ) SS (OJ) 107.

- (a) अक्रोधनं MBh 12.288 अक्रोधतां (°ता; क्रोः कृध्यतो) वै [क्रो°] (but K7 B7 as above)
 (b) वरिष्ठः [विशि] MBh 1.82 (var.).
 (c) अमानुषान्मनुषो (°षाणां, मानुषश्च °मानुषो) वै विशिष्टः (मानुषश्च प्रधानम्) MBh 12.288. अमानुषा मानुषेभ्यः प्र० MBh 1.82 (var.); मानुषश्च Matsya, PWW, PAn. प्रधानो Matsya, PWW, PAn.
 (d) तथाज्ञानाज्ज्ञानवान्वै प्र० (°ज्ञाना; °ज्ञानां; ज्ञानविद् वै प्रधानः; संप्रधनः वै or यो विशिष्टः) MBh 12.288; विशिष्टः (व०) or पुराणः [प्र०] MBh 1.82 (var.).
 Epic Upajāti metre.

One who does not get angry is superior to the angry ones. A tolerant person is superior to the intolerant. Men are superior to non-humans. And similarly a learned one is superior to one without learning. (Raghuvira's translation in SS(OJ)).

123

अक्रोधनः सत्यवादी भूतानामविहिंसकः ।
 अनसूयः सदाचारो दीर्घमायुरवाप्नुयात् ॥

- (अ) MBh (MBh (Bh) 13. 107.14; MBh (R) 13.104, 14; MBh (Cit) 13.104, 114,
 (इ) SS(OJ) 153.
 (b) अप्यहि [अवि०] MBh (var.).
 (c) अनसूयुरजिह्वश्च (हिंसश्च) MBh (R), MBh (Bh); श्रद्धानो नसूयश्च MBh (var.); अनुसूयुर MBh (var.). (°त)
 (d) शतं (°त) वर्षाणि जीवति MBh(R), MBh (Bh); दीर्घायाम् MBh(var.); दिग्दयाम् MBh (var.).

Not given to wrath, truthful, not hurting any creatures, not slandering, following the right conduct—thereby one lives long. (Dr. Raghuvira's translation in SS(OJ)).

124

अक्रोधनश्च राजेन्द्र सत्यशीलो दृढव्रतः ।
 आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ॥
 (अ) MBh (MBh (Bh) 3.80, 33, MBh (C) 3.4054).
 (इ) SS (OJ) 283.

Free from wrath, truthful habits, resolute vows, treating others in his own measure—such a one enjoys the fruits of pilgrimage. (Raghuvira's translation) in SS (OJ):

125

अक्रोधवैराग्यजितेन्द्रियत्वं
 क्षमादयाशान्तिजनप्रियत्वम् ।
 निर्लोभदाता भयशोकहारी
 ज्ञानस्य चिह्नं भयलक्षणानि ॥

- (अ) BhS 354 (doubtful).
 (आ) SL f. 57c.
 (इ) Prs (C),
 (a) अक्रोधमारोग्य० PrS(C)
 (b) दयाक्षमा सर्व० PrS(C)
 (c) निर्लोभि० PrS(C) युक्तिर् [°हारी] PrS(C)
 (d) ज्ञानप्रभेदादशलक्षणानि PrS(C)

The marks of wisdom are freedom from anger, dispassion, mastery of senses, forgiveness, compassion, quietude and love of the people, giving of gifts without avarice, and removing fear and sorrow as well as the symptoms of fear. (A. A. R.).

126

अक्रोधस्य यदा क्रोधः सर्वनाशाय कल्पते ।
 राघवस्य प्रकोपेन बद्धो नदनदीपतिः ॥

- (r) Bahudarsana 142, IS 7427.
 (b) कल्पते Bah⁰

If one who usually does not become angry, becomes (really) angry, he destroys everything; because Rāma became angry, the ocean was captivated.

127

अक्रोधेन जयेत् क्रोधम् असाधुं साधुना जयेत् ।
 जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम् ॥

- (अ) MBh (MBh (Bh) 5.39, 58; MBh (C) 1518-9)
 Cf. जयेत्कदर्यं दानेन
 (आ) SR 380.120, IS 49; BrDh 2.8, 2.
 (इ) LN (P) 129, NKy (B) 157.
 (a) आक्रोशो जनयेत्क्रोधं MBh (var.); °क्रुद्धम् MBh (C); °क्रुद्धम् SR (printing error).
 (d) सत्येनानृतिकं जयेत् MBh (var.).

With meekness conquer wrath, and ill with ruth, /by giving niggards vanquish, and lies with truth. (J. Muir's translation.)

अक्रोशो जनयेत् क्रोधं see no. 127

128*

अक्लान्तद्युतिभिर्वसन्तकुसुमैरुत्तंसयन् कुन्तलान्
 अन्तः खेलति खञ्जरीटनयने कुञ्जेषु कञ्जक्षणे ।
 अस्मन्मन्दिरकर्मतस्तव करौ नाद्यापि विश्वाभ्यतः
 किं ब्रूमो रसिकाप्रणीरसि घटी नेयं विलम्बसमा ॥

(आ) PG 209 (in some texts a. Rūpa or Samāhartr = Rūpa Gosvāmin).
Sārdūlavikrīḍita metre.

The lotus-eyed one, O charming girl (wag-tail eyed one) is sporting in the arbours adorning his hair with spring flowers of undiminished hue. Your hands never take rest from house-hold cores even now. What need I say ? You are fond of enjoyment (foremost among appreciators of beauty). This hour brooks no delay. (A.A.R.).

129*

अक्लिष्टबालतरुपल्लवलोभनीयं

पीतं मया सदयमेव रतोत्सवेषु ।

बिम्बाधरं दशसि वेद् भ्रमर प्रियायात्

त्वां कारयामि कमलोदरबन्धनस्थम् ॥

(आ) Śāk 6.20 (in some editions, 6.22 or 6.23),
(Cf. A. Scharp's Kālidāsa Lexicon I.1, p. 85).

(आ) JS 240.9 (a. Kālidāsa).

(b) रतोत्सवेषु Śāk (var.).

(c) स्पृशसि [द०] Śāk (var); प्रियाया: JS.

Vasantatilakā metre.

My beloved's lip, red as the *bimba*-fruit, alluring as the virgin blossoms of a young tree, was drunk by me just tenderly in festivals of love; if, O bee, you bite it, I'll make you prisoner in the hollow of a lotus flower. (M. B. Emeneau's translation).

130

अक्षलादिब चिन्तितम्

उपतिष्ठति सिद्धमेव पुण्यवताम् ।

उड्डीयापुण्यवतां

गच्छन्ति कपोतकाः पश्य ॥

(आ) P (PtsK 2.9, Pts Hamb. MS. 1.8).

(आ) IS 50.

Āryā metre.

Who lived a pious life will get effortlessly whatever he desired; but see ! a not pious (will not get the desired; it will) flee away like pigeons.

131*

अक्षत्रारिकृताभिमन्युनिधनप्रोद्भूततीव्रभ्रुवः

पार्श्वस्याकृत शात्रवप्रतिकृतेरन्तः शुचा मुह्यतः ।

कीर्णा बाष्पकणैः पतन्ति धनुषि व्रीडाजडा दृष्टयो
हा वत्सेति गिरः स्फुरन्ति न पुनर्निर्गन्ति वक्त्राद्वहिः॥

(आ) ŚP 4009 (a. Nīśānārāyaṇa), JS 315.16
(a. Nīśānārāyaṇa), SR 362.34, Sar ad
5.151 (p. 586), Amd 78.165, (not in
Venīsamhāra).

(a) अक्षुद्रारिकृताभिमन्युनिधन° SP Sar; °कृताभि-
मन्युहृन्नप्रो° SR; °क्रुधः [°भ्रु°] SR, JS, Sar.

(b) क्रुधा [शुचा] JS.

(d) कण्ठद्वहिः [व०] JS.

Sardūlavikrīḍita metre.

The glances of Arjuna, whose eye-brows are heavily knit at the death of (his son) Abhimanyu by unwarlike means employed by the enemy, who is overcome with suppressed sorrow at not having retaliated against them, are dulled by shame and tears that well in the eyes fall on the bow. The words 'Alas ! my son' are throbbing on the lips but do not come out of the mouth. (A. A. R.).

132*

अक्षदेवनपणीकृतेऽधरे

कान्तयोजयपराजये सति ।

अत्र वधतु यदि वेत्ति मन्मथः

कस्तयोजयति जीयतेऽपि वा ॥

(आ) VS 2048 (a. Jayavardhana), Skm (Skm(B)

1069, Skm (pos) (2.119, 4) (a. Kāśmīraka-
Jayavardhana), AB p. 512, JS 172.8
(Bhāgavata-Jayavardhana) (Cf. No. 133)

(a) अक्षदीधन° VS (MS).

(c) वेत्ति यदि वक्ति Skm.

(d) जीयतेऽपि VS.

Rathoddhatā metre.

When the lover or the beloved has won or lost the wager in a contest of dice-play with the lower lip [kiss] as the winner's prize, let Cupid say, if he knows, who has won and who has lost ? (A.A. R.).

133*

अक्षद्वतजिताधरप्रहविधावीशोऽसि तत्खण्डना-

वाधिक्ये वद को भवानिति मूषा कोपाञ्चितम् लतम् ।

स्विद्यत्खिलकरा[प्रकुड्म]लपरायत्तीकृतास्यस्य मे

मुग्धाक्षी प्रतिकृत्य तत् कृतवती हृतेऽपि यन्मार्जितम्॥

(आ) JS 272.6 (a. Gopāditya); VS 2110 (a.

Gopāditya), ŚP 3662 (a. Gopāditya), SR 316.4 (a. VS), SSB 172.5 (a. Gopāditya). See No. 132.

- (a) अद्य यं VS, ŚP, SR, SSB.
 (b) °भ्रलता ŚP, SR, SSB.
 (c) °सद्यः स्विन्नकरात्कुन्तलकरा° VS; °द्रकुन्त [°प्रकुदम°] JS (var.); °तस्यास्यते [तं मे] JS (var.); तस्या VS.
 (d) मुक्ताक्षी [मं] JS (var.).
 Sārdūlavikrīḍita metre.

You have the right to take my lip [kiss] as winner in dice-play, but who are you to inflict an excessive injury (to the lip) ?—saying thus and feigning anger with the knitting of the eye-brows, and holding my face forcibly with her bud-like (tender) fingers that were tired and sweating, the charming-eyed damsel retaliated [gave joy] in a way that was not acquired in the dice-play [was much better than that agreed upon as the wages]. (A.A.R.).

134

अक्षरः क्षमतामानो क्रियायां यः प्रवर्तते ।
 स हि हास्यास्पदत्वं च लभते प्राणसंशयम् ॥

- (आ) SR 380.119, Skrt 39, Kt 72, KtR 72, IS 51.
 (b) यः क्रियायां KtR, IS.
 (c) हास्यास्पदं चापि KtR.
 (d) °संशयं IS.

One who is incapable but considers himself capable to do a certain work and starts to do it, becomes a laughing-stock and perils his own life.

135

अक्षमालापवृत्तिज्ञा कुशासनपरिग्रहा ।
 ब्राह्मीव दौर्जनी संसद् वन्दनीया समेखला ॥

- (अ) Damayantikathā 1.7.
 (आ) SRK 29.78 (a. Sphuṭaśloka). IS 52, SSS 32 (a. Subandhu), SR 55.53, SSB, 316.55

The assembly of learned Brāhmaṇa-s who are proficient in counting the rosaries and seated on mats of darbha grass and wearing the holy girdles is to be respected like the assemblage of wicked men who talk roughly without patience, give unworthy orders and are well armed with sword belts. (A. A. R.)

136

अक्षमा ह्रीपरित्यागः शीनाशो धर्मसंक्षयः ।
 अभिध्याप्राज्ञता चैव सर्वं लोभात् प्रवर्तते ॥

- (अ) MBh (MBh (Bh) 12.152.5, MBh (C) 12.5881).
 (आ) SR 380.117, IS 53, SRHt 87.4 (a. MBh).
 (a) ह्री° MBh (var.); शीपरित्यागो SRHt (see b)
 (b) शीनाशोऽथ धनक्षयः SRHt (See a), धनक्षयः [ध°] MBh (var.); धर्मसंक्षयः MBh (var.); धनसंक्षयः MBh (var.); (5)थ (हि) धनक्षयः [ध°] MBh (var.).
 (c) अभिध्याप्रख्यता (°प्राज्ञता; °प्रेष्यता) MBh (var.), MBh (C), SR; अभिध्याच्च भयाच्च MBh (var.); अविद्या प्राज्ञता MBh (var.). अविद्या (°भिज्ञा°ज्ञा) प्राज्ञता MBh (var.); चाज्ञता SRHt; चैव MBh (var.).
 (d) सर्वो MBh (var.); प्रवर्तते MBh (var.).

Envy, shamelessness, loss of property, loss of sense of duty, desire for goods of others and infamy spring from greed.

137

अक्षमोऽसत्यसंधश्च परदारी नृशंसकृत् ।
 पच्यते नरकेऽप्येव दह्यमानः स्वकर्मणा ॥

- (अ) R (R (Bar.) Aranyakāṇḍa 98*, (R (G) 3.57, 20).
 (आ) IS 54.
 (a) आः कुरो [अ°] R (var.); अक्षयो R (G)
 (b) परदार° R (var.).
 (c) नरके घोरे R (G); नरके चैव R (var.).
 (d) दशग्रीव R (var.).

One who is intolerant, untrustworthy, coveting others' wives and cruel in action is burnt by his own actions in hell fire. (A.A.R.)

138

अक्षरद्वयमभ्यस्तं नास्ति नास्तीति यत् पुरा ।
 तविद् देहि देहीति विपरीतमुपस्थितम् ॥

- (अ) Vet 12.4 (VetHu¹ does not quote this stanza)
 (आ) Parāśara-dharmasamhitā 1.1; 178 (a. Vyāsa); SR 156.133, SRK 226.52 (a. Prasāngaratnāvali). IS 7615, SRHt 217.3 (a. Vallabhadeva), SSB 484.135, Vyās 33.

- (a) ध्वत्तरं पदमभ्यस्तं Vyās (var.)
 (b) नास्मि नास्ति Vet. (var.).
 (d) विपर्ययम् Vyās (var) उपास्थितम् Vet. (var.).
 If first two words¹ I do not have anything", "I do not have anything" are dropped, then the contrary "give after all", "give after all" is near.

1. literally "two syllables."

139*

अक्षरमेत्रीभाजः सालंकारस्य चारुवृत्तस्य ।
किं ब्रूमो सखि यूतो न हि न हि सखि पद्यबन्धस्य ॥
(आ) SR 186.12, SSB 532.12.
Aryā metre.

Possessed of a closeness that is firm [of friendship, syllables], well decorated [with ornaments, figures of speech] and charming style [good conduct, pleasing metres]—"Friend, are we speaking of a youth?" No, not indeed, friend; of poetry." (A. A. R.).

140**

अक्षराणामकारोऽहम् इति विष्णुः स्वयं ब्रुवन् ।
भवता सोऽपि यत् सत्यम् आकारेण लघुकृतः ॥

(आ) VS 2460 (a, Bhāskarasena) (Cf. BhG 10.33)
Lord Viṣṇu said (in the Gītā) that he was the letter "a" among the syllables; but truly, he too has been slighted in form by you (by being the letter "ā"). (A.A.R.).

141**

अक्षराणि परीक्ष्यन्ताम् अम्बराडम्बरेण किम् ।
शंभुरम्बराहीनोऽपि सर्वज्ञः किं न जायते ॥
(आ) SR 158.244, SSB 488.251, Sama 2.अ 81, SMa 20.
(c) शंभुर° SMa.

Let (proficiency in) letters be examined, what is the use of a show of dress? Has not Lord Śiva, though devoid of any clothing, become omniscient? (A.A.R.).

142

अक्षराणि विचित्राणि येन जानन्ति मानवाः ।
बलीवर्दसमास्ते तु खुरशृङ्गविर्जिताः ॥
(आ) Gr 1124 (CLŚ 7.13, CnT II 14.9, CnT III 7.68, CnT V 108).
(b) जनन्ति CLŚ.
(d) खुरशृङ्ग CL.

Those people who do not understand striking letters [or : have no proficiency in speech] are equal to oxen but without hoofs and horns. (A.A.R.).

143

अक्षराणि समानानि वर्तुलानि घनानि च ।
परस्परविलम्बानि तरुणीकुचकुम्भवत् ॥
(आ) Sama 2 अ. 77.

Closely related [or : resembling] like breasts of young ladies, are letters [hand writing], which are even and round, and

wealth (coins) imperishable, even and round in shape. (A.A.R.).

144**

अक्षिपक्ष्म कदा लुप्तं छिद्यन्ते हि शिरोरुहाः ।
वर्धमानात्मनामेव भवन्ति हि विपत्तयः ॥
(आ) VS 2746.

When are eye-lashes cut? (Not at all). But hair is cut. Dangers happen only to those who have growth in them [or : capacity to prosper]. (A. A. R.).

145*

अक्षिभ्यां कृष्णशाराभ्याम् अस्याः कर्णौ न बाधितौ ।
शङ्को कनकताडङ्कः पाशत्रासवशादिव ॥
(आ) Skm (Skm (B) 824, Skm (POS) 2.70.4)
(a. Vaṅgāla).

Her ears were not hindered by her eyes that were black and variegated like spotted deer; I suspect that it is due to the fear of the (chain) of the golden ear-ornament. (A. A. R.).

146

अक्षीणकर्मबन्धस्तु ज्ञात्वा मृत्युमुपस्थितम् ।
उक्तवान्तिकाले संस्मृत्य पुनर्योगित्वमृच्छति ॥
(आ) Mārṅ.pur. 42.16 cd-17ab
(आ) ŚP 4564.

(b) मृत्युमरिष्टतः Mārṅ.pur.
A person who has not exhausted his bondage of the result of his previous actions, seeing that the time of death has approached and remembering (the Lord) at the specified time gets the state of a Yogin once again. (A.A.R.).

अक्षीणदोषाद्वि° see No. 147

147

अक्षीणभोगाद्विषमाद् दृष्टानिष्टभयोज्झितात् ।
दुर्जनाद्वत् देवा अप्य् अशक्ता इव बिभ्यति ॥
(आ) KSS (KSS (AKM) 18.121, 95, KSS (NSP) 18.121, 95), (Cf. Pr. 361). Cf. उद्यमः साहसं
(आ) IS 55.
(a) अक्षीणदोषाद् KSS (NSP).
(b) दृष्टानिष्ट (दृष्ट्वा) भयोज्झितात् KSS (AKM).

Even gods, alas!, as if helpless, are afraid of a wicked person who is insatiable in low enjoyments, artful and devoid of a sense of right and wrong.¹

1. The text in AKM was translated by C.H. Tawney as follows: Even gods...like feeble persons are afraid of a thoroughly self-indulgent ruffianly scoundrel, flushed with impunity.

अक्षुण्वन्नपि बोद्धव्यो see No. 3507.

अक्षुद्रारिकृताभि° see No. 131

148

अक्षेत्रे बीजमुत्सृष्टम् अन्तरेव विनश्यति ।
अबीजकमपि क्षेत्रं केवलं स्थण्डिलं भवेत् ॥

(अ) Mn (MnJ 10.71; MnJh 10.71).

(आ) SR 380.116.

Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren. (G. Buhler's translation).

149

अक्षेषु मृगयायां च स्त्रीषु पाने वृथाटने ।
निद्रायां च निबन्धने क्षिप्रं नश्यति भूपतिः ॥

(अ) Cr 4 (CPr 4.20, CPS 88.16, Crn 95).

(इ) Cf. RN(P) 66.

(d) सत्कौ (°क्तो) [क्षि°] CR(var.); भूमिपः CR (var.).

A King who is attached to the play of dice, to hunting, to women, to drinking, to pleasures of life, or to sleep, is lost.

150

अक्षेष्ट्वयं व्यसनिता हृदये यदेते
रागो घनो मधुमदोत्कटमाननं च ।
पद्मस्तथापि परमास्पदमेव लक्ष्म्यास्
तद्वै न्यमेव किल दुर्भगता यदेभिः ॥

(आ) VS 924 (a. Luṭṭaka).

Vasantatilakā metre.

This fondness for gambling [presence of seeds], heavy passion in the heart [having bright colour], and intoxicated with wine [with the surface full of honey]—in spite of these, Padma [lotus or Jain monarch] is the abode of Lakṣmī (prosperity). Absence of these causes indeed a great depression. (A.A.R.).

151

अक्षोऽशुण्ठिमरिचार्द्रकदाडिमत्वक्
कुस्तुम्बुरुलवणतैलमुत्सृक्तान् यः ।
मत्स्यान् सुशीतसितभक्ततले दधाति
स ब्रह्मलोकमधिगच्छति पुण्यकर्मा ॥

(आ) SP 2357. (Cf. No. 388.

Vasantatilakā metre.

That man of good deeds goes to the world of Brahmā who places (before

a guest) a plate of white cooked rice with fish well cooked in oil, salt, coriander, pomegranate, wet ginger, pepper, dry ginger and walnut. (A.A.R.).

152**

अक्षौरेऽपि च नक्षत्रे कुर्वीत बुधसोमयोः ।
युक्तेऽपि तिथिनक्षत्रे न कुर्याच्छनिभौमयोः ॥

(आ) Sama 2अ.36

(a) तिथिचरे [अ०] Sama (var.).

Even if the planets are not good for tonsure, one may have it done on Mondays and Wednesdays. One should not have it on Tuesdays and Saturdays even though the lunar day and the planets are auspicious. (A.A.R.).

153

अक्षौहिणी रिपुं हन्यात् स्वयं वा तेन हन्यते ।
ब्राह्मणो मन्त्रविद्वन्यात् सर्वानेव रिपून् क्षणात् ॥

(आ) SRHt 98.3 (a. MBh).

The Akṣauhiṇī (a huge army) may kill the enemy or may be destroyed by him. A Brāhmaṇa knowing *mantra*-s may kill all the enemies in a moment. (A.A.R.).

154*

अक्षोर्निक्षिपदञ्जनं श्रवणयोस्तापिच्छगुच्छाबलीं
मूर्ध्नि श्यामसरोजदाम कुचयोः कस्तरिकापत्रकम् ।
धूर्तनामभिसारसंभ्रमजुषां विष्वङ्निकुञ्जे सखि
ध्वान्तं नीलनिचोलचार सुदृशां प्रत्यङ्गमालिङ्गति ॥

(अ) GG (GG(NSP) ad 11.20(3); GG (RS) 71)

(c) °सारसाहसकृतां or °सारसत्वरहदां GG. (var.);
विष्वङ्निकुञ्जे GG (var.) (*contra metrum*)
Sārdūlavikrīḍita metre.

Dear my friend, this raven darkness within the Nikuñja envelopes all round like a sable mantle, and as it were, hugs the wantons close as they stealthily approach their gay paramours. And, like a gallant, the Darkness paints the lashes of the wantons ebon with collyrium, adorns their ears with the dark sprays of the *tamāla*, bedecks their locks with wreaths of dark-blue lilies, lays on their bosoms the black unguent concocted of musk—in short, so wraps them up in its folds that they are rendered

totally invisible to curious prying eyes !
(S. Lakshminarasimha Sastri's translation).

155

अक्षुणोर्मञ्जुलमञ्जनं चरणयोर्नीलाश्मजौ नूपुरा-
वङ्गे नीलपटः स्फुटं मृगमदन्धासः कपोलस्थले ।
यत्प्रीत्या परिशीलितं परदृशां रोधाय तत्सांप्रतं
नेपथ्यस्य विधावपीदमसतीजातस्य जातं तमः ॥

(अ) Skm (Skm (B) 1206, Skm (POS) 2.147,1)
(a. Vāpika).

(b) स्फुटे [स्फु०] Skm (var.).
Sārdulavikrīḍita metre.

When unchaste women put on fine collyrium in the eyes, and anklets in the form of black decorations at the feet, black dress on the body, and unguent of musk on the cheeks, there came on darkness (to further help them) in their disguise intended to deceive the eyes of others. (A.A.R.).

156

अक्षुणोर्मुग्धं विलोकान्मुद्रुतनुगुणतस्तर्पयन्ती शरीरं
दिव्यामोदेन वक्त्रादपगतमरुता नासिकां चारुवाचा ।
श्रोत्रद्वंद्वं मनोज्ञाद्रसनमपि रसादप्ययन्ती मुखाब्जं
यद्वत्पञ्चाक्षसौख्यं वितरति युवतिः कामिनां नान्यदेवम् ॥

(अ) AS 104.

(a) °तन० AS (var.).

(b) वक्त्रादुध (°प) AS (var.).

(c) मनोज्ञा दशनमपि रसा तर्पयन्ती AS (var.);
मनोज्ञा (°शा) AS (var.); रसादतीमुखाब्जं
AS (var.); रसान् AS (var.).

(d) नान्यदेव AS (var.).
Sragdharā metre.

Nothing else can give so much pleasure to the five senses of lovers as a young woman who pleases the eyes by her (loving) glances, the body by the softness of her person, the sense of smell by the fragrance of her mouth and the ears with pleasing words and the sense of taste by offering her lotus face passionately (to be kissed). (A.A.R.)

157*

अक्षुणोर्विपक्ष इति सानुशयं लुलाव
नीलोत्पलं यदबला कलमस्य गोप्त्री ।
भूयस्तदेव शिरसावहदुन्नतानां
वैरं विरोधिषु दृढं न पराजितेषु ॥

(आ) VS 1820 (a. Bhaṭṭācārya).
Vasantatilakā metre.

A girl guarding a field of rice plucked in anger (in intense enmity) a blue lily as it was a rival to her eyes (in beauty). Later she wore the same on her head. In the case of the great, enmity is (directed) towards the hostile, not at the vanquished. (A.A.R.).

158

अखण्डमण्डलः श्रीमान् पश्येष पृथिवीपतिः ।
न निशाकरवज्जानु कलावैकल्यमागतः ॥

(आ) Kpr 10.467 (p. 650), Amd 277.783; SR 103.62 (a. Sar.), SSB 393.69 (a. Kpr.).
(Not found in Sar.).

(a) °मण्डलश्री Amd (var.).

(d) कलावैकल्य° SSB.

Lo ! this wealthy Lord of the Earth, with a compact and perfect kingdom, is never deprived of his splendour, like the moon (full and bright). (G. Jhā's translation).

159*

अखण्डितं च क्रमुकं चूर्णं तु रसवर्जितम् ।
भूमौ निपतितं पत्रं शक्रस्यापि श्रियं हरेत् ॥

(आ) NBh 86.

Areca nut that is unbroken, and lime-powder devoid of moisture and the (betel) leaf picked up from the ground—these (if used) will deprive even Indra of his prosperity. (A.A.R.).

160*

अखण्डिता शक्तिरथोपमानं
न स्वीकृतं न च्छलरीतिरस्ति ।

अस्पृष्टसंदेहविपर्ययस्य

कोऽयं तव न्यायनये निवेशः ॥

(आ) SR 104.99, SSB 395.107.

Upajāti metre (Upendravajrā and Indravajrā)

Great (unbroken) is your strength, there is no comparison with you, nor do you practise deceptive ways. When you are untouched by a particle of doubt of reverse, what is this adoption of righteous means ? (There is pun on words *śakti*, *upamāna*, etc. being technical terms in Nyāya philosophy). (A.A.R.).

161**

अखर्वपर्वगर्तेषु विच्छिन्नो यस्य वारिधिः ।
स एव हि मुनेः पाणिर् अघस्ताद्विन्ध्यभूतः ॥

(आ) SP 1075, SR 217.43, SSB 600.2, JS 363.14,
Any 24.195.

(a) अखर्वपर्वगर्तेषु Any; °तर्तस SP.
(c) हा (हि JS) स एव [स ए० हि] SR, SSB, JS.

That same hand of the sage (Agastya) is below (southward) the Vindhya mountain, in whose mighty hollow the ocean was broken up [hidden]. (A.A.R.).

162

अखिलं विदुषामनाविलं
मुहुदा च स्वहृदा च पश्यताम् ।
सविधेऽपि नसूक्ष्मसाक्षिणी
वदनालंकृतिमात्रमक्षिणी ॥

(आ) Naiṣ (Naiṣ (NSP) 2.55; Naiṣ (D) 2.55).
Viyoginī metre.

To the wise seeing everything clearly with the aid of friends or their own heart, the eyes which cannot grasp minute objects even at close quarters are merely ornaments of the face. (K. K. Handiqui's translation).

163

अखिलेषु विहंगेषु हन्त स्वच्छन्दचारिषु ।
शुक पञ्जरबन्धस्ते मधुराणां गिरां फलम् ॥

(आ) SR 227.181, IS 57 (in IS and SR also quoted as derived from Kuv 162a), SRK 191.2, AIK 407, AP 58, Can 108, SSB 617.1.

While all other birds can live in freedom, you, oh parrot, as reward for your sweet voice, are put in a cage !

164*

अगजाननपद्माकं गजाननमहर्निशम् ।
अनेकदं तं भक्तानाम् एकदन्तमुपास्महे ॥

(आ) SR 2.5, SSB 3.4, SRK 3.1 (a. Sphuṭaśloka), SSpr 2.

I worship day and night the one-tusked god¹, the giver of plenty to the devotees, the elephant-faced, who is the sun to the lotus of the face of the goddess Pārvatī² (A. A. R.).

(1) Gaṇeśa.

(2) The daughter of the Mountain.

165*

अगणितगुणेन सुन्दर
कृत्वा चारित्रमप्युदासीनम् ।
भवतानन्यगतिः सा
विहितावर्तेन तरणिरिव ॥

(आ) Ārs 2.47.

(आ) SR 288.17, SSB 123.21.

(d) °नैकेव SSB (var.).
Āryā metre.

O good looking man, by your countless virtues, she (my mistress) has bet aside even good conduct and is brought to a position of helplessness (without you) like a boat by a whirlpool. (A.A.R.).

166*

अगणितगुह्याञ्जालोलं पदान्तसदातिथिः
समयमविदन् मुग्धः कालासहो रतिलम्पटः ।
कृतककुपितं हस्ताघातं त्रपादितं हठा-
दपरिगणयन् लज्जायां मां निमज्जयति प्रियः ॥

(आ) Skm (Skm (B) 665, Skm (BI) 2.38, 5, Skm (POS) 2.38, 5). (a. Gopika).

(a) °लोलः Skm (BI), Skm (POS)

(b) कालासहो Skm (B).
Haripi metre.

The dear one [lover: anklet] plunges me forcibly into shame, ignoring my feigned anger, clapping of hand and cry of shyness—the one who ignores, the guru [elders : weight], even a guest at my feet with requests, not minding the time, the simple-minded [charming], unable to brook delay and full of desire for enjoyment. (A.A.R.).

167*

अगणितनिजश्रमाणां
परकृत्येऽभ्येत्य वर्तमानानाम् ।
सुजनघनदिनमणीनां
परोपकारार्थमजनि जनिः ॥

(आ) SuM 6.3.

(a) अवगणित° SuM (var.) (contra metrum).

(c) °दिन° om. SuM (var.).

The birth [existence] of good people,

clouds and the sun, who ever remain doing work for others, ignoring their own fatigue [in the good cause], is for rendering help to others. (A.A.R.).

168

अगणितयशसा त्यक्त-

स्थितिना क्रियतेऽथ याकृतज्ञेन ।

स्निग्धे सुहृदि सरागे

मित्रे तव वञ्चना न युक्ता सा ॥

(अ) Kal (Kal (KM) 2.61, Kal (RP) 2.61).

Giti-āryā metre.

What deceit an ungrateful person practises without caring for his good name and abandoning decency is not proper in your case towards me who am affectionate, good hearted, in love and friendly. (A. A. R.)

169

अगतित्वमतिश्रद्धा ज्ञानाभासेन तृप्तता ।

त्रयः शिष्यगुणा ह्येते मूर्खाचार्यस्य भाग्यजाः ।

(अ) Kalivi 9.

(आ) SRK. 251.5 (a. Sphuṭasloka)

(d) भाग्यतः Kalivi.

Three characteristics of students viz. the absence of other teachers, excessive faith (in the teacher) and satisfaction at imperfect knowledge obtained—are found by the good luck of foolish teachers. (A.A.R.).

170

अगतीनां खलीकाराद् दुःखं नैवोपजायते ।

भ्रान्त्यशोकाः प्रायेण सांकुराः पादताडिताः ॥

(आ) VS 792.

Insult offered to the helpless does not result in harm; on the other hand they generally remain free from worry. The *asoka*-tree puts forth buds when kicked. (A.A.R.).

171**

अगदः सर्वसामान्यैर् व्यन्तराणां त्रिषं हरेत् ।

घृणो देवीसहापिच्छ- खण्डनस्तद्विषापहः ॥

(आ) SP 2925.

Very common medicines can remove the poison that is deep inside. The smoke produced by pieces of *devisahā* and peacock's tail removes that poison. (A. A. R.)

172*

अगम्यगमनात् प्रायः प्रायश्चित्तीयते जनः ।

अगम्यं त्वद्यशो याति सर्वत्रैव च पावनम् ॥

(आ) VS 2462.

Generally, when people misbehave with forbidden women they perform expiatory acts. But your fame (O King) goes to places difficult of access and it is purifying everywhere! (A.A.R.).

(1) There is a pun in the word *agamya*.

173

अगम्यानि पुमान् याति योऽसेव्याश्च निषेवते ।

स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा ॥

(अ) P (PtsK 1.415, Pts 1.370)¹

(आ) IS 58.

(a) अगम्याः यः Pts, IS.

(b) असेव्याश्च Pts.

(1) Cf. Weber's Indische Studien 1.40.

That man who consorts with undesirable woman and resorts to those who are unworthy of company invites his death, as a she-mule when she becomes pregnant. (A. A. R.)

पुमान्याति Cf. No. 173.

174

अगम्यार्थं तृणप्राणाः पृष्ठस्थीकृतभीह्वयः ।

शम्भलीभूतसर्वस्वा जना यत्पारिपाशिकाः ॥

(आ) Naiṣ 17.15.

(a) अगम्यार्थं तृणप्राणाः Naiṣ (var.).

Cupid's companions are people who despise their lives for the sake of forbidden women. They disregard fear and shame. All their wealth is consumed by bawds. (K. K. Handiqui's translation).

अगम्यो मन्त्राणां न see न गम्यो मन्त्राणां

175

अगम्यो मन्त्राणां प्रकृतिभिषजामप्यविषयः

सुधासारासाध्यो विसदृशतरारम्भगहनः ।

जगद्धामीकर्तुं परिणतधियानेन विधिना

स्फुटं सुष्टो व्याधिः प्रकृतिविषमो दुर्जनजनः ॥

(आ) SkV 1270.

Sikharī metre.

It is beyond reach of charms, / beyond the skill of born physicians, / beyond ambrosia's cure, / so strange and secret

are its workings. / Clearly it took no less an intellect than God's / to make for the confusion of the world / a plague so contrary to nature / as is a villain. (D. H.H. Ingall's translation).

176 **

अगस्तिनृत्याश्च घृताब्धिशेषणे
दम्भोलिनृत्या वटकादिभेदने ।
शाकावलीकाननवह्निरूपास्
त एव भट्टा इतरे भटाश्च ॥

(अ) SRK 237.66 (a. Sphuṭaśloka), SR 96.2, SSB 382.2.

(b) वटिकादिभेदने SR.

(c) °वह्नि° SRK.

Upajāti metre (Varṇasāṣṭha and Indravarnāsa). They only are Bhaṭṭa-s [a class of good eaters] who are similar to the sage Agastya in drying up the ocean of ghee, and thunderbolt in breaking [munching] the mountain of Vaṭaka-s [savowries] and of the form of fire in burning [consuming] the forest of vegetable [dishes]. Others are merely Bhaṭṭa-s [common fighters], (A. A. R.).

177*

अगस्तिहस्तचुलुक- मितेऽर्धौ बाहनाकृतौ ।
मग्नः समुद्रो बेलायाम् इति देवास्तदा जगुः ॥

(अ) MK (MK (S) 117, MK (P) 94, MK (G) 63. 7-8).

(a) अगस्तिहस्तचुलुकम् MK (P); °चुलुकौ MK (G); °चुलुके MK (S) (var.); °चुलुको MK (S) (var.); °चुलुक MK (S) var.

(b) इतिर्ध्वो MK (P); मितौ (°तो) द्वौ (द्वौ) MK (G), MK (S) (var.); बाहनौ क्रमात् MK (S) (var.), सधौ MK (S) (var.); बाहनाकान्तौ MK (S) (var.); वारणाकृतौ MK (S) (var.).

(c) समुद्रवे° MK (P).

(d) देवाः MK (G).

When the sea resembling a small vehicle was contained in the hollow of the palm of the sage Agastya the gods sang that the sea was sunk in the sea shore. (A. A. R.)

178*

अगस्त्य इव यस्यासिर् न्यञ्चितक्षितिभृद्भौ ।
चित्रं सोऽप्यकरोमृत्यत् कबन्धं समरार्णवम् ॥
(अ) JS 3.21.

His sword, like sage Agastya, shone by cutting down (enemy) kings [mountains]. Oh wonder, he also made the ocean of battle-field full of dancing billows of headless trunks. (A.A.R.)

179*

अगस्त्यस्य मुनेः शापाद् ब्रह्मस्यन्दनमास्थितः ।
महामुखात् परिभ्राष्टो नहुषः सर्पतां गतः ॥
(अ) SR 195.6, SSB 549.2.

King Nahuṣa seated in a palanquin borne by Brahmin sages fell from great happiness due to the curse of sage Agastya and was changed into a python. (A.A.R.)

180*

अगस्त्येन पयोराशेः कियत् किं पीतमुज्जितम् ।
त्वया वैरिकुलं वीर समरे कीदृशं कृतम् ॥
(अ) SR 198.8, SSB 554.8

How much of the water of the ocean was drunk and left out by the sage Agastya ? O hero, what was done by you of the race of enemies at the battle-field¹ ? (A. A. R.).

1. The enemies were made the guests of the god of death.

181*

अगा गाङ्गाङ्गाकाक- गाहकायककाकहा ।
अहाहाङ्ग खगाङ्गाग- कङ्गागखगकाक ॥

(अ) KāD (KāD (B) 3.91, KāD (Bh) 391, KāD (R) 3.91).

(a) गां गाङ्गाका° KāD (B)

(c) अहाहाङ्ग KāD (B), KāD (Bh) (var.), KāD (R); खगाङ्गा ग° KāD (Bh) (var.).

(d) कङ्गाग° KāD (B); °काककः KāD (Bh) (var.); °काकुः KāD (Bh) (var.).

The one who dived in the rippled water of the Gaṅgā, who destroyed crow-like [black] sins, had no wailing of "ha, ha", had travelled Sumeru mountain marked with sun, and who had not been restless with fickle sense, has rightly travelled over the Earth. (K. Ray's translation).¹

1. Example of a stanza composed exclusively of guttural letters.

182

अगाधजलसंचारी विकारी न च रोहितः ।
गण्डूजलमात्रे तु शफरी फरफरायते ॥

- (अ) Cr 1125 (GNF 73, CNL 44), Vararuci's Nitiratna 10 (KSH 503), Ava 388.
(आ) SR 233.2, IS 59, SSB 632.1.
(b) वीकानचरोहित CNF (MS); विकारिनचरो CNF (MS B); न गर्व याति रो Varā, SR, SSB, Ava.
(c) अङ्गुष्ठोदकमात्रेण Varā, Ava, SR, SSB; गण्डूज जलमात्रेण CNF (MS B); न (तु) CNL.
(d) सफरी Varā; फरफरा CNL.

The large fish *rohita* who swims in bottomless water does not become presumptuous; but the small *śapharī* loafs about frantically in water not deeper than a few inches.

183

अगाधहृदया भूपाः कृपा इव दुरासदाः ।
घटका गुणिनो नो चेत् कथं लभ्येत जीवनम् ॥

- (आ) SR 146.172, SRK 233, 36 (a. Sphuṭāloka), IS 7617.
(c) घटका-कार्यसाधक and कुम्भः; गुणिन्-गुणवंत and रञ्जयुक्त IS
(d) जीवनं=जीवनोपायभूतं द्रव्यम् and उदकः = IS
Kings are deep like wells and are difficult to penetrate. If there are no helping pots with merit-ropes, how can livelihood—water be obtained ?¹ (A.A.R.)

- (1) Here is a pun on the words *ghaṭaka* and *jivana*.

184

अगाधेनापि किं तेन तोयेन लवणाब्धुधेः ।
जनुमात्रं वरं वारि तृष्णाच्छेदकरं नृणाम् ॥

- (आ) SuB 9.6.

What is the use of that water, though in abundance, of the saline sea? Knee-deep water which assuages the thirst of people is preferable. (A. A. R.)

185*

अगारेऽस्मिन् कान्ते गिरिशमनिशानाथशकलं
भुजंगानुत्तुङ्गान् सकलमपि वातायनपथे ।
निकुञ्जेषु श्वनानधिगृह्णति रोहिवलयं
लिखन्त्या नीयन्ते शिव शिव तया हन्त विवसाः ॥

- (आ) SR 276.31, SSB 103.33.

- (a) अगृहे (अ०) SSB (var.).
Śikharīṅī metre.

Alas ! O Lord Śiva, the days are spent by her in the charming mansion by drawing the single digit of the moon resting on Śiva and big snakes in the path of the windows (to absorb the breeze) and the encircling head of Rāhu in the house and hawks in the bowers (so that she may be free of all excipients of love). (A. A. R.)

186

अगुणकणो गुणराशिर्
द्वयमपि दैवेन खलमुखे पतितम् ।

प्रसरति तलमिवैकः

सलिले घृतवज्जडत्वमेत्यन्यः ॥

- (आ) ŚP 466, SR 58.195, SSB 322. 203 (In the index wrongly marked 332.20)
(b) इह (अपि) ŚP, SR; दैवात् (दै०) ŚP, SSB.
(d) शुगुठीखण्डे SSB (var.).
Giti-āryā metre.

Fate has placed two things in the mouth of the wicked : a particle of badness and a heap of goodness. The former spreads like a drop of oil in water and the latter shrinks like ghee (in the water). (A. A. R.)

अगुणस्य हतं रूपम् see निर्गुणस्य हतं रूपं
अगुरुति वदतु see No. 187.

187

अगुरुति वदतु लोको
गौरवमत्रैव पुनरहं मन्ये ।

दर्शितगुणकवृत्तिर्

यस्य जनं जनितवाहेऽपि ॥

- (आ) ŚP 1000 (a. Vallabhadeva), SR 238.62, SRK 205.1, IS 60, JS 113.3 (a. Vallabhadeva), SSB 636.1 (a. Vallabhadeva), Any 122.117. (Cf. Pr 361),
(a) अगुरुति ŚP (MS), वदति ŚP (MS), JS, कोलो (लो०) ŚP (MS) (scribe's error).
(b) गौरवमत्रैव ŚP (MS).
(c) गुणैव ŚP, SR, SRK, SSB, JS, Any.
Āryā metre.

Let the world say that it is *aguru* (without respect : a fragrant incense), but I consider that there is very great

weight in it, for it shows one great merit (as a rope : excellent fragrance) when it is kindled in fire (when it helps thirsty people to draw water). (A.A.R.)

188*

अगुरुसुरभिधूपोशोभितं केशपाशं
गलितकुसुममालं धुन्वती कुञ्चिताग्रम् ।
त्यजति गुरुनितम्बा निम्ननाभिः सुमध्याप्य
उषसि शयनवासः कामिनी कामशोभा ॥

- (अ) Rtu (Rtu (NSP) 5.12; Rtu (ES) 5.12).
(Cf. A. Scharpe's Kālidāsa-Lexicon 1.3; p. 192).
(a) मोदितं Rtu (NSP); केशपाशान् Rtu (NSP) (var.)
(b) कुसुममालम् Rtu (NSP) (var.); तन्वती [धु०] Rtu (NSP) कु० वहन्ती tr. Rtu (NSP) (var.); कुञ्चिताग्रम् Rtu (NSP) (var.).
(c) निम्नमध्यावसाना Rtu (NSP); प्य० om Rtu (NSP) (var.).
(d) शयनमन्या Rtu (NSP); शयनवासम् (नमध्या) Rtu (NSP) (var.); चारुशोभाम् (का०) Rtu (NSP); कामशोभाम् Rtu (NSP) (var.).
Mālinī metre.

While another youthful maid, / with navel deep and ample hips, / and lovely slender waist, is just about to leave the bed / in the early morning hour / she is loosely binding the ends / of her gorgeous curly hair perfumed with *aguru* / in which the chaplet of flowers is fading. (R. S. Pandit's translation).

189

अगुरोरपि सत उच्चैः
प्रशंसनं तद्गुणा वितन्वन्ति ।
अगुरुर्वलनेऽप्यस्तः
सौरभमिषतो गुणान् वमति ॥

- (अ) SSB 306.149.
Āryā metre.

Merits spread widely, if they exist, even in one who is not great (as also in the case of incense); the *aguru* (incense) though thrown in fire discloses merits in the form of its fragrance. (A.A.R.).

190

अगूढविभवा यस्य पौरा राष्ट्रनिवासिनः ।
नयापनयवेत्ता यः स राजा राजसत्तमः ॥

- (अ) SRHt 60.2 (a. MBh)
(b) पुरा SRHt.

That king is the best of kings in whose kingdom the citizens have no need to conceal their wealth and who understands well right and wrong. (A.A.R.)

191

अगूढहासस्फुटदन्तकेसरं
मुखं स्विदेतद्विकसन् पङ्कजम् ।
इति प्रलीनां नलिनीवने सखीं
विदाम्बभूवः सुचिरेण योषितः ॥

- (अ) Kir 8.36.
(आ) Almm. 2.

Vamśastha metre.

Is this our friend's face with the teeth visible in her broad smile or is it a well blossomed lotus with its filaments visible? Thus did the young ladies recognize their friend after a long time when she was concealed in the forest of lotus flowers. (A. A. R.)

अग्नि (°ग्नि) प्राप्तं हि पुरुषं see No. 218.

192

अग्निं प्राप्य यथा सद्यस् तूलराशिर्विनश्यति ।
तथा गङ्गाजलेनैव सर्वपापं विनश्यति ॥

- (अ) VC (var.). 15.4 (Cf. No. 217).
(आ) SR 380.114, IS 63.
(a) अग्नी VC (var.).
(c) गङ्गाप्रवाहेण VC (var.), SR, IS; गङ्गाजलेनैव VC (var.).
(d) सर्व पापं VC (var.), SR, IS; व्यपोहति VC (var.).

All evil is destroyed merely by the water of the Ganges, as surely as a heap of cotton is straightway destroyed when it is thrown into the fire (F. Edgerton's translation).

193

अग्निं स्तोकमिवात्मानं संधुक्षयति यो नरः ।
स वर्धमानो प्रसते महान्तमपि संजयम् ॥

- (अ) MBh (MBh (Bh) Ādi-parvan, App. I, 81 l. 176-7; MBh (R) 1.142, 86; MBh (C) 1.5628) Cf. क्लेशैस्तीव्रैर्युज्यमानः
(आ) IS 61.

(a) अग्निस्तोमम् MBh (var.); अग्निस्तोमम् MBh (R) (printing error).

(b) पण्डितः [यो न०] MBh (var.).

A man who blows himself into a flame as one blows fire into flame, entangles, when he grows, even a great pile.

अग्निः क्रियावतां see No. 215.

194

अग्निः स्तोको वर्धते चाज्यसिक्तो
बीजं चैकं बहुसाहस्रमेति ।

अयोवयो विपुली संनियम्य

तस्मादल्पं नावमन्येत वित्तम् ॥

(आ) SRHt 113.10 (a. Kāmandaki, but not found in KN).
Irregular metre.

A small fire blazes forth when fed with ghee; a single seed multiplies in thousands. Rise and fall (in the condition of man) may be great : it matters not. Hence one should not look down upon one's little fortune. (A. A. R.).

195

अग्निकुण्डसमा नारी घृतकुम्भसमो नरः ।
संगमेन परस्त्रीणां कस्य नो चलते मनः ॥

(आ) Subh 228, IS 61 (Cf. Pr 361), Cf. घृतकुम्भसमा नारी and Nos. 196, 302, 303

(d) नश्चलते Subh (MS).; न IS.

The woman resembles a jar with glowing coal; a man resembles a pot with butter; whose heart does not become agitated when meeting a strange woman ?

196

अग्निकुम्भसमा नारी घृतकुम्भसमो नरः ।
उभयोरपि संयोगः कस्य विश्वासकारकः ॥

(आ) Gr 1126 (GNP II 263, GM 1). Cf. Nos. 195, 302, 303

(इ) PrS (C) 26

(c) जानु जङ्घे नरं दृष्ट्वा PrS (C)

(d) विश्वजितं मनः PrS (C) ते नरः [°स°] GNP II.

The woman resembles a jar with glowing coal; a man resembles a pot with butter, who trusts the union of these two elements ?

197

अग्निदाहे न मे दुःखं छेदे न निकषे न वा ।
यत्तदेव महद्दुःखं गुञ्जया सह तोलनम् ॥

(आ) SR 246.18, SSB 651.1, Any 92.55

(b) न दुःखं घाववर्षणे Any.

(c) एकमेव Any.

Pain have I none when burnt by fire or cut or rubbed violently. But great is my pain when weighed against worthless *guñjā* (berry). (A.A.R.).

198

अग्निवो गरवश्चैव शस्त्रपाणिर्धनापहः ।
भेददारापहारी च षडेते आततायिनः ॥

(अ) Cr 5 (CISr II.14, CRr VIII.46, CPS 233.35, CKI 44.)

(आ) Śrīdharmasvāmin on BhG 1.33, Commentary ad Hemacandra 372, IS 7428.

(इ) Ślt (OJ) 32.

(a) अग्निवो °(ग्निवो) CS (var.); गरलश्चैव CS (var.); गर्दभश्चैव CR (var.).

(b) शस्त्रपाणि CS (var.); धनापहाः (°पहा; °प्रहाः) CS (var.).

(c) क्षेत्रदाराप्रहारे (°ह्राप्रहारी; °ह्रापहरी; °हरश्चैव °रहश्चैव CR [var.]) CS (var.), CR (var.).

(d) छेदेत्ये CS (var.); षडेते IS; आततायिनः CS, CR; अततायिन CS (var.); आततायिना CS (var.).

It is the incendiary, the poisoner, and one with a threatening weapon in his hand, as also one who despoils us of our fields, wives or wealth, that are reckoned the six aggressors in law. (B. C. Dutt's translation).

199

अग्निना भस्मना चैव तस्मिन्नेव च जनेन च ।
अद्वारेणैव मार्गेण पथवित्तोषो न विद्यते ॥

(आ) NBh 199.

One does not lose class (is not polluted) even sitting in the same row with inferiors near fire, or ashes, pillars or waterways and in pathless regions. (A.A.R.).

200

अग्निरापः स्त्रियो मर्त्याः सर्पा राजकुलानि च ।
नित्यं यत्नेन सेव्यानि सद्यः प्राणहराणि यद् ॥

- (अ) Cr, 66 GV XIV.12, Cv V.19, CS III.94, CR "S", CNN 65, CNP II.144, CNI I.112, CNT IV.117, CNM 114, CNMN 81, CINSIV 63, CPS 188.37 and 320.10, CvL II.3.11 (partly illegible), GP 1.114, 13. Cf. Grn. 271.
- (आ) SuM 23.45, IS 64, Subh 98, PWW 137, Sama 1 अ. 108.
- (इ) NM(T) 5.10, PrS (C) 42.
- (a) आप (°पं CS (var.); पो CNM), Cv (var.), CR (var.), CNI I, CS (var.); CNM, GP; अग्निताम्य CvL II; स्त्रियाः CPS 320.10; मूलः (ख; खा CS (var.), Cv (var.), CNI I; °कः CNN; °षः CNM) CV (var.); Cv (var.), CS (var.), CR (var.), CPS 320.10, CNI I, CNN, CNM, GP.
- (b) संपराजः (°ज) CS (var.); सपौ (गः CS (var.); सप CR (var.), Cv (var.), CR (var.), Cv (var.); CS (var.), CR (var.), CvL II; CNI I, CPS 320; सेन (सपौ CR (var.), CPS 188.37; राजः कुलाभि CS (var.); राजकुलं तथा CR, CPS 188.37, Cv (var.); च om. CvTb 5.20.
- (c) संयोगसेवनाभ्यां च (°नादेव) CR, CPS 188.31; नित्यसेवोचारेण (नित्ये) CS (var.), CINSIV; नित्यसेवापचयेण PrS (C); निमेकपचारेण CS (var.); यत्नोपसेव्यानि Cv (var.), SuM; परोप (य) GP; सेवन्ते Cv (var.) CNM, CNMN.
- (d) सष (°षे) CS (var.), CvL II, सत्यं PrS (C).

We should always act with caution with fire, water (rivers), women, foolish people, snakes and members of a royal family; for they may if an occasion presents itself, at once put you to death. (K. Raghunathji's translation).

201

अग्निर्गुरुद्विजातीनां वर्णानां पार्थिवो गुरुः ।
कुलस्त्रीणां गुरुर्भर्ता सर्वस्याभ्यागतो गुरुः ॥

(आ) Subh 114, IS 65, (Cf. Pr 361).

Cf. गुरुर्गिर्द्विजातीनाम्

(a) गुरु [गुरु] Subh

Fire is the object of veneration for the Brāhmaṇas; the sovereign for other castes; the husband for well-born women; and the guest for everyone.

202

अग्निर्वहति तापेन सूर्या वहति रश्मिभिः ।
राजा वहति वण्डेन तपसा ब्राह्मणो बहेत् ॥

(अ) Cr 7 (CS 3.89)

(आ) IS 7429.

(a) अग्नि CS (var.)

(b) सूर्या CS (var.); रश्मिभि (°स्मिभी) CS (var.)

(c) चजा [रा°] CS (var.) (scribe's error); दगुन CS (var.)

(d) लायह्यावाह्यो (sic!) CS (var.); ब्राह्मणम् (°णे) CS (var.). तु तपो [°द] CS (var.) Cf. Grn 99

The fire blazes by its flame, and the sun shines by his rays. The king shines with his scepter, and the Brāhmaṇa by his austerities. (B. C. Dutt's translation).

203

अग्निर्देवो द्विजातीनां मुनीनां हृदि देवतम् ।
प्रतिमास्त्वल्पबुद्धीनां सर्वत्र समदर्शिनः ॥

(अ) Cr 8 (GV IV.21, CPS 98.44). (Cf. Pr 362)

(आ) IS 66, Sama 1.92, Sama 2 प 25 Cf. Nos. 213, 250.

(d) समदर्शिनाम् CV (var.), CPS; CV (var.)

For the Brāhmaṇas fire is their god; wise men have their god in their hearts; for the foolish people the idol is their god; however who looks at every thing with the same eye sees God everywhere.

204

अग्निर्हि देवताः सर्वाः सुवर्णं च तदात्मकम् ।
तस्मात् सुवर्णं देवता दत्ताः सर्वाः स्म देवताः ॥

(आ) SRHt 20.

Fire is (the mouth-piece of) all gods; gold is of its essence. Hence one giving gold (as gift) propitiates all gods. (A. A. R.).

205

अग्निष्टोमादिभिर्यज्ञैर् विविधैराप्तदक्षिणैः ।
न तत् फलमवाप्नोति तीर्थार्थं गमनेन यत् ॥

(आ) SRHt. 266.2.

One does not reap that benefit by performing various sacrifices, such as agnistoma- (in praise of Fire-god) with liberal fees as (one does) by going on pilgrimage to a holy place. (A. A. R.).

206-208

अग्निहोत्रो महल्लोके गूढस्तिष्ठति दारुषु ।
न चोपयुङ्क्ते तद्दारु यावन्नो दीप्यते परः ।

एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते ।
तदा तच्च वनं चान्यन् निर्दहत्याशु तेजसा ॥

एवमेव कुले जाताः पावकोपमतेजसः ।
अमावस्यो निराकाराः काष्ठेऽग्निरिव शेरते ॥

(अ) MBh (MBh (Bh) 5.37, 56, 57, 58 (also 5, 33, 14) MBh (C) 5.1393, 1394, 1395 (also 1411-2).

(आ) SR 380.113, 380.111 and 380.110, IS 67, 68, 69.

(a) अग्नेस् MBh (var.).

(b) गूढं MBh (var.); चरति [ति°] MBh (var.).

(c) युक्ते [°यु°] MBh (var.); युक्तं [°यु°] MBh (var.).

(d) नोदीप्यते (°य°) [नो दी°] MBh (var.), MBh (C), SR.

(e) एव [एव] MBh (var.); दद्दारु [दा°] MBh (var.); दारुभ्य SR.

(f) यथा [य°] MBh (var.).

(g) तद्दारुपमवन् चान्यत् MBh (var.); तद्दारु [तदा तच्] MBh (var.), SR; तथा [त°] MBh (var.).

(i) नित्यं सन्तः [य°] MBh 5.33, 14 MBh (C) 5.1412.

Fire is a great power in the world. It remains hid in the wood. It never uses (consumes) that wood until it is kindled by others.

Indeed that very fire, as kindled by the rubbing together [friction] of trees, burns up quickly by its power [energy] the very wood wherein it lay hid, the entire forest and everything else (in and close to it).

Verily thus are the highborn possessed of energy like unto that of fire. Patient and formless, they remain like fire in the wood (P. N. Menon's translation).

अग्निहोत्रो-अग्निहोत्र° See No. 193

209

अग्निहोत्रं गूहं क्षेत्रं गर्भिणीं बृहद्बालकौ ।
रिक्तहस्तेन नोपेयाद् राजानं देवतां गुरुम् ॥

(आ) SR 160.318, SSB 490: 325, NT 78, IS 7430. Cf. रिक्तपाणिर्न पश्येत

(b) मित्रं भार्यां सुतं शिशुम् SR, SSB

(c) रिक्तपाणिर्न पश्येत (°च SSB) SR, SSB. One should not come empty-handed near the holy fire, a house, a field, a pregnant woman, an old man, a child, a sovereign, a deity and a guru.

210

अग्निहोत्रं त्रयो वेदास् त्रिवण्डं भस्मगुण्डनम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥

(अ) Prab (Prab (TSS) 2.25, Prab (NSP) 2.26, Prab (Br) 2.26), Sarvadarśanasamgraha 3 and 6, Bibl. In. 1858, (Cf. Nāṣadhīyacarita 17.39; in commentary the Prab, verse is quoted)

(आ) SR 380.108, SRHt 15.2, TS 70

(b) त्रिवण्डं SRHt; भस्मगुण्डनम् (°य°) Prab (Br.); भस्मधारयन् SHRt; भस्मगुण्डनम् Comm. on Nāṣ

(c) प्रज्ञापौरुष° Prab (NSP), Prab (Br.), SR

(d) जीविका धातुनिर्मिता Sar°

The teacher Brhaspati has declared that the performance of sacrifice, reading the Vedas, penances, and rubbing the body with ashes are the means by which ignorant weak men contrive to support themselves. (J. Taylor's translation).

अग्निहोत्रं विना वेदाः see नाग्निहोत्रं विना वेदाः

211

अग्निहोत्रफला वेदाः शीलवृत्तफलं भुतम् ।
रतिपुत्रफला दारा दत्तभुक्तफलं धनम् ॥

(अ) MBh (MBh (Bh) 5.39, 51 and 2.5. 101 MBh (R) 5.38, 66-7, and 2.5, 112 ad/cb MBh (C) 5.511-2, and 2.247 ad/cb; P. (PP 2.150, Pts 2.147, PtsK 2.154), Cr 9 (Cv VIII.4, CS III.88, CR III.4, CNP II.9, CNG 54 ad/bc. (Cf. 311), CNF 106, CNPh 19, CNI II.78, CNSap 22, CLS 3.2, OPS 58.22, GP 1.110.4. (Cf. VCsar 11.2, VCsar 5.60-1, VCjr 5.5).

(आ) VS 3428, SRHt 237.21 (a. MBh), SSSN 199. 16, SR 165. 536, SSB 497.536, NT 87, IS 71, PWW 122. Cf. No. 4508.

(इ) TK (OJ) 17 ad/cb NS (OJ) 1.14, MBh (Ju.) 237, SS(OJ) 183

(a) अग्निहोत्र CS (var.); °फलाः CNPh; °फलो Cv (var.); °फलं CS (var.); °हला [°फ°] CS (var.); वेदा MBh (where ad/cb), MBh (Ju.), Cv (var.), CR (var.), CNG, GP, PWW, SSR; वेदा CNPh; वेद IS; वेद (°द, °दः) CS (var.).

(b) नीतशास्त्रफला नृपाः CNP II; व्रतशीलफलं MBh (Ju.), °शीलCv (var.); पुत्र [°वृत्त°] MBh (var.), °पुत्रय [°वृत्त°] Cv (var.); °इति [°वृत्त°] Cv (var.), CNPh, CNI II, CS (var.), GP; °वृत्त [°वृत्त°] Cv (var.) व्रत [°वृत्त°] CLS; °पुत्र [°वृत्त°] MBh (var.); ब्रह्म [°वृत्त°] TK (OJ); °हल [°फल°] CS (var.); धनम् [°श्रु°] Cv (var.), CNI II; शुभम् [°श्रु°] GP (GPY as above) PWW; स्मृति [°श्रु°] CNF; स्मृत [°श्रु°] Cv (var.); तप [°श्रु°] Cv (var.).

(c) सपुत्र सुफला नारी CNF; रात्रि [रति°] Cv (var.); °फल [°फला°] CS (var.); °हला [°फला°] CS (var.); दाराः MBh (where ad/cb), CLS, CNG; नारी (°रि) [दा°] CR, Cv (var.); CNP II, CNPh II, CNPh, CNI II, MBh (R) and MBh (C) Udyogaparvan; नारी [दा°] MBh. (Udyogaparvan (var.))

(d) दान [°दत्त°] CR, Cv (var.), CNPh, CPS; °भोज [°भुक्°] Cv (var.), CNPh; °भोग [°भुक्त्°] CR (but GRT as above); °भुक्ति [°भुक्त्°] CLS; °शक्ति [°भुक्त्°] CR (var.) CPS; भुक्त् [°भुक्त्°] CS (var.); °फला [°फल°] CS (var.); °हल CS (var.); CS लभेत् [°भ°] CNF.

Cf. JSAIL 30.18

The result of (having studied) the Veda is the fire sacrifice; the result of (having) wealth is (the possibility of) giving and enjoying (wealth); the result of (having) a wife is (the possibility of) sexual enjoyment and (of getting) sons; the result of learning is (one's own) morality and virtuous conduct.

212

अग्निहोत्रमधीतं वा दानाद्याश्चाखिलाः क्रियाः ।
भजन्ते तस्य वैफल्यं यस्य वाक्यमकारणम् ॥
(अ) Märk-p. 8.19.

(आ) PAn 551.

Oblations to consecrated fire, or study, or the whole circle of good deeds, such as liberality, etc., are fruitless in him who speaks at random (F.E. Pargiter's translation).

213

अग्निहोत्रेषु विप्राणां हृदि देवो मनीषिणाम् ।
प्रतिमास्त्वल्पबुद्धीनां सर्वत्र विदितात्मनाम् ॥

(अ) Cr 10 (CL III.4, CM 2)

Cf. अग्नौ क्रियावतां देवो (Cf. Cr. Nos. 8, 309, 345, 578, 988 and Nos. 203, 250 (Cf. Vet 17.13).

(a) अग्नौ (°ग्नि°) क्रियावतां देवो Vet.

(b) दिवि [ह°] Vet (but a in Vet as above); यदि [ह°] CL (var.); देवा CL (var.); मनीषिणाम् CL (var.).

(c) प्रतिमा अबुद्धीनां CL (var.); प्रतिमा च CL (var.).

(d) योगिनां (ज्ञानिनां) हृदय (सर्वतो) हरिः Vet; सेवते CL (var.).

For Brāhmaṇas god is in fire-sacrifices; for enlightened men in the heart; for narrow-minded in idols; and for those who know the ātman everywhere.

अग्नी प्राप्य यथा see No. 192

214

अग्नेर्यथा दारुवियोगयोगयोर्

अदृष्टतोऽन्यत्र निमित्तमस्ति ।

एवं हि जन्तोरपि दुर्विभाव्यः

शरीरसंयोगवियोगहेतुः ॥

(अ) BhPn 10.1, 51

(आ) PWW 621, PAn 78.

Upajāti metre (Indravamśa and Vamśasthā)

(c) दुर्विजाय्य : PAn.

Just as there is no cause except pure chance for fuel catching fire or escaping it, so except inconceivable fate there is no other cause for persons being connected with bodies or separated from them. (J. M. Sanyal's translation).

अग्नेस् तेजो य० see No. 206

215

अग्नौ क्रियावतां देवो दिवि देवो मनीषिणाम् ।
प्रतिमास्त्वल्पबुद्धीनां योगिनां हृदये हरिः ॥

(अ) Vet 17.13, Vet Hu¹ 17.13, (Cf. Nos. 203, 213).

(a) अग्निः Vet Hu¹, Vet (var.)

(b) क्रियमाणां [दि° दे°] Vet. (var.); हृदि [दि°] Vet. (var.).

(d) ज्ञानिनां Vet. (var.); सर्वतो [ह°] Vet. (var.); जिनः [हरिः] Vet Hu¹.

The god of those who offer sacrifices resides in fire; the god of the wise resides in the sky, the god of fools resides in idols; in the heart of a *yogin* Hari (or Jina; Vet Hu¹) resides.

216

अग्नौ दग्धं जले मग्नं हृतं तत्स्करपाथिवं ।
तत्सर्वं वानमित्याहुर् यदि क्लेश्यं न भाषते ॥

(आ) SR 157.198.

Wealth that is destroyed by fire or sunk in water or robbed by robbers and kings—all that is spoken of as gifts if one does not whine [does not speak with regret]. (A.A.R.)

217

अग्नौ प्राप्तं प्रभूयेत यथा तूलं द्विजोत्तम ।
तथा गङ्गावगाढस्य सर्वं पापं प्रभूयेत ॥

(अ) MBh (MBh (Bh) 13, 27, 41; MBh (C) 13.1800), Cf. Cāndogya-upanīṣad 5.24, 3, Cf. No. 192.

(आ) IS 73.

(a) प्राप्तं MBh (C) प्रभूयेत or प्रदूयेत (°धू°) or प्रलीयेत or प्रभूयेत or प्रदहते or प्रपश्येत् or प्रदूयेत or प्रसूयेत MBh (var.).

(b) यथा MBh (C); तूले or मूल or काल or काष्ठ [तू°] MBh (var.)

(c) °गाढस्य or °गाधस्य ° MBh (var.); °प्रवाहेन [°ण] [°व°] MBh (var.).

(d) सर्वपाप MBh (C); प्रदूयेत or प्रदूयेत (°धू°) or प्रपश्यति or प्रपश्यते or प्रभूयेत or प्रदहते MBh (var.).

As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in the Gāṅgā becomes consumed without a remnant. (P. C. Roy's translation).

218

अग्नौ प्राप्तं तु पुरुषं कर्मान्वेति स्वयंकृतम् ।
तस्मात्तु पुरुषो यत्नाद् धर्मं संचिनुयाच्छने ॥

(अ) MBh (MBh (Bh) 5.40, 16 cd. + 242*; MBh (C) 5.1550)

(आ) SR 379.107, IS 72.

(a) अग्निं (°ग्नि°) प्राप्तं हि (तु) पुरुषं MBh (var.); प्राप्तं MBh (var.); प्राप्ता MBh (var.)

(b) कर्मान्वेति शकृतं MBh (var.); धर्मः [क°] MBh (var.).

The deeds done by himself accompany the man thrown into the funeral fire. Therefore a man should at any cost store up virtue by slow degrees. (P. N. Menon's translation).

अग्नौ प्राप्तं प्रभूयेत see No. 217

219

अग्नौ प्रास्ताहुतिः सम्यग् आदित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर् वृष्टेरन्नं ततः प्रजाः ॥

(अ) Mn 3.76, MBh (MBh (Bh) 12.255, 11, MBh (R) 12.264.16, MBh (C) 12.2408), Maitrāyaṇīya Brāhmanopaniṣad G. 37 (in some texts 6.38).

(आ) SRHt 8.1.

(a) °तिब्रह्मन् MBh; °गच्छति [°ग°] MBh (var.).

(b) °तिष्ठति MBh.

(d) वृष्टेर्नान्नं MBh.

An oblation duly thrown into the fire, reaches the sun; from the sun come rain, from rain food, therefrom the living creatures (derive their subsistence). (G. Bühler's translation).

220*

अग्न्याकारं कलयसि पुरश्चक्रवाकीव जन्त्रं
बद्धोत्कम्पं शिशिरमस्ता बहपते पप्पिनीव ।
प्राणान् धत्से कथमपि बलाद्गच्छतः शल्यतुल्यास्
तत् केनासौ सुतनु जनितो माम्मथस्ते विकारः ॥

(अ) RS 2.18

(आ) Skm (Skm (B) 972, Skm (POS) 2.100, 2) (a. Rudraṭa).

(a) अग्न्याकारं Skm (POS), RS

Mandākrāntā metre.

Fair-bodied one, you consider (with disgust) the fire-place (hearth) as the *cakravāka* the moon; trembling, you get burnt up by cool breeze as the lotus. You sustain life with grim determination

—life that is departing and painful as a dart. Who has caused these symptoms of love in you ? (A.A.R.).

अन्यागारं see No. 220

221

अन्याधानेन यज्ञेन काषायेण जटाजिनः ।
लोकान् विश्वासयित्वेव ततो लुम्पेद्यथा वृकः ॥

(अ) MBh (MBh (R) 1.142, 18-9, MBh (C) 1.5560).

(आ) SR 379.105, IS 74.

By maintaining the perpetual fire, by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou should then spring upon them like a wolf. (P. C. Roy's translation).

222

अप्रच्छाया तृणाग्निश्च नीचसेवा पटे जलम् ।
वेद्यारागः खलप्रेम सर्वं बुद्बुदसन्निभम् ॥

(अ) SHR: 198.124 (a. Vallabha), SSSN 2.135.51

Early morning shade, grass-fire, service with the low, water in a cloth, love exhibited by a prostitute and affection of the wicked—all these are similar to bubbles. (A.A.R.).

223*

अप्रतः पृष्ठतो मध्ये पार्श्वतोऽथ समन्ततः ।
विद्युच्चकितवद्भाति सूर्यकोटिसमप्रभः ॥

(आ) SP 4482.

Possessed of the brilliance of millions of suns, he shines like lightning on all sides—in front, at the back, in the middle and on the sides. (A.A.R.).

224

अप्रतश्चतुरो वेदान् पृष्ठतः सवारं धनुः ।
उभाभ्यां च समर्थोऽहं शापावपि शरावपि ॥

(अ) Cr 1127 (CNPN 110).¹

(आ) TP 470, IS 7431, Sama 2.श 18.

(a) वेदाः CNPN, Sama.

(b) इदं ब्राह्मिदं वात्र Sama.

(c) वं (Sहं) CNPN.

1. Statement of Paraśurāma.

He (Paraśurāma) has the four Veda-

in front [in his tongue] and the strung bow (suspended) at his back. But I am quite capable of meeting both—from his curse as well as his arrow. (A.A.R.).

225**

अप्रतो वामपादं च दक्षिणं जातु कुञ्चितम् ।
आलीढं तु प्रकर्तव्यं हस्तद्वयसविस्तरम् ॥

(आ) SP 1790.

The left foot in front and the right knee slightly bent at a distance of two hands [36 inches] is the *ālīḍha* posture in shooting (A.A.R.).

226*

अप्रसानुषु नितान्तपिशङ्गैर्
भूवहान्मृदुकरैरवलम्ब्य ।
अस्तशलगहनं नु विवस्वान्
आविवेश जलधिं नु महौ नु ॥

(अ) Kir 9.7.

(आ) SR 294.26, SSR 135.28 (a. Bhāravi).
Svāgatā metre.

Has the sun, resting his gentle hands of rays which are extremely reddish brown on the trees of the mountain peaks, entered (disappeared) into the forests of the setting mountain or the earth or plunged into the ocean ?

(A.A.R.).

अप्राध्वजाप्रभितापवन्धुं see No. 1175

227*

अप्राहं भवणस्य भूषणमलंकारो न भावोचितः
कण्ठस्याञ्जनमुज्ज्वलं नयनयोः सूक्ष्मत्वमावेक्षितुम् ।
वक्त्रस्य क्षणिकोऽधिवसनविधिः कान्ते प्रिये नाभवत्
सौभाग्यप्रतिकर्मनिमित्तमहाविद्यैव येनात्मनः ॥

(आ) Skm (Skm (B) 1383, Skm (POS) 3.3.3)
(a. Sūkṣoka).

(a) अत्रान्तं [अप्रा^०] Skm (var); भारोचितः Skm (var.).

(c) वक्त्रस्याक्षि^० Skm (POS).

(d) सौ.... रय om. Skm (POS).

Sārdūlavikrīḍita metre.

Ear ornaments are not necessary; decorating the neck is unsuitable to the feelings. Bright collyrium on the eyes is necessary only if it is small. Dear one, even a hasty powdering of the face has not been done ! You are endowed

by nature by all the decorations of a happily married woman. (A.A.R.)

अप्राह्यं हृदयं यथैव वदनं यद्वर्णान्तर्गतं see
दुर्ग्राह्यं हृदयं यथैव वदनं यद्वर्णान्तर्गतं

228

अप्राह्या मूर्धजेष्वेताः स्त्रियो गुणसमन्विताः ।
न लताः पल्लवच्छेदम् अहन्त्युपवनोद्भवाः ॥

(अ) Mrcch. (Mrcch (NSP) 8.21, Mrcch (K) 8.21))

So virtuous ladies may not be/insulted thus dispitely; / nor garden creeper may not be / robbed of their leaves so cruelly. (A. W. Ryder's translation).

229

अग्रे कस्यचिदस्ति कंचिदभितः केनापि पृष्ठे कृतः
संसारः शिशुभावयौवनजराभारावतारादयम् ।
बालस्तं बहु मन्यतामसुलभं प्राप्तं युवा सेवतां
वृद्धस्तद्विषयाद्बहिष्कृत इव व्यावृत्य किं पश्यति ॥

(अ) Śānt (Śānt (Sch) 2.25; Śānt (KSH) 2.24).

(आ) SR 376.262, IS 76, NT 71 SSB 276.165.

(a) अस्ति [अस्ति] Śānt (var.); किंचिद् [कं] Śānt. (var.).

(b) °जराभाव° (°जवा°) Śānt (var.); आदयः [आ] Śānt. (var.).

(c) बालस्तद (°लस्त्वं °स्तद °स्तम्बक) Śānt (var.) प्राप्त IS; प्राप्तो Śānt. (var.); सेवयतां Śānt. (var.).

(d) वृद्धस्तं वि० (वृद्ध त्वं वि०; °स्त्वं वि०) SR, SSB द्वि०) Śānt (var.); SR; °कृतैव Śānt. (var.); प्रति [इव] Śānt. (var.); व्यावृत्य (°वृत्) Śānt. (var.) पश्यति Śānt (var.), SR SSR Sārdūlavikrīḍita metre.

Worldly life (*samsāra*) is looked forward to by childhood, is immersed in by the young and put behind (with regrets) by the old. Let the boy think highly of it (in his inexperience), let the youth indulge in it as though things difficult are within his grasp. But what does the old man see when he looks back as if he has been banished from all enjoyments ? (A.A.R.)

230*

अग्रे कुप्राप्तवर्गः पिशितरसलसच्चण्डचण्डायमानः
पश्याद्दृष्ट्वा यथायौ निशितशरकरः पादमुद्रानपायी॥

विष्वग्दीप्तो वनाग्निर्वनमतिगहनं धूमवात्या च दृष्टेः
सरोद्धी कान्विशीको हरि हरि हरिणःकं शरण्यं प्रयातु॥

(आ) SSB 628.29. Cf. No. 282.

Sragdharā metre.

In front there are a few wretched hamlets ever quarrelling to taste fresh meat; at the back there is the hunter pursuing closely with sharp arrows in hand and intent to kill. The forest fire is spreading on all sides : the forest too is impenetrable : and there is a blinding smoke blowing towards him. Where is the helpless deer to go for protection ? (A.A.R.)

231*

अग्रे गच्छत धेनुदुग्धकलशानादाय गोप्यो गृहं
दुग्धे वस्कयणीकुले पुनरियं राधा शनैर्यस्यति ।
इत्यन्यव्यपदेशगुप्तहृदयः कुर्वन् विविक्तं व्रजं
देवः कारणनन्दसुनुरशिवं कृष्णः स मुष्णानु वः ॥

(आ) SkV 139, (a. Sonnoka) Kav 41, (a. Sonnoka) Prasanna 31a

(a) अ०ग० missing Kav.

(b) वस्कय° Kav; वस्कयिणी° SkV (var.); रस्कयनी Prasanna.

(c) विभक्तं Prasanna; विविक्त्या Kav (MS); °वक्तं [व्र०] Kav (MS)

(d) अनिशं Prasanna, पुष्णानु Prasanna Sārdūlavikrīḍita metre.

"Go on ahead, milkmaids, taking home the pots already full. / Rādhā will follow later when the older cows are milked." / May Kṛṣṇa, who by subterfuge thus made the cattle station / deserted but for Rādhā and for him, / the god, the foster-son of Nanda, / steal away your ills. (D.H.H. Ingall's translation).

232*

अग्रे गीतं सरसकवयः पार्श्वतो दाक्षिणात्याः
पृष्ठे लीलाबलयरणितं चामरप्राहिणीनाम् ।
यद्यस्त्येवं कुरु भवरासास्वादाने लम्पटत्वं
नो चेच्छेतः प्रविश सहसा निर्विकल्पे समाधौ ॥

(अ) BrŚ 183, Prabandhakośa 2.

(आ) AIR 474, ŚP 4176, VS 3467, SR 375.245 SRK 92.10, SSB 274. 135 (a. BhŚ. Skm (B) 2290, Skm (POS) 5. 58, 5), Pad 89. 43 (a. BhŚ) SkV 1605 (Skm and SkV. a. Utpalarāja), IS 77, SK 7.118, SU 1054.

(a) सरसमधुरं VS; पार्श्वयोर् (पञ्च°, °यो) BhŚ (var.), VS, SkV, SRK; दाक्षिण्यं; (स्लः) BhŚ

- (var.) दाक्षिणात्यः BhŚ (var.) गीतनादः
[दा०] VS.
(b) कष्टे [पृ०] BhŚ (var.); पश्वाल् [पृ०] BhŚ
(var.), VS, SRK; SkV
(c) यद्यस्त्वेवं (°प्येवं; स्यवं) BhŚ (var.), अस्त्येवं
चेत् VS; यद्येतत् स्यात् Skm, SkV; तपटत्वे
(°स्व) BhŚ (var.);
(d) परमब्रह्मणि प्रार्थनेषा [सं°नि°सा°] Skm; भवरसेल°
तदानीं SkV.
Mandākrāntā metre)

I pray that I may have before me songsters, / beside me tasteful poets from the South / and behind me girls whose graceful bracelets / jingle as they wave the flywhistle / If this should be, be greedy, heart, / to taste the world. / If it, however, should not be, / then enter highest brahma¹. (D.H.H. Ingalls's translation of SkV).

i. The last part as in BhŚ translated by P.G. Nath : but when you cannot command the aforesaid pleasures you must not make the least delay in giving yourself to *śmādhī* or absolute meditation of the Supreme Being.

233*

अग्ने तप्तजला नितान्तशिशिरा मूले मुहुर्बाहुभिर्
व्यामध्योपरतप्रपेषु पथिकैर्मणिवु मध्यदिने ।
आधाराः प्लुतबालशैबलदलच्छेदावकीर्णोर्मयः
पीयन्ते हलमुक्तमनमहिषप्रक्षोभपर्याविलाः ।

(आ) SkV 206(a. Yogesvara), Kav 96 (a. Yogesvara).

- (a) निलास्त° Kav (MS).
(b) °परतप्रियेषु Kav; यदिक्° [पृ०] Kav (MS)
(c) °च्छेदाकीर्णोर्मयः Kav (MS).
Śārdūlavikrīḍita metre.

The water of the pond is hot above/ but sharply cold beneath./ When way-side wells run dry the travellers come at noon, / and, covered though it is with floating moss / and muddy from the wallowing of buffaloes /not yet harnessed to the plow, / they stir it with their arms and drink. (D.H.H. Ingalls's translation).

234*

अग्ने तिष्ठति वारुणाकृतिरसौ क्रोधोद्धतः केसरी
पश्चाद्बुधभटवाहूषितधरासंक्रान्तचण्डानिलः ।

किं कुर्मः सहसा विहाय कलभानेतान् ब्रजामः कथं
हहो कूणितलोचनेति करिणी चिन्ताकुला ताम्ब्यति ।

(अ) Anyśat 99.
Śārdūlavikrīḍita metre.

There stands in front a lion of fearful appearance and excited with fury; behind there is a fierce wind blowing in the region, dangerous with a big forest conflagration. What are we to do ? How can we go away suddenly leaving these (helpless) young elephant cubs ? Alas ! the female elephant with eyes closed is distraught with anxiety. (A.A.R.)

235*

अग्ने धनुः शरकरः स्वयमस्ति कामः
पद्मास्त्वरा शशधरोदयसंशयोत्था ।
ध्वान्तं दिनान्तविकसद्भिर्भव समन्तात्
किं केवला पथि वधूदंयिताभिसारे ॥

(आ) JS 258.11 (a. Sūktiratnākara)
Vasantatilakā metre.

In front there is Cupid himself with bows and arrows in his hand (to give protection). At the back there is the compelling speed lest the moon arise (destroying all privacy). There is darkness exhibiting its might at close of day on all sides. Is the damsel (thus) going to meet her lover alone on the road ? (A.A.R.)

236-237

अग्ने प्रस्तुतनाशानां मुक्ता परमो गुणः ।
तथापि प्रभुभक्तानां लोभम्यदिकमुच्यते ॥

यदेव स्तुतिभिः स्वामी प्राप्यते व्यसनावदम् ।
पश्चान्मूकत्वमापन्नं उद्धृत् नैव शक्यते ॥

(अ) Mahān 503-4

Though it is advisable to be silent before a tyrant, yet he who is loyal, cannot avoid using the following expressions: parasites cause their master to be in the burrow of distress, and nothing is able to deliver him from it, but they remain silent at it. (Mahārāja Kālī-Kṛṣṇa Bahadur's translation).

238*

अग्ने माहिषिकं दृष्ट्वा मध्ये तु वृषलीपतिम् ।
अन्ते वारुणिकं दृष्ट्वा निराशाः पितरो गताः ॥

(आ) Sama 2 न 84.

On seeing at first the paramour (of the mistress of the house) and next the husband (the master), keeping a low-caste woman as his mistress and finally an usurer [indicating the financial crisis of the house-holder], the manes (who had come for the annual *śrāddha* feast) went away disappointed. (A.A.R.)

239*

अग्ने यान्ति रथस्य रेणुवदमी चूर्णीभवन्तो घनाश्चक्रभ्रान्तिररान्तरेषु जनयत्यन्यामिवारावलिम् ।
चित्रन्यस्तमिवाचलं ह्यशिरस्यायामवच्चामरं
यष्टयग्रे च समं स्थितो ध्वजपटः प्रान्ते च वेगानिलात् ॥

(आ) Vik 1.4 (Cf. A. Scharpe's *Kālidāsa-Lexicon* 1.2, p. 64).

(आ) JS 1.4, SR 140.6, SSB 454.6.

(a) पदवी [°वदमी] Vik (var.).

(b) वितनोत् [ज°] Vik (var.); घटयत् [ज°] JS; °वलीम् Vik (var.).

(c) चित्रारम्भविनिश्चलं Vik (var.);

(d) यन्मध्ये समवस्थितो Vik (var.) समस्थितिर, JS *Sārdūlavikrīḍita* metre.

By the wind produced by the speed (of the chariot), these clouds being pulverized fly before the chariot like dust; the revolution of the wheels creates as if another series of spokes in the intervals between the spokes, the long chowries on the heads of the horses stand motionless, as if drawn in a picture and the banner-cloth stands evenly between the point of the flag-staff and its own end. (Ch. Deva Shastri's translation).

240

अग्ने लघिमा पञ्चान्
महतापि पिधीयते न हि महिम्ना ।
वामन इति त्रिविक्रमम्
अभिदधति दशावतारविदः ॥

(आ) ArS. (KM 1) 2.60

(आ) SR 73.24, SSB 344.24.

Ārya metre.

The smallness [insignificance] of a person in the beginning cannot be concealed [eradicated] even by great glory of later times. Those proficient in the ten incarnations of Lord Viṣṇu say that this God with three great strides is a

dwarf [Vāmana]. (A.A.R.)

241*

अग्ने विकीर्णकुरबक-

फलजालकहीयमानसहकारम् ।

परिणामाभिमुखमृतोर्

उत्सुकयति यौवनं चेतः ॥

(आ) Māl 5.4, (See A. Scharpe's *Kālidāsa-Lexicon* 1.2, p. 51).

(a) °जालविभिन्ना or °जालकम् or °जालक-विभुज्यमा Māl (var.).

(c) °मुखमिदं Māl (var.).

Ārya metre.

The youth of the spring in which the *kuravaka*-flowers are scattered here and there on the outer side of the tree, in which the mango-tree is weighed down with the burden of its fruits, now approaching its termination, fills the minds with regretful thoughts. (C. H. Tawney's translation).

अग्ने वितस्य see No. 4773

242*

अग्ने व्याधः करधृतशरः पादवर्तो जालमाला

पृष्ठे वह्निर्वहति नितरां संनिधौ सारमेयाः ।

एणी गर्भविलसगमना बालकं रुद्धपादा

चिन्ताविष्टा वदति हि मृगं किं करोमि ख यामिः

(आ) SRK 181.12 (a. Prasaṅgaratnāvali). SR 233.112, IS 7618, SSB 628.17, SSSN 1.36.89. Cf. No. 230

(a) कुराशरकरः SSSN.

(b) वह्नि° SRK (var.); पदवर्ता सं° SSSN.

(c) बलकाः SSSN; कोटलीना SSSN.

(d) इत्यापन्नो गणयति मृगः SSSN. *Sarabhā* metre.

In front there is the hunter with arrows in hand; on the sides there are nets spread; at the back fire (forest conflagration) burns fiercely and the dogs (pursuing) are quite near. The doe is slow of movement due to advanced state of pregnancy and its young ones are obstructing its path. Worried, she asks the deer (her husband), "What am I to do ? Where do I escape ?" (A.A.R.)

243*

अग्ने श्यामलबिन्दुवदतिलकर्मध्येऽपि पाकान्ध-

प्रौढीभूतपटोलपाटलतरुले समान्धम् भिः ।

वृत्ते कर्कशकीरपिचहरिभिः स्थूलैः फलेर्बन्धुराः
संप्रत्युत्सुकयन्ति कस्य न मनः पूगद्रुमाणां छटाः ॥

(आ) SkV 294.

(c) वृन्दे SkV (var.).

Sārdūlavikrīḍita metre.

Whose heart does not rejoice/in the
groves of betel palms now decked with
fruit : /fruit freckled at the top with spots
of black, pink as ripe *paṭola* at the waist,
brownish at the base, and at the stem
tough and green as parrot's wings ?
(D.H.H. Ingalls's translation).

244**

अप्रेसरी कुमारी

तत्पृष्ठे पुङ्खलानो यदा तारः ।

सिद्धिस्तवोत्तमा स्याद्

दृष्टाप्यादौ वरा दुर्गा ॥

(आ) SP 2697.

Ārya metre.

If at first [at the commencement of
the journey] an excellent female cuckoo
is seen in front, pursued by a male bird
shrieking loudly in joy, then the best of
success is assured (in the undertaking).
(A.A.R.)

245*

अप्रे स्त्रीनखपाटलं कुरवकं श्यामं द्वयोर्भागयोर्
बालाशोकमुपोढरागसुभगं भेदोन्मुखं तिष्ठति ।

ईषद्वरजः कर्णाग्रकपिशो वृत्ते नवा मञ्जरी

मुग्धत्वस्य च यौवनस्य च सखे मध्ये मधुश्रीः स्थिता ॥

(अ) Vik 2.8 (in some editions 2.7); (See A.

Scharpé's Kālidāsa-Lexicon I. 2, p. 74).

(आ) JS 207.8 (a. Kālidāsa), SRHt 246.7 (a.
Kālidāsa), Amd 195.521, SSSN. 3.7 11

(a) कुरवकं Amd (var.).

(b) रक्ताशोकं [°बाल°] Vik (var.), °मुलभं [°सु°]
ViK (var.) °कमपो Amd (var.);

(c) °कलिका [क°] Vik (var.).

Sārdūlavikrīḍita metre.

Lo ! yonder, in front of us, is the
kuravaka-blossom, pink like a woman's
nail, and dark at either edge; and there
the young *asoka*-blossom, looking up
as it opens, ever ready to be won by
proffered caresses. And younder hangs
the fresh branch of the *amra*-tree (?),
with its sprays, brown with the yet
scanty pollen of its flowers; Oh my

friend ! how the spring stands between
beauty and youth as its companions !
(E. B. Cowell's translation).¹

¹The interrogation point is mine.

246*

अग्रयो मुक्तिमतां प्रयोगसमये मन्त्रेषु पृष्ठं गतः

पाकागारगतस्तु पाचकमनस्तोषाय वाचस्पतिः ।

उच्चायां निरतो रतोऽर्थकगणे पिण्डेषु दत्तादरो

नानाभ्राद्वर्णकचालितमना भट्टोत्तमो राजते ॥

(आ) SR 96.3, SSB 382.3, SRK 109.3 (a. Sphuṭa-
śloka).

(d) °नाश्रत् SRK.

Sārdūlavikrīḍita metre.

The foremost among the eaters, but
lagging behind in the use of *mantra*-s at
the proper time; when in the kitchen
he is the lord of speech to please the
cooks; taking delight in the fee, in-
terested in the children (of the donor) and
careful in the balls of rice, the best of
priests shines with his mind drawn to
the various items of the *śrāddha*. (A.A.R.)

247

अद्य स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।

यज्ञशिष्टाशनं ह्येतत् सतामन्नं विधीयते ॥

(अ) Mn (MnJ 3.118, MnJh 3.108), Vi 67.48.

(Cf. B 2.13, 2 (2, 7, 16), Yama, Paiṭhināsi
and Jābāla in VĀh 457).

(आ) SR 379.104, IS 78.

(c) एव VĀh 457.

He who prepares food for himself
(alone), eats nothing but sin; for it is
ordained that the food which remains
after (the performance of) the sacrifices
shall be the meal of virtuous men. (G.
Bühler's translation).

248

अवटितं घटनां नयति ध्रुवं

सुघटितं क्षणभङ्गुरताचलम् ।

जगदिवं कुरुते सचराचरं

विधिरहो बलवानिति मे मतिः ।

(अ) Cr 1128 (GRC 6.25, CPS 143, 23), VCjr 7.3.

Cf. No. 249

(b) °चापलम् [°ताच] Cr.

She brings what is unconnected into firm connection, and causes to be broken apart in a moment what is well joined together; she makes this universe, composed of movable and immovable things. Mighty is Fate, I ween. (F. Edgerton's translation).

249

अघटितघटितं घटयति

सुघटितघटितानि जर्जरीकुरुते ।

विधिरैव तानि घटयति

यानि पुमान्नैव चिन्तयति ॥

(अ) P (PP 2.155), Vet 18.3, BhPr 144, (Cf. No. 248)

(अ) SR 91.36, IS 79, Subh 157, SSB 375.42. (Cf. *Indische Erzähler*, Vol. 4; p. 144-45.) Āryā metre.

(a) °घटितानि Vet, Subh. (cont. metrum); घटितान् Vet. (var.).

(b) °घटितान (°तांश्च) Vet. (var.); दुर्घटिकुरुते BhPr, SR

(c) एष [एव] Vet (var.).

(d) जानि [या°] Subh; पुमान्नैव चिन्तयति Vet. (var.); पुमानेव Subh.

Fate links the unlinked, unlinks links; it links the things that no man thinks (A. W. Ryder's translation).

1. A more correct translation is given by L. H. Gray. It joineth a joining of the unjoined; joinings of the well-joined it maketh hard to join—Fate indeed, joineth (things) which man thinketh (are) not (joinable).

250

अघृष्टमिव माणिक्यम् अमत्तमिव च द्विपम् ।

अशूरं पार्थिवं लोको जात्यमप्यवमन्यते ॥

(आ) SRHt 64. 2 (a. Rājaga)¹, SSSN 2.4.2

(a) माणिक्यम् SRHt.

(a) लोके SSSN

People disregard a king, though born of a royal race, if he is not brave (in battle); similarly people disregard a not cut and polished ruby or an elephant which is not in rut. (A.A.R.)

1. Probably Rājagupta.

251*

अङ्कं केऽपि शशङ्कुरे जलनिधेः पङ्कं परे मेनिरे
सारङ्गं कतिचिच्च संजगदिरे भूमश्च बिम्बं परे ।
इन्दो यदुलितेन्द्रनीलशकलश्यामं वरीवृक्ष्यते
तन्मन्ये रविभीतमन्धतमसं कुक्षिस्थमालक्ष्यते ॥

(अ) BhPr 258.

(आ) VS 1982, SR 304. 162, (a. VS), SSB 153. 170, RJ 1078, Kuv ad 26 (p.26). SSSN 2.27.1

(a) कलङ्क° SR (var.).

(b) कतिचिद्वदन्ति कवयो [क° सं°] VS (var.); अङ्गुवन् [सं°] SR (var.); भूच्छायमैच्छन् [भू° बि°] BhPr, SR, SSB, Kuv, SSSN.

(c) इन्दोर SR, RS SSSN, SR, SSB; स्फुटित[दलि°] SR (var.).

(d) यत्सान्द्र° (°धनं) निशि पीत° SR, SSB, BhPr, Kuv, SSSN; गाढध्वान्तं [मन्ध°] SR (var.); आचक्ष्महे [आ°] SR, SSB, Kuv, BhPr, SSSN.

Sārdulavikrīḍita metre.

Some have supposed (it to be) a brand; others have thought (it to be) ocean's mud; some have called (it) a dappled antelope; others wished (to see in it) earth's shadow. What is always seen in the moon black as a chip of split sapphire we declare (to be) thick, densest darkness drunk in the night (and) remaining in (his) belly. (L. H. Gray's translation).

अङ्कनवेदी see No. 275

252*

अङ्कनिलीनगजानन-

शङ्काकुलबाहुलेयहतवसनौ ।

सस्मितहरकरकलितौ

हिमगिरितनयास्तनौ जयतः ॥

(अ) ArS 2.20 (p.9).

(आ) SR 11.10, SSB 18.9. Āryā metre.

Victorious are the breasts of the goddess Pārvatī (the daughter of Himālaya), the covering garment of which is brushed aside by Skanda apprehensive of his brother, the elephant-faced one, seated on her lap and which are pressed by the hands of Lord Śiva smilingly. (A.A.R.)

253

अङ्कन्यार्तविषमैर्

मायावनितालकावलीकुटिलैः ।

को नाम कामचारः

कायस्थर्मोहितो न जनः ॥

(आ) SRHt 141.8, SSSN 2.96.6

(a) अङ्कन्या SRHt, SSSN Āryā metre.

Who indeed is not bamboozled by *kāyastha-s*¹ who act without principles with their incomprehensible but impressive movements of limbs, crooked like a mass of tresses of designing women (or: women created by magic)? (A.A.R.)

1. Professional scribes.

254*

अङ्कमल्लविनोदेव तथान्येषुत्सवादिषु
अन्तःपुरप्रचारेषु देवपूजापरेषु च ॥

(अ) Mānasollāsa 2.1235.

(आ) SRHt 166.11, SSSN 2.114.11

(The opportune moments to strike at the enemies) are during military shows and prize-fights, as also during other festive celebrations, when they move about in the women's apartments and when they are busy in the worship of the gods. (A.A.R.)

अङ्कमारुह्य सुप्तानां हन्तुः see विश्वासप्रतिपन्नानां ।

अङ्कस्य दोषो गुणसंनिपाते see एको हि दोषो गुण°

255*

अङ्काधिरोपितमृगश्चन्द्रमा मृगलाञ्छनः ।
केसरी निष्ठुरक्षित- मृगयूथो मृगाधिपः ॥

(अ) Śiś 2.53.

(आ) Al 4, SR 79.8, SSB 252.8 (a. Śiś.), Kuv. (NSP) p. 84.

(c) निष्ठुरक्षित° Śiś (var.).

(d) मृगयूथ Śiś (var.).

The moon, who holds a deer in his lap, is (branded as) deer-stained; while the lion who ruthlessly kills herds of deer is (glorified) the king of deer (or: beasts) (M. S. Bhandare's translation).

256

अङ्कुरिते पल्लविते
कोरकिते विकसिते च सहकारे ।

अङ्कुरितः पल्लवितः
कोरकितो विकसितश्च भवनः ॥

(आ) SkV 188, Skm (SkM (B) 1232 Skm (POS) (2.152.2), Dhv ad 2.50 (HSS) p. 211, SSSN 3.27.1 (Cf. VyVi p. 498, ŚBh 2.3, 2.152.2) Quoted by A.B. Keith from a Subhāṣita-saṅgraha (A History of Sanskrit Literature p. 206), and by Aufrecht ZDMG 36.548.

- (a) अङ्कुरितः पल्लवितः Dhv.
(b) सहकारे Keith; कोरकितः पुष्पितश्च सहकारः Dhv; कोरकितः पुष्पितश्च (कुसुमितश्च SSSN) हृदि मदनः Dhv; च om. by Keith (*contra metrum*)
(d) मदनोत्तौ [म°] Skm (*contra metrum*); हृदि मदनः SkV (*contrametrum*).
Āryā metre.

Swollen and sprouted and budded and bloomed hath the mango, swollen and sprouted and budded hath love. (A. B. Keith's translation).

257*

अङ्के कृत्वोत्तमाङ्गं प्लवगबलपतेः पादमक्षस्य हन्तुर्
दत्त्वोत्सङ्गे सलीलं त्वचि कनकमृगस्याङ्गशेषं निधाय ।
बाणं रक्षः कुलघ्नं प्रगुणितमनुजेनादरात्तोक्षणमक्षः
कोणेनादक्षमाणस्त्वदनुजवचने दत्तकर्णो ज्यमास्ते ॥

(अ) Mahān 11.7.

(आ) JS 332.1 (a. Mahānātaka).

(a) °पतः Mahān.

(b) भूमौ विस्तारितायां [द°स°] Mahān.

(c) °जेनापितं Mahān; मच्छणोः Mahān.

(d) कोणेनोदवीक्ष्यमा° Mahān.

Sragdharā metre.

He¹ remains (lying comfortably) with his head resting on the lap of Sugrīva and feet placed on the lap of Hanūmān and his remaining limbs resting gleefully on the skin of the golden deer (killed by him), and viewing with a corner of his eye the sharp arrow intended to wipe out the race of demons being placed on the bow-string by his brother Lakṣmaṇa and is all attentive in listening to your brother (Vibhīṣaṇa). (A.A.R.)

1 Śrī Rāma

258*

अङ्के वृद्धिमुपागतं शिशुतया सर्वाङ्गमालिङ्गितं
मत्स्यः श्रोपरिरम्भनिर्भरतरव्याकोशकोषोन्मुखः ।
आशाप्तः परिपीयमानमनिशं निःस्पन्दमिन्द्विन्दिरैर्
दूरादेव निमेषशून्यनयनः पद्मं समुद्रीकते ॥

(आ) VS 756 (a. Kṣemendra (?). (Cf. पिपासुर-
प्येव जलं)

(a) आलिङ्गिते VS (var.).

(c) प्रारशस्तैः VS (var.).

Śārdūlavikrīḍita metre.

The fish views with unwinking eyes all over the lotus which was nourished in its lap and embraced all over as it was in

its infancy, and gently kissed during nights incessantly by the bees coming from all quarters and eager on account of its fully developed buds embraced warmly by the goddess of beauty. (A.A.R.)

259

अङ्गुलं शून्यविन्यासाद् वृद्धिः स्यात् वशाधिका ।
तस्माज्ज्ञेया विशेषेण अङ्गुलानां वामतो गतिः ॥

(आ) Sama 2. अ 48.

When a zero [emptiness] is placed alongside of a numeral, it increases ten fold; from this one can particularly see how perverse is the way of numbers. (A.A.R.)

अङ्गुलं स्थितापि युवती see शास्त्रं सुचिन्तितमपि

260**

अङ्गुललव्वायतोयेन मिश्रितं घृतमाशिकम् ।
वसा किटिकुङ्गाणाम् एतैः सिक्ता महीरहाः ॥

(आ) SP 2248.

Trees when sprinkled with water mixed with the juice of Ankolle (*Alangium Hexa petalum*) along with ghee and honey and the fats of hogs and deer (flourish well). (A.A.R.)

261**

अङ्गुललव्वधितं त्विन्नं नृमांसं छागवृग्धयुक् ।
पिण्याकसहितं मूले सहकारस्य निक्षिपेत् ॥

(आ) SP 2305.

For the excellent growth of the mango tree one should add at the root goats' milk mixed with oil cake, decoction of Ankolle (*Alangium Hexa petalum*) and boiled human flesh. (A.A.R.)

262**

अङ्गुललतलभाविताम्
उषितं गोशकृति कुमुदकन्दमलम् ।

करकाम्बुकर्दमभूते
कलशे कुसुमं समुद्वहति ॥

(आ) SP 2310.

Āryā metre.

Flowers grow well in a pot in which mud is mixed with the juice of fungus or mushroom, decayed root of lily in cow-dung and the oil of Ankolle (*Alangium Hexa petalum*). (A.A.R.)

263**

अङ्गुललतलसूकर-

शिशुमारवसासु भावितं बीजम् ।

सद्यो रोहति निहितं

भूमौ करकाम्भसा सिक्ताम् ॥

(आ) SP 2289

Āryā metre.

Seed treated with oil of Ankolle (*Alangium Hexa petalum*) and the fat of hogs and Gangetic porpoises germinate quickly when sprinkled with juice of fungus or mushroom. (A.A.R.)

264**

अङ्गुललपत्रधनेन यद्वा केशसमन्वितैः ।

सक्तुभिः कटुतलाकतैर् याति मत्स्यविषं क्षयम् ॥

(आ) SP 2959.

(a) अङ्गुल° SP.

The antidote to fish-poison (poison of sea-snakes) is coarsely ground meal mixed with white mustard oil and hair soaked with the leaves of Ankolle (*Alangium Hexa petalum*). (A.A.R.)

265**

अङ्गुललबीजमज्जानां सूक्ष्मचूर्णं विधीयते ।

तिलतलेन तच्चूर्णं सम्यक्कृत्वा च भावयेत् ॥

(आ) SP 3003.

Finely powdered kernel of Ankolle (*Alangium Hexa petalum*) seeds is prescribed (as antidote) : the same powder thoroughly mixed with sesame oil may also be prescribed (A.A.R.)

266

अङ्गुलं गलितं पलितं मुण्डं

दन्तविहीनं जातं तुण्डम् ।

करधृतकम्पितशोभितदण्डं

तदपि न मुञ्चत्याशा पिण्डम् ॥

(आ) Moh (Moh (KSH) 15; Moh (NT) 7, Moh (KSG) 15), Vet 22.3.

(आ) SR 76.33, IS 80 (Cf. Pr 362), SRK 67.11 (a. Carpatapañjarī) SSg 349.35. Sama 2 अ 47, SRS 1.50, SSg 83, SSpr 31

(b) यातं Moh (KSH and KSG); दण्डं IS; जातं दशनविहीनं [द° जा°] Vet (same but द° जा° Vet Hu¹, SR, SRK, Sama

(c) दण्डो याति (तु) गृहीत्वा द° Vet., VetHu¹, SR, SRK, Sama, SRS, SSpr.

- (d) भारडम् Moh; परडम् Vet Hu¹; पिरडम् SR, SRK, Sama, SRS, SSg, SSpr
Mātrāsamaka (rhymed moric) metre.

Though the limbs become feeble, the hair becomes hoary, the teeth fall, the freshness of the countenance decays, the hands tremble and have recourse to a staff, yet vain hopes are not forsaken. (M.R. Kalee Krishan Bahadur's translation).

267*

अङ्गं चन्दनपङ्कपङ्कजबिसच्छेदावलीनं मुहुस्
तापः शप इवेष शोषणपटुः कम्पः सखीकम्पनः ।
स्वासाः संबृततारहारचयः संभिन्नचीनांशुका
जातः प्रागतिबाहवेदनमहारम्भः स तस्या ज्वरः ।

- (अ) Ksemendra's Padyakādambari, as quoted in his Kavikanthā° (KM IV 165, 13-16 and Kavi (RP) 46)¹
Śārdūlavikrīḍita metre.

The heat (of love) dries up her limbs like a curse, the body is covered with sandal-paste and lotus-filaments; her tremor shakes her friends, her breath is (irregular) like the (movements of her) long tremulous necklace disturbing her silken garments. That heat of love in her case has developed a high fever which starts with a crucial pain and a burning sensation¹ (Dr. Sūryakānta's translation)

1. Quoted as example of the author's familiarity with medical science.

268*

अङ्गं चन्दनपाण्डु पल्लवमृदुस्ताम्बूलताम्रोऽम्बरो
धारायन्त्रजलाभिषेककलुषे धोताञ्जने लोचने ।
अन्तःपुष्पसुगन्धिरात्रकवरी स्वच्छं तनीयोऽम्बरं
कान्तानां कमनीयतां विदधते प्रीप्तेऽपराङ्मुखम् ॥

- (अ) Amar (Amar (RK) 72, Amar (S) 59 (p. 127), Amar (NSP) 124¹
(आ) SR 337-55, IS 81, SSB 207-56.

(a) ताम्राधरो Amar (S), SR; ऽधरो Amar (NSP).

(c) °सुगन्धिता° Amar (S); सर्वोद्गलगन्ताम्बरं (नीलाम्बरं) [स्व° त°] Amar (S), Amar (NSP), SR; सुगन्धिताजिकवरी Amar (NSP); च चीनांशुकं [त°] Amar (var.); सौगन्ध्यनीलांशुकं IS

(d) रामाणां [का°] Amar (S), SR; रमणीयतां Amar (S), SR; विदधति [वि°] Amar (S);

ग्रीष्मा° Amar (S); ग्रीष्मो° Amar (var.)
Śārdūlavikrīḍita metre.

1. Western (Arj) Southern (Vema) om., Ravi 59, Rāma 73 Br. MM 69, BORI I 74, BORI II 72).

The body whitened (and cooled) by sandal paste, the lip, tender like a sprout, reddened by betel-roll, the eyes with collyrium washed away by a shower bath, tresses wet and fragrant with the flowers adorning them, clean and thin dress—thus do young ladies delight the lovers in summer evenings. (A.A.R.)

269**

अङ्गं दक्षिणमारुह्य वामेनोत्तरति स्फुटम् ।
तदा हानिकरी ज्ञेया व्यत्ययेन तु लाभदा ॥

- (आ) ŚP 2532
(d) व्यत्ययेन ŚP.

If a house-lizard climbs on the right side of the body and jumps off from the left side clearly, then it is harmful to the person (as omen); the opposite is profitable. (A.A.R.)

270**

अङ्गं दमनपट्टाभमङ्गं यस्मिन् प्रतीयते ।
विद्यादमनवज्रं तु तीक्ष्णधारं महागुणम् ॥

- (आ) ŚP 4640.

That which has on it a streak resembling a leaf of *damana* is the variety of steel called *damana-vajra* : it will be sharp edged and of great good qualities. (A.A.R.)

271**

अङ्गं प्रतीयते यत्र बहुप्रन्थिसमन्वितम् ।
दुर्लभं तन्महामूल्यं प्रन्थिवज्रकमुच्यते ॥

- (आ) ŚP 4633.

Where the steel possesses a number of joints it is rare and of great value and is called 'Joint Steel'. (A.A.R.)

272*

अङ्गं भूषणनिकरो
भूषयतीत्येष लौकिको वादः ।

अङ्गानि भूषणानां

कामपि सुषममजीजनस्तस्याः ॥

- (आ) SR 270.13, SSB 93.13.
Giti-ārya metre.

That a wealth of jewellery beautifies the body is in common parlance; but her limbs produced an indescribable brilliance to the ornaments worn by her. (A.A.R.)

273*

अङ्गं येन रथीकृतं नयनयोर्युग्मं रथाङ्गीकृतं
पत्रं स्वं रथकर्मसारथिकृतं श्वासस्तुरङ्गीकृताः ।
कोदण्डीकृतमात्मवीर्यमचिरान्मौर्वीकृतं भूषणं
वामाङ्गं विशिखीकृतं दिशतु नः क्षेमं स धेन्वी पुमान् ॥

(अ) SR 6.69, SSB 10.61.

Sārdulavikrīḍita metre.

May the bow-man confer welfare on us—the god whose body was converted into a chariot, the pair of eyes into wheels, the features of the arrow into a charioteer, his breath into horses, his valour into a bow, his ornament into the bow-string and the left half of his body into an arrow. (A.A.R.)

274*

अङ्गणं तदिदमुन्मदद्विप-
श्रेणिशोणितविहारिणो हरेः ।
उल्लसत्तरुणकेलिपल्लवां
सल्लकीं त्यजति किं मतङ्गजः ॥

(अ) Bilhaṇakāvya 31.

(आ) SP 567; SR 205.6; (a. SP); SSB 564.9.

(d) शल्ल SP.

Rathoddhata metre.

"This is the courtyard of the lion (among kings) sporting in the blood of an array of intoxicated elephants (enemies)"—said the princess to test her lover's courage." Does the lordly elephant in the strength of his sportive youth abandon his (delicious) *sallaki* plant?"—replied the lover (A.A.R.).

अङ्गणवीथीर्वसुधा see No. 275

275

अङ्गणवेदिर्वसुधा
कुल्या जलधिः स्थली च पातालम् ।
वल्मीकश्च सुमेरुः
कृतप्रतिज्ञस्य धीरस्य ॥

(अ) Harṣacarita (Harṣ(BSS) 7.1; Harṣ (NSP) 7.1).

(आ) SP 230 (a. Bāṇabhaṭṭa), VS 2270 (a.

Bhaṭṭabāṇa), SRHt 122.23 (a. Bhaṭṭabāṇa), SSSN 2.111.21, SR 77.7 RJ 1428 (a. Bāṇa), IS 82, SRK 51.6 (a. SP), SSap 669; SSB 350.7, Sama 1. अ 5, VP 1.40.

(a) अङ्गणवेदी (अङ्ग^० SRHt) व० Harṣ, SP, SRHt.-SR, SRK, SSap, RJ; अङ्गणवीथी (अनगवी० नवी०) VS.

(b) जलधिरथली Harṣ (var.); स्थलीव IS.

(c) वल्मीकश्च VS(MS A), IS.

(d) कृतप्रयत्नस्य VS; धीरस्य [धी^०]Harṣ, VS(MS C); पुरुषस्य [धी^०]Harṣ (var.), SRHt.; शूरशस्य SSSN Aryā metre.

To the vowed hero the earth is a court yard pediment, the ocean a dyke, / hell is dry land, and Mount Sumeru an ant-hill ! (F. B. Cowell's and F.W. Thomas's translation).

अङ्गणवेदी वसुधा see No. 275

276**

अङ्गबोषपरित्यक्तश्च चतुर्मणिकृतश्रमः ।
ज्ञाता कुलकवाद्यस्य रञ्जको वादकः स्मृतः ॥
(आ) JS 393.69.

He is the Rañjaka musician¹ who is free from bodily defects, proficient in the four ways (of entertainment) and knower of the *kulaka* musical instrument. (A.A.R.)

i. Having the capacity to delight the audience.

अङ्गणवेदी वसुधा see No. 275

277

अङ्गनामिवाङ्गानि गोप्यन्ते स्वगुणा यदा ।
तदा ते स्पृहणीयाः स्युर् इमे ह्यत्यन्तबुलभाः ॥

(आ) SSB 358.5

When one's virtues are well concealed (and not bragged about) like the limbs of men, they become covetable. But such people are extremely rare. (A.A.R.)

278*

अङ्गनामङ्गनामन्तरे माधवो
माधवं माधवं चान्तरेणाङ्गना ।
इत्यमाकल्पिते मण्डले मध्यगः
संजगौ वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakarmāṃṣa 2.35
Sragvīṇi metre.

Between damsel and damsel was a Mādhava, and betwixt Mādhava and Mādhava was a damsel; in a circle thus arrayed, standing in the centre, upon His flute the son of Devakī pipe. (M. K. Acharya's translation).

279*

अङ्गन्यासस्ततः कार्यः शिबोक्तः सिद्धिमिच्छता ।
आचार्येण च शिष्यस्य पापघ्नो विघ्ननाशनः ॥
(आ) SP 1731.

The teacher desirous of success should practise the ceremonial touching of certain limbs¹, as ordained by Lord Śiva and remove the defects and difficulties of the students. (A.A.R.)

1. *anganyāsa*.

अङ्गन्यासेविषमं see No. 253

280

अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चापि जायते ।
तस्मात् प्रियतरो मातुः प्रियत्वान्न तु बान्धवः ॥
(आ) R (R (Bar.) 2.68, 14, R (B) 2.74, 14, R (G) 2.76, 16).

(अ) IS 83.

(a) प्रत्यङ्गयोर (°तो) (R (var.); मातुः [पु°] R (G).

(b) पुत्रो हृदयंभवः R (G); मि° [पि°] R (B).

(c) यस्मादतः प्रियतरः R (G); प्रियतमो (°तरो) R (var.)

(d) पुत्रान्मातुर्न विद्यते R (G); प्रिया एव R (B);
बाधवाः R (B).

A son is the most beloved of the mother, even more than all her relations, as he is the offspring not only of the several limbs of her body, but also of her heart. (T. S. Raghavacharya's translation).

281*

अङ्गप्रत्यङ्गभागेन ततः पिण्डः प्रजायते ।
वर्मणाच्छादितः सप्त धातवः स्युरनुक्रमात् ॥
(आ) SP 4292. Cf. No. 317.

Then the body is formed (in the womb of the mother) with major and minor limbs. Then in due order the seven constituent elements of the body are formed and (finally) are covered by the skin. (A.A.R.).

282*

अङ्गमङ्गेन संपीड्य मांसं मांसेन तु स्त्रियः ।
पुराहमभव प्रीतो यत्तन्मोहविजृम्भितम् ॥

(आ) SP 4143 (a. Vāsiṣṭha); SR 371.118 (a. Vāsiṣṭha), SSB 238.4 (a. Vāsiṣṭha).

(b) स्त्रियाः SP.

Limb pressed by limb and flesh by flesh of women, I was pleased in days of yore. This is the result of the play of delusion (or : illusion). (A.A.R.)

283*

अङ्गमनङ्गविलुप्तं

सुखयेद्वन्या न मे करस्पर्शात् ।

नोच्छ्वसिति तपनकिरणेश्च

चन्द्रस्यैवांशुभिः कुमुदम् ॥

(अ) Vik 3.16 (Cf. A. Scharpé's Kālidāsa-Lexicon I.2; p. 93).

(आ) Al 5.

(a) कथमन्यथापि पुलकैः Vik (var.); अन्यत्कथमिव पुलकैः Vik. (var.).

(b) सुखयति न मेन्या Vik (var.); सुखयति Vik (var.); सुखयत्यन्या न मे करस्पर्शात् Vik (var.); कलितं मम गात्रकं करस्पर्शात् Vik. (var.)

(c) नोच्छ्वसति Vik (var.).

(d) चन्द्रस्यैवांशुकैः कुमुदम् Vikr (var.). चन्द्रस्यैवांशुभिः Vik (var.).
Aryā metre.

(What else can it be ?) How otherwise, from this touch, should I feel a thrill through each hair of my body? The lotus opens not as the sun's beams, as at the moon's. (E. B. Cowell's translation).

284

अङ्गयुक्तः कृतास्त्रश्च कुर्वन् सम्यक्पुरोविधिम् ।
विजानन् सिद्धसाध्यादीन् वरिणोऽस्त्रेन पीडयते ॥

(आ) SNi 9.5

Sturdy of limb and trained in the use of weapons and taking timely precautions and knowing clearly one's capacity, one does not get injured by the darts of enemies. (A.A.R.)

285

अङ्गसङ्गात् तथा जीवो भजते प्राकृतान् गुणान् ।
अहंकाराभिभूतः सन् भिन्नस्तेभ्योऽपि सोऽव्ययः ॥

(आ) Lau 35.

Likewise the soul, though changeless and distinct from material objects, is overcome by the influence of egotism owing to contact with the body and experiences

the effects of the material qualities. (V. Krishnamacharya's translation).

अङ्गस्य चतु० see No. 335

286*

अङ्गाः संजातभङ्गाद्यनवनवसतिप्राप्तरङ्गाः कलिङ्गास्तेलङ्गाःस्वर्गगङ्गाभिषवणमतयः शीर्यदङ्गाश्च वङ्गाः ।
लाटाःस्विच्छललाटाः पदगमनवृद्धाश्वासलोलाश्च चोला जायन्ते श्रीनिजाम पृथुरण भवतः प्रौढनिःसाणनावात् ॥

(आ) SR 115.40, SSB 413, 8.

(d) प्रौढनिसाण० SSB

Sragdharā metre.

The soldiers of the King of the Āṅga-s were all shattered; the Kālīṅga-s found sporting ground in impenetrable forest regions; those of Trīlīṅga (Andhra-s) developed a desire to plunge into the waters of the heavenly Ganges; the Vāṅga-s (Bengalis) had their bodies shattered; the Lāṭa-s (Gujerāt) had their fore-heads perspiring; the Coḷa-s found solace in the quickness of their feet. Thus did thy enemies, O Nizām of mighty battles, on hearing the deafening war-cries of your marching army. (A.A.R.)

287*

अङ्गाकृष्टदुकूलया सरभसं गूढौ भुजाभ्यां स्तनाब्जं
आकृष्टं जघनांशुके कृतमधः संसक्तमूहद्वयम् ।
नाभीमूलनिबद्धचक्षुषि मयि व्रीडानताङ्ग्यां तथा
दीपः स्फूर्कृतवातवेपितशिखः कर्णोत्पलेनाहतः ॥

(आ) SP 3674 (a. Karpotpala), SkV 570, Skm (Skm (B) 1121, Skm (POS), 2.130, 1), JS 275.9 (a. Karpotpala), SR 318.15, SSB 175. 16 (a. Karpotpala), Prasanna 131 b, SuM 17.6.

(a) अंसाङ्क० SP, Skm, SR, SSB, SuM अंसाङ्क० Prasanna; कुराभ्यं कुचाब् [मु०] SuM.

(b) कृतमतः सं० JS; कृतमधः Prasanna.

(c) °निबद्ध० Prasanna; तथा [म०] SP, Skm, JS, SR, SSR, प्रिये [त०] SP, Skm JS, SR, SSB

(d) तान्वयः कृत् SuM; पूरकृतिवा SP, Skm, JS, SR, SSR; °तशिखो नीतः प्रदीपः रामम् SuM. Sārdulavikrīḍita metre.

When I drew off her upper silk/she hid her breasts beneath her arms, / and when I drew the lower / she pressed her thighs together. / Then as my eyes

fell to the root of bliss, she shrank together with embarrassment / and tossing at the lamp the lotus from her ears / puffed out its shaken flame. (D.H.H. Ingalls's translation).

288*

अङ्गाकृष्टिव्यथयति नखाङ्कुषु वक्षोजकुम्भा-
वास्यं जुम्भा दशनवसने दन्तदण्डं वुनोति ।
यान्त्याः खेवं व्रजति करजश्रेणिषु श्रोणिभागः
प्रातर्याति प्रगुणतरतां वंशसं नेशमस्याः ॥

(अ) SMH 9.41.

Mandākrāntā metre.

When the limbs are stretched, pain results in the nail marks of her pot-like breasts; there are yawns in the mouth and the lip experiences pain at the teeth-bites. When moving the thighs are sore at the rows of nail-marks. Thus the injuries inflicted on her at night are more painful in the morning. (A.A.R.)

289

अङ्गाङ्गमागते शत्रौ किं करोति परिच्छदः ।
राहुणा प्रसिते चन्द्रे किं किं भवति तारकैः ॥

(आ) SuM 23.22.

What can the retinue do when one is closely pressed by the enemy ? What do the stars do, when the moon is swallowed by Rāhu (in eclipse) ? (A.A.R.)

290

अङ्गाङ्गिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।
पश्य टिट्ठिभमात्रेण सनुप्रो व्याकुलीकृतः ॥

(अ) H (HJ 2.148, HS 2. 141, HM 2.149, HK 2.147, HP 2.137, HN 2.136, HH 65.15-6, HG 86, 15-6.)

(आ) IS 84.

So long as the nature of (a person's) connections are unknown, how (can there be) an accurate knowledge of (his) strength ? Behold how the Sea was confounded by a mere sand-piper. (F. Johnson's translation).

291*

अङ्गानामतितानवं कुत इव कम्पश्च कस्मात् कुतो
मुग्धे पाण्डुकपोलमाननमिति प्राणेश्वरेषु छति ।

तन्व्या सर्वमिदं स्वभावत इति व्याहृत्य पक्षमान्तर-
व्यापी बाष्पभरस्तया बलितया निःश्वस्य मुक्तोऽन्यतः॥

to get thee thy wished-for flowers. (Trans-
lation in Bibl. Ind. 9).

- (अ) Amar (Amar (D) 46; Amar (RK) 51; Amar (S) 45; Amar (K) 50, Amar (NSP) 50, Amar (POS) 45)¹
- (आ) VS 1584, SR 305.3 (a. VS); IS 85, SSB 154.3.
- (a) कथमिदं Amar (var.), SSB; °तानवं Amar (var.); कस्मादयं Amar (D); तस्मात् [क°] Amar (var.); इदं कस्मादकस्मादिदं Amar (NSP), Amar (K); इदं कस्मादकस्मादितो (°दये VS, SR) Amar (var., VS, SR; °त्वयि [कु°] Amar (var.).
- (b) इदं इति Amar (var.).
- (c) तन्व्याः (°स्याः) स्वभावजमिति (°ज इति) [स्व°] Amar (var.); SSB;
- (d) बाष्पभारस् Amar (var.); तथा Amar (var.); तदा [तया] Amar (var.); बलितया [ब°] Amar (OH 2); दयितया Amar (var.); निःश्वस्य Amar (S), Amar (NSP).
Sārdūlavikrīḍita metre.
1. Western (Arj) 50; Southern (Vema 45), Ravi 45, Rāma 53, Br M.M. 51, BORI I 53, BORI II 51).

Whence this exceedingly great lean-
ness of limbs, whence this tremor ?
Whence, Oh simple one, this counte-
nance with the wan cheeks ? On these
questions of the lord of her life, the slen-
der one replied. 'All this has come off
of itself,' and turning away, she heaved
sighs, and discharged elsewhere the
burden of tears that filled her eyelashes.
(C. R. Devadhar's translation)

292*

अङ्गानि खेदयसि किं
शिरीषकुसुमपरिपेलवानि मुधा ।
अयमोहितकुसुमानां
संपादयिता तवास्ति दासजनः ॥

- (अ) Viśvanātha Kavirāja's Gandrakalā quoted
in Sāh ad 6,465.
- (आ) SR 305.12, SSB 155.14.
- (b) इथा [मु°] SSB (var.).
Giti-āryā metre.

My beloved, why wouldst thou thus
vainly pain thy limbs, tender-like the
śirīṣa-flowers ? Here is thy servant ready

293*

अङ्गानि चन्दनरजःपरिधूसराणि
ताम्बूलरागसुभगोऽधरपल्लवश्च ।
स्वच्छाञ्जने च नयने वसनं तनीयः
कान्तासु भूषणमिदं विभवश्च शेषः ॥

- (अ) Amar (Amar (S) 92 (p. 145) only).
- (आ) Sar 618, 154, Amd 75.156, SSSN 3.23.3
- (a) °रसः प°Amd (var.); परिधूसराणि SSSN.
°धूसर° Amar (var.).
- (b) °रागसुलभो° Sar.
- (c) स्वच्छाञ्जले Amar. (var.); अञ्जने Sar;
च सम [ब°] SSSN.
- (d) °वस्तु Amar (var.), Amd, SSSN.
Vasantatilakā metre.

To have the limbs whitened by the
paste of sandal and the tender lips ren-
dered charming by the red betel-stain
and eyes smeared with pure collyrium
and a thin dress—these are the (true)
ornaments of lovable young women.
The rest is paraphernalia. (A.A.R.).

294*

अङ्गानि दत्त्वा हेमाङ्गि प्राणान् क्रीणासि चेन् नृणाम् ।
युक्तमेतन् न तु पुनः कोणं नयनपद्मयोः ॥
(अ) Bhv (Bhv (POS) 2.92, Bhv (C) 2.92).

Oh golden-bodied one, if you buy the
lives of men by giving (them) your
limbs it is but proper [i.e. justifiable];
but it is not at all proper if you do so by
giving them only the corner (a glance
from the corner) of your lotus-like eyes.
(H. D. Sharma's translation).

295

अङ्गानि धोपटुत्वं
शक्तिदंशनाः शनैर्विशीर्यन्ते ।
निखिलेन्द्रियाणि येषां
चिरायुषस्ते नरा ज्ञेयाः ॥

- (अ) Sāmudrikatīkā 2.68 (MS, as quoted in JS).
- (आ) JS 398.102 (a. Durlabharāja).
Āryā metre.

Those people whose bodily limbs,
sharpness of intellect, physical strength
and teeth and all the other senses wear
away (only) gradually are to be consi-
dered as long-lived persons. (A.A.R.)

296*

अङ्गानि निद्रालसविभ्रमाणि
वाक्यानि किञ्चिन् मदलालसानि ।
भूक्षेपजिह्वानि च वीक्षितानि
चकार कामः प्रमदाजनानाम् ॥

- (अ) Rtu 6.11, (Cf. A. Scharpe's Kālidāsa Lexicon, 1.3; p. 195).
(a) निद्रालसितानि नित्यं Rtu (var.); °विह्वलानि Rtu (var.).
(b) मदिरालसानि Rtu (var.); मदसालसानि Rtu (var.).
(c) विलोचनानि [च वी°] Rtu (var.).
(d) करोति [च°] Rtu (var.); प्रमदोत्तमानाम् Rtu (var.).

Upajāti metre (Indravajrā and Upandra-vajrā).

Gathering all her charm in the lines of her body, / love lends the youthful maid / a touch of drowsy lassitude, / and a little lisp to her speech, / as if tipsy with wine; / he adds the arched remoteness to the delicate brows, / and tilts her glances / beneath the drooping lashes of the eyelids. (R. S. Pandit's translation)

297*

अङ्गानि मे बहुतु कान्तवियोगवह्निः
संरक्षतु प्रियतमं हृदि वर्ततेऽसौ ।
इत्याशया शशिशुली जलदध्रुवारि-
चाराभिरुष्णमभिषिञ्चति हृत्प्रदेशम् ॥

- (आ) SP 3483, SRK 134.38 (a. SP), SR 288.4 (a. SP), SSB 124.45, RJ 1006, Any 144.25.
(a) दहति om. SRK; °वह्निः SRK.
(b) संरक्षता प्रियतमो SP, SR, SSB, Any; प्रियतमो SRK; हृदयस्थितो मे Any; वः[सौ] SP, SSB.
(c) गलदध्रु विन्धु-SP, SSB; °भिति Any;

Vasantatilakā metre.

The moon-faced damsel wets the region of her heart with a flow of tears in hope that the lover residing therein will be protected when all her limbs are burnt by the fire of separation (from her lover). (A.A.R.)

298*

अङ्गानि श्लथनिः सहानि भयते मुग्धालसे विभ्रमश-
वासात्कम्पितकोमलस्तनमुरः सायासमुत्ते भ्रूवौ ।
किं चान्दोलनकीतुकव्युपस्तावास्येषु वामभ्रूवां
स्वेत्राग्भः स्तपिताकुलालकलतेष्वावासितौ सन्मथः ॥

(आ) Skm (Skm (B) 1138, Skm (POS) 2.133.3) (a. Gosoka).

(c) चान्दोलित° Skm (var.)

(d) °स्तपि° Skm (B).

Śārdūlavikrīḍita metre.

The god of love resides in young ladies (after love-play) in the bowers of tresses dishevelled and bathed in perspiration of the face, the limbs being tired and helpless, the eyes charming but devoid of normal quick movements, the beautiful breasts heaving due to the exertion of love play, the eyebrows are asleep due to fatigue and have stopped from their charming movements. (A.A.R.)

299*

अङ्गामोदसमोच्छलद्घृणिपतद्भृङ्गावलीमालित-
स्कूर्जलञ्छनसूत्रगुम्फितमिलश्रीलोत्पलश्रीरिव ।
निर्यत्पादनलोन्मुखाशुबिसरस्रग्दन्तुरः स्मर्यतां
मञ्जुश्रीः सुरमुक्तमञ्जरिशिलावर्षं रिवाभ्यर्चितः ॥

(आ) SkV 25 (a. Vallana).

Śārdūlavikrīḍita metre.

May Mañjuśrī be worshipped, who, when garlanded by bees / (that fly to the light that rises with his body's rich perfume), / is like a chain of dark blue water-lilies / strung on a golden string; who when overspread with flaming light / ascending from his toe-nails, seems to be acclaimed / by a rain of brilliant flowers dropped upon him by the gods. (D.H.H. Ingalls's translation).

300**

अङ्गारपूर्वं गमने च लाभः
सोमे शनौ दक्षिणमर्थलाभम् ।
बुधे गुरौ पश्चिमकार्यसिद्धौ
रवौ भुगौ चोत्तरमर्थलाभः ॥

(आ) Sama 2 स 109.

Upajāti metre (Indravajrā and Upendra-vajrā).

It will be profitable to a person if he journeys eastward on Tuesdays, and southward on Mondays and Saturdays; he will have success in his undertakings if he goes westward on Wednesdays and Thursdays, and he will acquire wealth

on Sundays and Fridays if he goes northward. (A.A.R.)

301**

अङ्गरशलाश्मपलालकेश-
विस्तीर्णविद्वर्चमृतेषु दृष्टः ।
इवा मूत्रयन्यच्छति कारयनाशं
वारिद्र्यमृत्युप्रमुखानननर्था ॥

(आ) SP 2629.

Indravajrā metre.

When a person sees, on setting out a journey bearers of charcoal, trident, stone, meat, hair, stretched skin and a dog passing urine, he will fail in his mission and may get into dangers such as poverty, death and the like. (A.A.R.)

302

अङ्गरसदृशी नारी घृतकुम्भसमः पुमान् ।
ये प्रसक्ता विलीनास्ते ये स्थितास्ते पदे स्थिताः ॥

(इ) SS (OJ) 439. Cf. Nos. 195-6, 303.

A woman is like burning charcoal. A man is like a pot of ghee. When the man comes near, he melts. If he stays away, he remains solid and firm (Raghuvīra's translation).

303

अङ्गरसदृशी योषित् सपिःकुम्भसमः पुमान् ।
तस्याः परिसरे ब्रह्मन् स्थातव्यं न कदाचित् ॥

(आ) PdP, Brahmkhaṇḍa, 18.18. Cf. Nos. 195-6, 302

A woman is like blazing coal and man like a pot of ghee. Oh Brāhmaṇa, one should not remain at any time in her proximity [in privacy]. (A.A.R.)

304*

अङ्गरहासिषु विलासगृहोदरेषु
तल्पेषु तूलपटकल्पितवेष्टनेषु ।
उष्णेषु च प्रणयिनीकुचमण्डलेषु
शान्तिं जगाम शिशिरस्य तुषारगवः ॥

(अ) Vikram. 16.49.

(आ) JS 236.3 (a. Bilhaṇa).

(ब) अङ्गरहासिषु JS (var.)

(द) तुषारगवः JS.

Vasantatilakā metre.

In the interiors of pleasure-houses smiling with embers, on bed's covered with cotton quilts and on the warm cir-

cular breasts of ladylovers the pride of snow of winter was set at rest. (S. Ch. Banerji's translation).

305

अङ्गरः खचितेव भूविद्यदपि ज्वालाकरालं करसु
तिग्मांशोः किरतीव तीव्रमभितो वायुः कुकूलानलम् ।
अप्यम्भांसि नखपचानि सरितामाशा ज्वलन्तीव च
ग्रीष्मेऽस्मिन्नवद्विन्दीपितमिवाशेषं जगद्वर्तते ॥

(आ) SP 3827 (a. Bhojadeva), AP, 67, SR 336.28, SSB 205.27 (Bhoja), JS 214.10 (a. Bhojadeva), RJ 1223.

(a) °रालैः JS (var.)

(b) कुकूलानानलम् JS

Śārdūlavikrīḍita metre.

In this summer the entire world seems to be engulfed in a forest fire as the earth seems to be paved with burning coals, the sky fierce with flames in the form of the sun's rays, the wind seems to scatter on all sides fire of burning chaff, the waters of the streams are nail-scorching and all the directions as if a blaze. (A.A.R.)

306**

अङ्गरः शाकवृक्षस्य वर्णितैः सघृतैस्त्यहम् ।
दन्तैर्नश्यत्यतीसारस्तस्य अहं पानीयवारणात् ॥

(आ) SP 2850.

Dysentery stops when charcoal of the teak tree (or acacia *Sirissa*) well powdered and mixed with ghee is taken for three days, avoiding drinking water during these three days (A.A.R.)

307*

अङ्गासङ्गिम्णालकाण्डमयते भृङ्गावलीनां हचं
नासामोक्षितकमिन्द्रनीलसरणिं इवासानिलाद् गाहते ।
वत्सेयं हिमवाल्कावि कुचयोर्वत्से क्षणं दीपता
तप्तायःपतिताम्बुवत्करतले धाराम्बु संलीयते ।

(आ) Kuv (NSP) ad 28.67 (p. 91.5-8), SR 277: 55, SSB 104.57, SRK 131.10.

(c) क्षिता सा [हं] SR, SSB, SRK.

Śārdūlavikrīḍita metre.

The lotus stalks applied to the limbs (to reduce the fever of love of a young lady) bear the sheen of bees [have dried up]; the pearl of the nose ornament has the brilliance of sapphire due to her hot sighs; camphor applied to her

breasts burns out [evaporates] in a moment ; a stream of water from the fountain [or : rain water] poured on the hands, disappears like water fallen on red hot iron. (A.A.R.).

अङ्गीकरोति प्रथमं see क्रीडीकरोति प्रथमं

308*

अङ्गीकुरु त्वमवधीर्य वा वयं तु
दासास्तवेति वचसेव जयेम लोकान् ।
एतावतैव सुकरो ननु विश्वमात-
रदृण्डवण्डधरकिंकरमौलिभङ्गः ॥

(अ) Ānas 6.

Vasantatilakā metre.

'You may accept or you may reject, but we are your slaves'—with these words we may conquer the worlds. Oh, Mother of the Universe, is it not easy to break the heads of the messengers of the terrible god of death by this alone ? (A.A.R.).

309*

अङ्गीकुर्वन्ति भङ्गीमखिलगिरिगणास्तप्तजाम्बूनदीयां
वूरीकुर्वन्ति पूरीकृतकनकगिरिस्फारगवं च यस्याः ।
उन्मत्तध्वान्तधारासुरवरपटलीदाहसञ्जातकीर्तिः
सेयं प्राची प्रदीप्तिर्वलयतु दुरितं सर्वदा सर्वदा मे ॥

(अ) PdT 23 (a. Bhāskaracaritra)

Sragdharā metre.

May the brilliance of the east [the rising sun], the giver of plenty, always remove all my sins—the brilliance by which all the mountains receive the beautiful colour of melting gold, which deprives the Meru mountain of its unique pride [of the possession of that colour], and which has acquired fame by burning the flow of intoxicated darkness. (A.A.R.)

310*

अङ्गीकुर्वन्मृतश्चिरामुत्पत्तिष्णोस्सलीलं
छायामन्तस्तव मणिमयो माल्यवानेष शैलः ।
शोभां वक्ष्यत्यधिकललितां शोभमानामतीन्दोर्
देवस्यादेरुपजनयतो मानसादिबुद्धिबिम्बम् ॥

(अ) Hams 1.17.

Mandākrānta metre.

Mount Malyavan, full of precious stones, taking within himself the image, radiant with nectar, of yourself, soaring

up with playfull ease, of yourself that outshines the moon in splendour, (such a Mount) tells (us) of the radiance of superior loveliness of the God of the First cause, as he was creating the moon out of his mind. (M.C.N. Acharya's translation).

311*

अङ्गीकृततितिक्षः सेङ् गुणी निष्ठापरो यथा ।
मृषिस्तथा विजयते श्रीरामो राजसत्तमः ॥

(अ) PdT 45 (a. Bhāskara).

Śrī Rāma, the best of kings, being full of endurance is victorious as one full of merit, vigilant in his duties and full of patience in what has been agreed upon to do. (A.A.R.)

312*

अङ्गीकृताः क्षतिमिमामपि ये विषह्य
गोप्तुं गुणान् किमिति वाञ्छसि तान्मुधैव ।
मुक्तामर्णवमलरूपतया नितान्तम्
एते तव स्वयमपि प्रकटीभवन्ति ॥

(अ) JS 99.9.

(a) तिम्भि° (क्षति or क्षिति) JS (MS).

(c) मुक्तामर्णे JS.

Vasantatilakā metre.

Having received such a wound at my hands you endure it and wish to conceal your merits : but it is in vain. Just as the brilliance of pure pearl your merits too are self evident. (A.A.R.)

313

अङ्गुलिभङ्गविकल्पन-
विविधविवादप्रवृत्तपाण्डित्यः ।

जपचपलोष्ठः सजने

ध्यानपरो नगररण्यासु ॥

(अ) Kal (Kal (KM) 1.52, Kal (RP) 1.52).

(अ) ŚP 4029, SR 364.18 (a. Kṣemendra), SSB 254.18 (a. Kṣemendra).

(c) °पलौष्ठः ŚP, SR, SSB.

Āryā metre.

The person with proficiency in various kinds of debates and full of gesticulations with his fingers is now seen in the streets of the city absorbed in meditation and muttering prayers of some kind when there are people to witness it... (is a hypocrite) (A.A.R.)

314*

अङ्गुलीकिसलयाग्रतर्जनं
सू विभङ्गकुटिलं च वीक्षितम् ।
मेखलाभिरसकृच्च बन्धनं
पञ्चयन् प्रणयिनीरवाप सः ॥

- (अ) Ragh. 19.17 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 289.
(आ) ŚP 3566 (a. Kālidāsa), SRHt 257.12, (a. Kālidāsa), SR 310.1 (a. ŚP), SSB 162.1 (a. Kālidāsa).
(a) °किशल्या° Ragh (var.)
Rathoddhatā metre.

(The king Agnimitra) while deceiving his sweethearts, got (his punishment) in the form of threats from their sprout like fingers, and crooked glances with knit eyebrows and was fettered frequently with their girdles. (A.A.R.)

315*

अङ्गुलीभिः कुरङ्गाक्ष्याः शोभते मुद्रिकावलिः ।
प्रोतेव बाणैः पञ्चेषोः सूक्ष्मा लक्ष्यपरम्परा ॥

- (अ) Vikram. 8.60.
(आ) JS 183.44, ŚP 3334 (a. Bilhana), SR 264. 243 (a. ŚP), SSB 83.2 (a. Bilhana).
(a) अङ्गुलीषु ŚP, SR, SSB.
(b) °कावली JS.
(c) पुष्पेषोः ŚP, SR, SSB.
(d) सूक्ष्मल° Vikram.

With the fingers of the gazelle-eyed girl the rings look beautiful like a series of fine targets pierced by the arrows of the five-arrowed god. (S. Ch. Banerji's translation).

316*

अङ्गुलीभिरिव केशसंचयं
सनिगृह्य तिमिरं मरीचिभिः ।
कुङ्कुमलीकृतसरोजलोचनं
चुम्बतीव रजनीमुखं शशी ।

- (अ) Kum 8.63, (Cf. A. Scharpé's Kālidāsa-Lexicon I 3, p. 129).
(आ) AR 248, Amd 98.224, Suv ad 3.18 (a. Kālidāsa)¹, VS 1963 (a. Kālidāsa), SR 299.27 (a. VS), SSB 145.29 (a. Kālidāsa), Kuv ad 120 p. 196), AIR 248.5-6, Kāvya-nusāsana of Vāgbhaṭṭa (KM 43) p. 59. 9-11, KH 122. 12-3, Kāvya-lamkārasūtra 59.101, Sar ad 4.57 (p. 468), Alamkāra-sūtra ed Tarkalaṅkāra 116, Citramīmāṃsā

(KM 38) 89.21-2, Hṛdayaṅgama on KāD 199, Mandāramandacampū (KM 52) 227, Vyaktiviveka (TSS.5) 73.

- (b) सनियस्य AR, Suvr SR, SSB, Sar (var.), Citra°; सनिकुस्य Kum (var.), Manda°; सनिगृह्य Kum (var.); सनिरुस्य Kum. (var.), Kavy°
(c) लोचने Kum. (var.),
Rathoddhatā metre.

1. Quoted by Kṣemendra as an example of Rathoddhatā metre.

By catching the mass of hair in the form of darkness, by the fingers in the form of its rays, the moon as if kisses the face of the night in which the eyes in the form of lotuses have closed. (Dr. Sūryakānta's translation).

अङ्गुलीषु कुरङ्गाक्ष्याः see No. 315

317**

अङ्गुल्यः पञ्चमे मासे वृष्टिकुक्षौ च षष्ठमे ।
संचारः सप्तमे मासे अष्टमे नयनेषु च ॥

- (अ) BhŚ 355 (doubtful). Cf. No. 281.
In the fifth month after conception fingers are formed and eyes and stomach in the sixth. Movement (of the limbs) begins on the seventh month and of the eyes on the eighth. (A.A.R.).

318*

अङ्गुल्यः पल्लवान्यासन् कुक्षुमानि नखाच्चिः ।
बाहू लते वसन्तशीसू त्वं नः प्रत्यक्षचारिणी ॥

- (अ) KāD (KāD (Bh) 2.67, KāD (B) 2.67), Amd 252.395
(b) नखाच्चिः KāD (var.).

The fingers are the twigs, the radiant finger nails the flowers, the two arms the creepers, and you actually moving before us are the Vernal grace.

In "fingers are like twigs" we get *vyastarūpaka*, but in *bāhūlata* we have *saṃastarūpaka*, for it pervades all the words here.

O. Bochtlingk's translation is better : Die Finger werden zu Sprossen, die funkelnden Naegele zu Blueten, die Arme zu Lianen : So schreitest du als Fruehlingspracht vor unseren Augen einher.

319*

अङ्गुल्यग्रनखेन बाष्पसलिलं विक्षिप्य विक्षिप्य किं
तूष्णीं रोदिवि कोपने बहुतरं फल्कृत्य रोदिव्यसि ।
यस्यास्ते पिशुनोपदेशवचनमनिर्जतिभूमि गते
निर्विण्णोऽनुनयं प्रति प्रियतमो मध्यस्थतामेव्यति ॥

- (अ) Amar (Amar (D) 5, Amar (RK) 5; Amar (S) 6, Amar (K) 5; Amar (NSP) 5, Amar (POS) 6)).^१
- (आ) VS 1177, JS 197.7, (a. Amaru), SR 308.22 (a. Amaru), IS 86, SSB 160.22
- (a) किञ्चित्प्राप्तन^०[अङ्गु०]VS; नेत्रसलिलं Amar(K); निक्षिप्य निक्षिप्य [वि०वि०] Amar. (var.), SR, SSB; हे [कि] VS
- (b) किं त्वं [तु]० VS; फूट्कृत्य Amar (var.); फूट्कृत्य च Amar (var.); विक्षिप्य Amar (var.), VS; रोदिम्यसे Amar (var.); शोषिष्यसि Amar (var.).
- (c) पचारवचनैर Amar (var.).
- (d) मेघ्यसि Amar (D)
Sārdūlavikrīḍita metre.
1. Western (Arj) 5, Southern (Vema) 6, Ravi 80, Rāma om. Br. MM 5, BORI I 5, BORI II 5.

Why weepst thou, oh angry one, silently, pushing aside continually the tears with the points of thy finger-nails? Thou shalt weep still more and loudly, when thy beloved, seeing that thy sulkingness has passed beyond the proper limit through the counsels of evil gossips, will get disgusted with (any attempts at) reconciliation and will become indifferent towards thee. (C. R. Devadhar's translation).

320*

अङ्गुल्यग्रनिरोधतस्तन्तरां धारामयं तन्वती
कर्कया न परं पयो निपुणिका दातुं प्रपापालिका ।
विलिष्टाङ्गुलिना करेण वज्रनापाडं शनैः पाल्थ हे
निष्पन्नोर्ध्वविलोचनस् त्वमपि हा जानासि पातुं पयः॥

- (आ) SP 3858, VS 1711, SR 339.118 (a. VS), SSB 210.2, JS 218.30, RJ 1241.
- (a) ग्रविरो JS; कुर्वती [तु] SR, SSB, JS.
- (b) नितरं [न प०] SSB; सुचिरं [न प०] JS.
- (d) निस्पन्दो (निस्प०) VS, SSB; विलोचनस् VS; ही VS; त्वजानासि [हा जा०] JS.

Sārdūlavikrīḍita metre.

The maiden at the wayside watershed is clever in supplying water as she lessens its stream poured into the hands of the traveller by blocking the spout of the kettle with her fingers end [to prolong the period of proximity with the man]. You too, O traveller, know how

to drink the water slowly (with set teeth), with fingers kept apart (so as to allow the water to escape) and with upraised eyes (admiring her beauty). (A.A.R.)

321

अङ्गुल्यग्रेण यज्जप्तं यज्जप्तं मेरलङ्घने ।
व्यग्रचित्तेन यज्जप्तं त्रिविधं निष्फलं भवेत् ॥

- (अ) VG (VGsr 2.1, VGmr 2.61-2, VGbr 2.1, VGjr 2.3), Tantrasāra in ŚKDr (IS 87); Śto 1.30 (324.5-6).
- (आ) IS 87. Cf. Pr. 362.
- (a) अङ्गुल्यग्रेषु Tantras^०
- (b) तथावै [य०] VGsr (var.); मेरलङ्घनाद् VGmr; मेरलङ्घनै (नैः [VGsr]) VG (var.). पर्वलङ्घने VGsr
- (c) अन्यचित्तेन [व्य०] VGmr; पर्वसंधिषु [व्य०] Tantras.
- (d) तत्सर्वं [त्रि०] VGmr, VGbr, VGjr, Tantras, Śto; विविधं [त्रि०] VG (var.); मतम् [भ०] VGjr (var.).

Prayer which is offered with the fingertips, with the fingers crossed or with thoughts wandering, these three kinds shall be¹ without effect (F. Edgerton's translation).

1. or "all that shall be".

322*

अङ्गुल्या कः कवाटं प्रहरति कुटिले माधवः किं वसन्तो
नो चक्री किं कुलालो न हि धरणिधरः किं द्विजिह्वः
कपीन्द्रः ।

नाहं घोराहिमवी किमसि लगपतिर्नो हरिः किं कपीन्द्रः
इत्येवं गोपकन्याप्रतिवचनजितः पातु वञ्चकपाणिः ॥

- (अ) Kṛṣṇakarmāmṛta 3.105.
- (आ) VS 130, SR 26.191 (a. VS), SSB 42.102, SRK 7.19 Sama 1. अ० 85, PG 281. SSSN 1.4.77
- (a) अङ्गुल्या Kṛṣṇa^०; कवाटं SR, SRK, SSB, PG; कवाटे VS, Sama; कवटं VS (var.); कुटिलो VS, SR, SRK, SSSN.
- (b) द्विजिह्वो tr. VS, Sama.
- (c) मुखे [त्रि०] VS, Sama; हिमाक्षी VS, Sama; किञ्चित् [कि०] VS, SR, SSB, SRK, Sama; त्वमसि SSSN, कुपीन्द्रो VS (var.) (see d); कपीशो PG; कपीन्द्र VS, SR, SSB, SRK, Sama.
- (d) इत्थं लक्ष्मयो (लक्ष्मया हीत्थं) कृतोसौ प्रतिवचनः VS, Sama; रावावाणीभिरित्थं प्रसिद्धवचनः पातु

PG; सत्यभामा० [गोपकन्या०] SR, SSB, SRK;
'चनजडः SSSN; वः पञ्चनाभः [°वः] SSSN.
Sragdharā metre.

Who taps the door with his finger ?
"Thou crooked (naughty) girl ! It is
Mādhava ."—"Who ? Summer ?"
"No ! the wielder of the disc (wheel) !"
"Who ? the potter ? " "No ! the bearer
of the earth !"—"Who ? the double-
tongued King of Serpents ?" "No ! I
am the vanquisher of the terrible ser-
pent"—"Oh ! art thou the King of
birds ?" "No ! I am Hari !"—"What ?
the chief of Monkeys ?"—May he that
bearer of the disc in his hand and was
in conversation thus overcome by the
cowherd damsel—May he protect us !
(M. K. Acharya's translation).

1. Dialogue between a cowherd damsel
and Śrī Kṛṣṇa. Pun upon the words. माधव
चक्री, धरणिधर and हरि

323**

अङ्गुष्ठतर्जनीभ्यां गा घ्राणे संगृह्य नामयेत् ।
मन्त्रेणानेन वश्याः स्युः पशवोऽदवाद्यस्तथा ॥
(अ) SP 2857.

Catching a cow at the nostril with a
thumb and a forefinger, press hard. Ani-
mals such as horses are controlled by
this *mantra-s*. (A.A.R.)

324*

अङ्गुष्ठनखदन्तेन पादयोः प्रतितः किमु ।
विभाति वक्त्रविजितः शशी विगतकल्मषः ॥
(अ) PV 191 (a. Venidatta).

Has the moon fallen at her feet being
reflected on her toe nails ? The moon,
vanquished by the beauty of her face,
is now without *kalmāṣa* [guilt, black
spot]. (A.A.R.)

325**

अङ्गुष्ठनखमूले तु तर्जनीयं सुसंस्थितम् ।
मत्सरी सा च विज्ञेया चित्रलक्ष्यस्य वेषने ॥
(अ) SP 1800.

If the tip of the fore-finger fits well
at the base of the thumb nail, then that
posture is known as *matsari* (useful) in

hitting a variegated (difficult) target
(with an arrow). (A.A.R.)

अङ्गुष्ठपर्वमात्रं see No. 329

326*

अङ्गुष्ठाक्रमवक्रिताङ्गुलिरधः पादार्धनीरुद्धभः

पाश्वद्विगृह्यतो निहत्य कफपिद्वन्द्वेन हंसीन्मुहुः ।

न्याजानुद्वयसन्त्रयन्त्रितघटीववत्रात्तरालस्खलद्

धाराध्वानमनोहरं सखि पयो गां दोग्धि गोपालकः ॥

(अ) SkV 1157 (a. Dāmara); Skm (Skm (B)
2001, Skm (POS) s.1.1
1), PG 262 (a. Śaraṇa), JS 334, 14(a.
Joyika), Uj 279.47

- (a) अङ्गुष्ठाग्रिम० Skm, SkV (MS), JS; मङ्गुष्ठाग्रिम-
यन्त्रिता० PG, Uj; लिरसौ Skm, PG, SkV
(MS), Uj; °लिधरः JS; °नीरुद्धभूर Uj, PG.
(b) आर्द्राङ्गित्य पयोधरान्वलमलं सखः पयोत्रिद्विभिः
PG; आपी नास्वलमादं यन्निह पुरो दित्रैः पयो-
विन्दुभिः Uj.
(c) °मध्य [°यन्त्रं] PG, Uj; वक्रात्तरोध SkV
(var.), Skm (MS).
(d) धारध्वानं SkV (var.); मनोरमं पक्षि प० JS;
दामोदरः [गो] Uj, PG.
Sārdūlavikṛidita metre.

The dairy boy milks the cow / with
fingers bent beneath his overlapping
thumb. He holds the ground with the
ball of his feet / and strikes with his two
elbows / at the gnats that sting his sides.
Sweet is the sound of the milk, my dear, /
as its stream squirts into the jar / held in
the vice of his lowered knees. (D.H.H.
Ingalls's translation).

अङ्गुष्ठाग्रिमवक्रिताङ्गुलिरसौ see No. 326

327**

अङ्गुष्ठाग्रे तु तर्जनीया मुखं यत्र त्रिवेशितम् ।
काकतुण्डी च विज्ञेया सूक्ष्मलक्ष्येषु योजिता ॥

(अ) SP 1801.

If the face (end) of the arrow is well
placed between the end of the thumb
and fore-finger, then that posture is
known as *kākatuṇḍī* and is eminently
suitable for (hitting at) minute targets.
(A.A.R.)

328*

अङ्गुष्ठे पदगुल्फजानुजघर्षे नाभौ च वक्षःस्थले
कक्षाकण्ठकपोलवन्तवसने नेत्रालिके मूर्धनि ।

शुक्लाशुक्लविभागतो मृगदृशामङ्गुलस्थिति-
रुर्वाद्योगमनेन वामपदगाः पक्षद्वये लक्षयेत् ॥

- (अ) Ratirahasya 2.1.
(आ) SP 3191, JS 395.80 (a. Kokkoka).
(a) °स्थले [स्व°] JS.
(b) कक्षे क° JS.
(c) °स्थिति Rati°, JS.
(d) वामपदतः Rati°; °पदगा JS वर्तिनी [ल°] JS.
Sārdūlavikrīḍita metre.

In the light in the dark halves of the month, the God of Love adopts successive stations of the body of woman in a progression which begins from the left foot and travels first up, then down. So, in your lady of the Gazelle Eyes, he moves from the toe to the foot, the foot to ankle joints, the ankle to the knee, thence to queynt and pubis, the navel, the breast bone, the armpit, the neck, the cheek, the parts about the teeth, the eye, the face and the head, and so back in reverse order. (A. Comfort's translation).

329

अङ्गुष्ठोदरमात्रं
विशेषवित्प्राप्य पञ्चरागमणिम् ।
सुखसंवाह्यमनुसरम्
अथ किं तेन नाप्नोति ॥

- (अ) P (PT 1.42, PTem 1.38, PRE 1.43).
(आ) IS 88 (a. PP (?))
(इ) Old Syriac I 29. Cf. Ru 32.
(a) अङ्गुष्ठपर्वमात्रं IS
(c) अनुत्तमम् IS
(d) नाप्नोति तेनैव [किं ते° ना°] IS; तनाप्नोति PTem (var.).
Āryā metre.

(But) when a discriminating man gets a ruby, which is only as large as the thick of the thumb, it is easy for him to carry; and can he not make great profit therefrom ? (F. Edgerton's translation).

330*

अङ्गेन केनापि विजेतुमस्या
गवेष्यते किं चलयत्रपत्रम् ।

न चेद्विशेषादितरच्छदेभ्यस्
तस्यास्तु कम्पस्तु कुतो भयेन ॥

- (अ) Naiṣ 7.91
(आ) SR 268.386, SSB 90.1.
(c) नो चेद् Naiṣ (var.).
Upajāti metre (Indravajrā and Upendra-
vajrā).

Is the leaf of the holy fig tree (*figus Religiosa*) being sought to be vanquished by the beauty of her limb that is indescribable [genitals] ? Otherwise why should it tremble out of fear, much more than other leaves ?' (A.A.R.)

331

अङ्गेन गात्रं नयनेन वक्त्रं
न्यायेन राज्यं लवणेन भोज्यम् ।
धर्मेण हीनं खलु जीवितं च
न राजते चन्द्रमसा विना निशा ॥

- (अ) BhŚ 356 (doubtful).
Indravajrā metre (in d corrupt).

The beauty of the body is dependent on the limbs, of the face in the eyes, of the country in justice, and of food in salt. Life devoid of *dharma* does not shine, similarly as the night (does not shine) without the moon. (A.A.R.)

332*

अङ्गेऽनङ्गुलवरहृतवहदक्षुषि ध्यानमुद्रा
कण्ठे जीवः करकिसलये दीर्घशायी कपोलः ।
अंसे वीणा कुचपरिसरे चन्दनं वाचि मीनं
तस्याः सर्वं स्थितमिति न तु त्वां विना क्वापि चेत् ॥

- (अ) Kṣemendra's Padyakādambarī, as quoted in his Kavi° (KM IV 157.20-4 and Kavi (RP) 16)¹
(आ) SP 3674 (a. Kṣemendra), SR 289.48 (a. Kavi), SSB 125.52 (a. Kṣemendra), JS 157.6 (a. Rājasekhara); PG 262 (a. Kṣemendra)
(b) करकिसलये PG.
(c) वेषी [वी°] SP, SR, SSB, JS.
(d) अपि [इति] SP, SR, SSB.
Mandākrāntā metre.

In her limbs stays the fire of love, in her eyes the pose of meditation, and in her throat her breath. On the sprout-like hand, the cheek rests for long, on the shoulder the guitar, on the ex-

panse of her bosom the sandal-paste, and silence in her speech. Thus every thing of hers seems stable, but not her mind which remains unsteady in your separation.¹ (Dr. Sūryakānta's translation).

1. Quoted as example of "charm which has to be thought out."

333*

अङ्गेनाङ्गं प्रतनु तनुना गाढतप्तेन तप्तं
सालेप्यालद्रुतमविरतोत्कण्ठमुत्कण्ठितेन ।
उष्णोच्छ्वासं समधिकतरोच्छ्वासिना दूरवर्ती
संकल्पेस्ते विशति विविता वैरिणा रुद्धमार्गः ॥

- (अ) Megh 99 (in some editions 98), (Cf. A. Scharp.'s Kalidāsa-Lexicon I. 3; p. 165).
(a) सुतनु or तनु च [प्र°] Megh (var.)
(b) आशु or आल Megh (var.); द्रवम् [द्र°] Megh (var.).
(c) दीर्घो [उ०] Megh (var.); समधिकतरो° Megh (var.).
(d) सकलैर (°ते) Megh (var.)
Mandākrāntā metre.

With his body thy body he enters; all haggard body with haggard; / fevered with intensely fevered; tear flowing with tearful; incessantly eager / with anger; hotly sighing with yet more abundantly sighing; / in his thoughts, for distant as he is, and the way barred by adverse fate. (F. Edgerton's translation).

334*

अङ्गेनाङ्गमनुप्रविश्य मिलतो हस्तावलेपादिभिः
कत-वार्ता युधि गन्धसिन्धुरपतेर्गन्धोऽपि चेतके द्विपाः ।
जेतव्योऽस्ति हरेः स लाञ्छनमती बन्वामहे तामभद्
मवगम शरभः स्वयंजय इति श्रुत्वापि यो नाङ्कितः ॥

- (अ) SkV 1027 (a. Vallāṇa).
(d) श्रुत्वापयो SkV (var.).
Sārdūlavikrīḍita metre.

Who ever heard of a rutting elephant / engaging limb to limb, proud trunk and all, in battle? / If but his scent is there, no other elephant is seen; / and yet he bears this mark of shame, / that he will fall beneath the lion. / Let us then celebrate the dam whose womb / brings forth the *śarabha*, "self-conquered" / whom if the lion merely hears, he is not seen. (D.H.H. Ingalls's translation).

335*

अङ्गेषु चतुश्चत्वं समपादौ लताकरी ।
प्रारम्भे सर्वनृत्यानाम् एतत्सामान्यमुच्यते ॥

- (अ) VCSr III 63.
(c) चतुरस्रवसहितान् VC(var.); चतुश्च स्यात् or चतुरस्रत्वात् or चतुश्चत्वं VC(var.); नृत्यचतुश्च VC (var.); अङ्गस्य or अन्यच्च VC (var.).
(b) समपाद or चतुश्चत्वं VC (var.); लताकरी or लताकरी or पताकरी VC (var.).
(c) नृत्यानाम् VC (var.).
(d) अतः [ए०] VC(var.); इत्येतै [उ०] VC (var.).
Squareness in regard to the limbs, —even feet, and hands (hanging straight down) like tendrils,—this is the universal rule laid down for the beginning of all dances. (F. Edgerton's translation).

336*

अङ्गेषु मुख्या द्विजमध्यसंस्था
वाणानुसंधान परासि नित्यम् ।
अथ स्थिरप्रेमरसा रसज्ञे
नरस्तुति संत्यज कर्णवत् त्रम् ॥

- (अ) SRK 90.2 (a. Viṭhobā Annā).
(c) अथ corrupt.
Upajāti metre (Indravajrā and Upendra-vajrā).

Oh tongue, you are the chief among the limbs situated in the midst of teeth, ever engaged in the production of sounds (speech) and efficient in the enjoyment of taste; may you give up the vain praise of men, like King Karna, the chief of the Āṅga-s, established in the midst of (honouring) the twice-born, ever engaged in practising archery, and firm in friendship. (A.A.R.)

337*

अङ्गेष्वाभरणं करोति बहुशः पद्मेऽपि संचारिणि
प्राप्तं त्वां परिशङ्कते वितनुते शय्यां चिरं ध्यायति ।
इत्याकल्पविकल्पतत्परचनासङ्कल्पलोलाशत-
स्यासक्तसि विना त्वया वरतनुने वा निशां जेष्यति ॥

- (अ) GG (GG (NSP) ad 6.1 (2), GG (RS) 43).
(अ) Skm (Skm (B) 659, Skm (BI) 2.37, 4, Skm (POS) 2.37.4) (a. Jayadeva), SR 290.90, SSB 128.56.
(a) तनोति [क°] Skm.
Sārdūlavikrīḍita metre.

She embellishes her limbs profusely

with such ornaments as would please Thy eye; and when a leaf, a feather or even a blade of grass should rustle in the breeze, she wonders eagerly if Thou art at last come ! She smooths her floral couch; and, whilst, Thou delayest, she dotes fondly on Thee ! Thus, being so frenzied engrossed in ornamenting herself, or in awaiting Thy advent, or in spreading the couch, and in revolving a thousand details in her mind with regard to the forthcoming union with Thee—being so delirious, how could that beauteous one pass this night without Thee ? (S. Lakshminarasimha Śāstri's translation).

338*

अङ्गः सुकुमारतरः

सा कुसुमानां धियं प्रहरति ।

विकलयति कुसुमबाणो

बाणालीभिर्मम प्राणान् ॥

(अ) Bhv (Bhv (POS) 2.80, Bhv (C) 2.80).

(c) हरति Bhv (var.) (contra metrum).

Upagiti-āryā metre

(It is) she who takes away the beauty of flowers by her softer limbs, while as it is my life that the flower-arrowed god (of love) overpowers with rows of his arrows. (H. D. Sharma's translation).

339*

अङ्गं रन्तर्निहितवचनैः सूचितः सम्यगर्थः

प्रादन्त्यासौ लयमनुगतस्तन्मयत्वं रसेषु ।

शाखायोनिर्मुदुरभिनयस्तद्विकल्पानुवृत्तौ

भावो भावं नुदति विषयाव्रागबन्धः स एव ॥

(अ) Māl 2.8 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.2, p. 23), VCsr III 66.

(आ) Skm (Skm (B) 1059, Skm (POS) 2.117.4 (a. Kālidāsa). JS 394.73 (a. Kālidāsa)

(b) प्रादण्यसौ Skm (POS); लयमनुगतस् Skm उपगतस् Mal (var.)

(c) अभिनयः Skm अभिनयः Skm (POS); वदिक-
लोऽनु [त°] JS; सदिकम्पा° Skm (POS);
अनुवृत्तौ SKm (var.)(d) भावाभावं (°वे JS) Skm, JS; नुदति [नु°]
Mal. (var.); दधति [नु°] JS, विषयान् राग° JS;
विषयाभाग° Skm (POS).

Mandākrāntā metre.

[All was blameless, and in accordance

with the rules of art] : for the meaning was completely expressed by her limbs which were full of language, the movement of her feet was in perfect time, she exactly represented the sentiments; the acting was gentle, being based upon the measure of the dance; in the successive developments of the acting, emotion kept banishing emotion from its place; it was a vivid picture of a series of passions. (C. H. Tawney's translation).

अङ्गः संहारदखिलः see No. 13

340*

अङ्गधिवण्डो हरेरुद्धम् उत्क्षिप्तो बलिनिग्रहे ।

विधिविष्टरपद्मस्य नालदण्डो मुदेऽस्तु वः ॥

(अ) Kuv (NSP) ad 19.54 (p. 61.11-2), SR 20. 61, SSB 33.2.

(b) °बन्धने [°नि°] SR (var.).

(d) अस्तु नः Kuv. (var.); नः [वः] SR.

The sturdy foot of Lord Viṣṇu was thrust upward to vanquish (the demon) Bali; it looks like the stalk of the lotus (sprung from Viṣṇu's navel) the abode of Brahmā. May this give you joy. (A.A.R.)

341*

अचकमत सपल्लवां धरित्रीं

मृदुसुरभिं विरह्य पुष्पशय्याम् ।

भृशमरतिमवाप्य तत्र चास्यात् ।

तव सुखशीतमुपेतुमङ्गमिच्छा ॥

(अ) Kir (Kir (NSP) 10.49).

(आ) SR 288.38 (a. Kir), SSB 124.42 (a. Bhāravi).
Puspitāgrā metre.

Leaving the soft and fragrant bed of flowers she longed to lie on the earth covered with tender leaves. But finding this also extremely unpleasant she has the desire to settle on your cool and pleasing lap. (A.A.R.)

342*

अचञ्चलं सुगन्धमुदञ्चितं वृशोर्

अनुसृतं श्रीमदुरो मृगीदृशः ।

अभङ्गगुराकृतवती गतिभ्रूवोर्

अबद्धलक्ष्यं यच्चिबुत्कमान्तरम् ॥

(आ) Skm (Skm (B) 476, Skm (BI) 2.1, Skm (POS) 2.1) (a. Gosoka).

Vamśasthā metre.

The set-up of the eyes, of the deer-eyed damsel, is innocent and stationary, the charming breasts are not heaving, the eye-brows are not moving significantly and the gaze is without any specific target. (A.A.R.)

343

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः ।
अभाललोचनः शंभुर् भगवान् बादरायणः ।

(आ) Kuv (NSP), ad 5.20 (p. 18, 19-20) SR 37.56 (a. Kuv.), SSB 283.2.

The revered sage Vyāsa is the god Brahmā but without four faces, the god Viṣṇu, but with two hands (only), and the god Śiva without the eye on the forehead. (A.A.R.)

344*

अचलं चलदिव चक्षुः
प्रकृतमपीवं समुद्यदिव वक्षः ।
अतदिव तदपि शरीरं
संप्रति वामभ्रूवो जयति ॥

(आ) PdT 123, PV 180 (a. Ghanaśyāma), Subhāsitahārāvali 1782, Pad 31, 12, RJ 765, SR 255.13, SSB 65.15, Vidy 725 (a. Śamkaramiśra).

(b) समद्यदि PdT (MS) (contra metrum).

(c) अतदपि तदिव PdT (MS).

(d) सख्याः सखे [आ०] PV.

Āryā metre.

The body of the charming (eye-browed) damsel, though the same, is now changed, as it were, and is victorious, with eyes that now glance (significantly), though innocent (till now); with the chest that is now raised, though quite ordinary (till now). (A.A.R.)

345

अचला कमला कस्य कस्य मित्रं महीपतिः ।
शरीरं च स्थिरं कस्य कस्य वश्या वराङ्गना ॥

(आ) SR 165.563, SSB 498.563. See No. 346.

Whose prosperity is constant ? Whose friend is the king ? Whose body is permanent ? Who has the love of a prostitute ? (A.A.R.)

346

अचला कमला हि कस्य कस्य
क्षितिपालः किल मित्रमस्ति लोके ।

इह वश्यतमा च कस्य वेश्या
स्थिरमप्यस्ति च कस्य देहमत्र ॥

(आ) Vai 48. See No. 345.

Aupacchandisika metre.

On whom is prosperity firm ? In this world to whom indeed is the king a friend (always) ? To whom is a harlot here under complete control ? Whose body in this world is everlasting ? (A.A.R.)

347

अचिन्तनीया विधिवञ्चनेयं
यदम्बुजाक्षी स्थविरस्य भर्तुः ।
स्वयं समादाय करं निधाय
वक्षोजयुग्मे स्वपिति स्वसन्ती ॥

(आ) Pad 75.18 (a. Lakṣmaṇa).

Upendravajrā metre.

Unthinkable is the deception (cruelty) of fate; the charming (lotus-eyed) young lady has to take herself the hand of her elderly husband and place it on her bosom and sleep, sighing. (A.A.R.)

348

अचिन्तितानि दुःखानि यथैवायान्ति देहिनाम् ।
सुखान्यपि तथा मन्ये दैवमत्रातिरिच्यते ॥

(आ) H (HJ 1.177, HS 1.157, HM 1.161, HK 1.163, HP 1.125, HN 1.126, HH 30, 8-9, HC 40.12-3), P (PT 2.121, PTem 2.110), Cr 73 (CR 6.43, CPS 151.46), GP 1.114, 52, BhPr 157.

(आ) ŚP 313, SR 75.5 and 91.17, IS 89 (Cf. Pr. 362), VS 2661, SRHt 52, 13 (a. Rudra), SRK 53.7, 7663, SSB 374.17 (a. Vyāsa), Sama 1अ.40, NBh 293, SRRU 855 (a. Vyāsa), SSH 1.95), SSSN 1.32.10

(a) अप्रार्थितानि [अचि०] PT, PTem, BhPr, VS, SRHt, SSSN, SRK; NBh, SRRU, SSH अचिन्त्यानि च IS; अप्रार्थितानि IS; ०चित्तानि CR (var.).

(b) यथैवायान्ति CR (var.); यान्ति च [दे०] GP; देहिनाम्, VS; देहिनाः BhPr.

(c) मार्जर इव लम्फेत GP; सुखानि च BhPr; VS, SRRU, SSH; तथान्तव्यं [त०म०] CR (var.); यान्ति [म०] ŚP (MS), SRK, NBh, IS 7663; नूनं [म०] CR (var.).

(d) यथैवायान्ति यान्ति च GP; दैवमत्र विशिष्यते IS; दैवम् [दे०] HP, BhPr, ŚP, VS, SR,

SRH, SRK, SSSN, SRRU, SSH; दैव्यम् CR (var.); धैर्यम् CR (var.). आत्रातिरिच्यते IS.

Just as unthought-of troubles come upon corporeal beings, so do pleasures too; but here I trow, fortune is overflowing. (F. Johnson's translation)

349

अचिन्त्यमतिदुःसहं त्रिविधदुःखमेनोऽर्जितं
चतुर्विधगतिश्रितं भवभूता न किं प्राप्यते ।
शरीरमसुखाकरं जगति गृह्णता मुञ्चता
तनोति न तयाप्ययं विरतिमूर्जितां पापतः ॥

(अ) AS 253.

(c) त्रिविधि° AS (var.).

(c) गृह्णता मुञ्चता AS (var.).
Prthvī metre.

What misery is not experienced by coming into the world with the acquisition and departure of the body, which is unimaginably unbearable, with the three kinds of misery (physical, etc.) brought on by sin in the four stages of life (childhood, etc.)? None-the-less man does not practise resignation [in tense detachment] due to his sins. (A.A.R.)

350

अचिन्त्याः पन्थानः किमपि महतामन्वकरिषीर
यदणोऽभूत् तेजस्तदकृत कथाशेषमदनम् ।
मुनेर्नैवावद्वैत्येवजनि पुनर्ज्योतिरहह
प्रतेने तेनेव मदनमयमेव त्रिभुवनम् ॥

(अ) Murāri's Anargharāghava 7.18

(अ) SP 222 (a. Murāri in ZDMG 27.74), SRK 19.87 (a. SP); SR 52.241, SSB 311.248, JS 129.59.

(a) प्रकृति [कि°] JS.

(b) कैशामप्यमदनाम् SP, SR; SSB, JS.

(c) पुनर्ज्योति° JS.

(d) यमेतत् JS.

Sikharigī metre.

Inscrutable are the ways of the great. The effulgence emanating from the eye of Lord Śiva (the foe of demon Andhaka) rendered Cupid into memory (as a thing of the past) and O wonder, the glorious orb [the moon] was born of the eye of Sage Atri and the whole world [three

worlds] is permeated with love (by the rays of the moon). (A.A.R.)

अचिन्त्यानि च दुःखानि see No. 348

351*

अचिरात् परात्मनिष्ठा

भवति यतस्तत्क्रियेत चतुरेण ।

क्लेशेन कामदमनं

धिगेकदारज्जयन्तमात्मानम् ॥

(अ) Ras 18.

(a) Version A : अचिरात् परात्म-निष्ठा

Version B : अचिरात् पराऽऽत्मनिष्ठा

(d) Version A : धिग् एकदा रज्जयन्तम् आत्मानम्

Version B : धिग्, एकदारज् जयन्तम् आत्मानम्
Giti-āryā metre.

A man of intelligence should strive to be quickly absorbed in the Supreme God [or : a man of intelligence should strive that a strange woman do quickly what pleases him]. Fie on him who seldom only and reluctantly worships the killer of Kāma. [or : Fie on him who suppresses love violently; contents oneself with one woman only and; conquers his senses].

352

अचिरादुपकर्तुराधरेव

अथ वात्सौपयिकीमुपक्रियाम् ।

पृथुरित्यमयाणुरस्तु सा

न विशेषे विदुषामिह ग्रहः ॥

(अ) Nais 2.14.

(अ) Al 7; SRRU 817 (a. Nais))

(d) हाग्रह SRRU (contra metrum).
Viyoginī metre.

Or, one should, without delay, confer on one's benefactor a benefit accomplished by one's own means; it may be great or small; the wise do not persist in any such distinction in the matter. (K.K. Handiqui's translation).

353

अचिराधिष्ठितराज्यः

शत्रुः प्रकृतिष्वरुद्धमूलत्वात् ।

नवसरोपणशायिलसु

तदरिब मुकरः समुद्धर्तुम् ॥

(अ) Māl. 1.8 (Cf. Scharpe's Kālidasa Lexicon 1.2; p.14).

(आ) SR 151, 366, SRK 124.21 (a. Sabhā-taraṅga), IS 90, Al; 8, SSB 477. 325

(c) नवसरोहण° Māl (var.) Al; °शिथिलत् SRK.

Aryā metre.

An enemy who has recently established himself upon the kingdom, owing to (his) not taking root in (the hearts of) the people [or ministers], can easily be rooted up, like a tree (that is) loose [that is, that has not gone deep into the ground] owing to (its) being newly planted (R.D. Karmarkar's translation).

354

अचिरेण परस्य भूयसो
विपरीता विगण्य चात्मनः ।
अययुक्तिमुपेक्षते कृती
कुर्वते तत्प्रतिकारमन्यथा ॥

(अ) Kir 2.9.

(आ) SRHt 179.96 (a. Bhāravi), SSSN 2.35.74, SR 151.387, SSB 478. 346.

Viyoginī metre.

A wise man, finding that there is a great decline probable for the enemy in the near future but for himself it is the reverse, does not get concerned about it; but otherwise (when a decline is threatening him in the face) he takes steps to counteract (the same). (S.V. Dixit's translation).

355*

अचिरेण रोचते मे
विवसानेव वृथातिवाहयते ।
भितकृष्णपक्षगतये
वयस्य काम्यस्तनीविरहः ॥

(अ) Ra 70:

(d) Version A : वयस्य काम्य-स्तनी-विरहः
Version B : वयस्य काम्य-स्तनीवि-रहः
Aryā metre.

To me, friend, who am idling away the days, the abandoning of pleasures of love (breasts) is pleasing for the speedy attainment of the company of the lord Sri Kṛṣṇa [or : The untying of the knot of the dress in privacy is pleasing in the dark fortnight]. (A.A.R.)

356*

अचुम्बि या चन्दनबिन्दुमण्डली
नलीयववनेन सरोजतजिना ।
श्रियं श्रिता काचन तारकासखी
कृताशशाङ्कस्य तयाङ्कुर्वतिनी ॥

(अ) Naiṣ 15.63.

Varṇasāsthā metre.

The circular dot of sandal, which Nala's face surpassing a lotus blossom bore (on the forehead), resembled some beauteous star abiding in the bosom of the moon. (K. K. Handiqui's translation)

357

अचेतना अपि प्रायो मंत्रीमेवानुबध्यते ।
स्ववृद्धात् क्षीयते क्षीरात् क्षीरात् प्रागेव वारिणा ॥

(आ) SRHt 109.21 (a. Pañcatāntra; not found in any of the versions of P).

Generally even inanimate things hold on to friendship. When the (contents of) milk increases, water decreases, milk which had made room for water previously. (A.A.R.)

अचेष्टमपि चासीनं see No. 358

358

अचेष्टमानमासीनं श्रीः कंचिदुपतिष्ठति ।
कश्चित् कर्माणि कुर्वन् हि न प्राप्यमधिगच्छति ॥

(अ) MBh (MBh (Bh) 3.200.11 and 12.318, 13; MBh (C) 3.13852-3 and 12, 12524).

(आ) IS 91. (Cf. Pr. 362).

(a) अचेष्टमपि चासीनं MBh (var.); अचेष्टमानम् MBh (var.) श्रीः कंचिद् [आसी°] MBh (var.).

(b) कश्चिद् [कं°] MBh (var.); अनुतिष्ठति [उप°] MBh (var.); उपतिष्ठति कर्मसु MBh (var.); उपतिष्ठते MBh (var.); सर्पति or गच्छति MBh (var.).

(c) कस्यचित् कुर्वन्तः कर्म MBh (var.); कर्मानुसृत्यापि MBh (var.); सर्व or कर्म or कर्मा [कं°] MBh (var.); °कर्मानुसृत्याप्यो MBh (var.); कुर्वति MBh (var.). कुर्वानो गच्छन्तो [कृ°] MBh (var.).

(d) नाप्राप्यम् MBh (var.); प्राप्यम् MBh (var.); अधितिष्ठति चार्यम् MBh (var.).

Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach (P. C. Roy's translation).

359

अचोद्यमानानि यथा पुष्पाणि च फलानि च ।
स्वकालं नातिवर्तन्ते तथा कर्म पुराकृतम् ॥

- (अ) MBh (MBh (Bh) 12.174.12 and 13. 7.23; MBh (R) 12.181. 12; 12.322.12 and 13.7. 23-4; MBh (C) 12. 6756; 12.12149 and 13.366-7) Cr 11 (CR 6.44, GPS 150. 43), PP 1.113.50.¹
- (आ) VS 3082, SRHt 49.6, (a Vyāsaśataka), SSSN 1.31.6, SRK 77.11, IS 92, SR 91.13 (a. MBh), SSB 374.13.
- (इ) SS (OJ) 360.
- (a) आचोद्यमानानि GP (GPY as above; आचोद्यमानानि (अचो° MBh (var.)) CR (var.), MBh. (var.): तथा GP; MBh (var.)
- (b) न्य [च first] CR (var.).
- (c) स्वयं (यथा) स्वकाले (कालेन) पच्यन्ते (पश्यति CR (but CRCa II as above; it has संस्कर; also as above GP and MBh (but MBh (C), MBh (R. in Śāntiparvan have स्वकालं so also SRK) VS, SRHt, SSSN, SRK), GPS; स्वका° MBh (var.), SR, SSB; नामि° MBh (var.).
- (d) तथा (नदत्) कर्माणि देहिनाम् (°नः) CR (but CRCa II, GP, MBh, SRK, as above) VS, SRHt, SSSN, GPS; यथा [त°] GP, CRCa II, MBh (var.), SSSN; पुरातनम् MBh (var.).

Cf. JSAIL 30.109.

1. GP has in addition the following two *pāda-s* ab: ततः प्राप्नोति पुरुषः किं प्रतापं करिष्यति

As flowers and fruit, not urged by anybody, never pass their usual time [i.e. bloom at the proper time—in spring], so also the formerly performed acts [i.e. acts performed in previous existence] appear at the proper time.

360*

अच्छप्रकाशवति चन्द्रमसि प्रियेऽस्मिन्
आह्लादकारिणि सुधावति पूर्णबिम्बे ।
धाता विचिन्त्य मनसाखिलदृष्टिपातं
हर्तुं चकार किम् कज्जलबिन्दुयोगम् ॥

- (आ) SR 304.154, SSB 152. 162, SSH 2.65.
Vasantatilakā metre.

Did the Creator, thinking that the evil effect of the glances of all people on the full moon should be removed, put a drop of black collyrium on it—the moon, possessed of pure brilliance, dear (to all), giving delight and composed of nectar. (A.A.R.)

361

अच्छलं मित्रभावेन सतां दारावलोकनम्

- (अ) R(R(Bar) 4. App. I. No. 17, 100; R(R) 4.33, 61 cd)
- (a) आच्छलं or उच्छलं or अचलं or अजलं R (var.)
.... For the good to behold others' wives in a friendly spirit, cannot bring on unrighteousness. (M. N. Dutt's translation).

362

अच्छाच्छचन्दनरसार्द्रकरा मृगाक्ष्यो
धारागृहाणि कुसुमानि च कौमुदी च ।
मन्वो मदत् सुमनसः शुचि हर्म्यपृष्ठं
प्रीप्ते मव च मदनं च विवर्धयन्ति ॥

- (अ) BhS 98.
- (आ) IS 93.
- (a) अच्छोच्छ° or आर्द्रोच्छ° or आच्छाद्य° or अच्छाल° or अच्छाद्र° BhS (var.); रसाद्रतरा or रसप्रकरा or रसाद्रकुचा BhS (var.); मृगाक्ष्या° सा or °क्ष्यो BhS (var.).
- (b) धाराग्रहाश्च or दारागृहाणि BhS (var.); कुसुमाणि (मेषु) BhS (var.); कुसुमानि BhS (var.); चन्दनानि or चन्दनं च [कौ°] BhS.
- (c) मधुरसः or च मनसः or सुमनसां (°सं) or च सुमन° [सुम°] BhS (var.); कुसुमवासित° [सु° शु°] BhS (var.); हर्म्यपृष्ठे BhS (var.).
- (d) मुद[म°] BhS (var.); परिवर्धयन्ति BhS (var.); च विवर्धयन्ति; or च विवर्धयति BhS (var.).
Vasantatilakā metre.

Hands of faire-eyed damsels drenched with the juice of pure sandal, houses furnished with artificial jets or fountains of water, flowers, moonlit nights, slow and sweet-scented breezes, and beautiful roofs of stately palaces are all conducive to strengthen high spirits and passion in summer. (P. G. Nath's translation).

अच्छार्द्र चन्दन° see No. 362

अच्छालचन्दन° see No. 362

363*

अच्छासु हंस इव बालमृणालिकासु
भृङ्गो नवास्विव मधुममञ्जरीषु ।
कोऽवन्तिभर्तुरपरो रसनिर्भरासु
पृथ्वीपतिः सुकविमूर्तिषु बद्धभावः ॥

- (अ) Parimala quoted in *Suvr* (KM II) ad 2.21 and *Suvr* (RP) 2.46
Vasantatilakā metre.

What king other than lord of Avantī, has his heart set on the sweet and flavoured compositions of eminent poets, just as none but a swan (is keen) on bright, tender lotus-stalks, or a bee on fresh clusters of mango flowers ?¹ (Dr. Sūryakānta's translation).

1. Quoted as an example of Vasantatilakā metre.

364*

अच्छिन्नमस्तु हृदयं परिपूर्णमस्तु
मौख्यमस्तमितमस्तु गुरुत्वमस्तु ।
कृष्णप्रिये सखि विशामि सदाशिवस्ते
यद्वासरे मुरलि मे करुणां करोषि ॥

- (अ) PG 254 (a. Śrī Govindamiśra).
(b) मौख्यमस्तु मि० PG (var.).
(c) सदाशिवस्ते PG (var.).

Vasantatilakā metre.

Oh friend flute, dear to Śrī Kṛṣṇa, I wish all blessings on you, if only you show pity on me during day time—blessings such as your being free from quarrels [or : holes], fullness of heart, absence of (garrulousness—[or : noisiness]) and honour [or : weightiness]. (A.A.R.)

365*

अच्छिन्नं नयनाम्बु बन्धुषु कृतं चिन्ता गुरुष्वपिता
वत्तं न्यस्तमशेषतः परिजने तापः सखीष्वाहितः ।
अद्य इवः परनिर्वृतिं भजति सा इवासैः परं लिखते
विश्वब्धो भव विप्रयोगजनितं दुःखं विभक्तं तथा ॥

- (अ) Amar (Amar (S) 78, Amar (NSP) 110, Amar (POS) 78¹)
(आ) Daś ad 4.28, ŚP 3486 (a. Amaru), VS 1407 (Amaru), SR 289.70 (a VS). SSB, 126.75 (a. Amaru), Skm (Skm (B) 632, Skm (POS 2.32.2), JS 44.29, PG 364 (a. Rudra), Cf. ZDMG 36.548.
(a) चिन्ता गुरुष्वोऽपिता Daś; तापः etc. from b ŚP, VS, SSB, PG, JS, SR; नयनाम्बु JS; सखीष्वाहितो [यु०] PG.
(b) दुःखं न्यस्तमशेषतः परिजने चिन्ता etc. from a ŚP JS, PG, SSB, PG (but गुरुष्वो° परिजने Amar (var.), SR; न्यस्तं दैन्यमशेषं etc. as ŚP, PG.

- (c) किल निर्वृतिं भजति [प०भ०] ŚP, VS, SR, JS, PG, SSB; परिमिर[प०] Amar (var.); स[सा] Amar (var.).
(d) विश्वब्धो Amar (S), Amar (NSP); Amar (NSP). स्वया [त०] Amar (var.); तथा Amar (var.). Śārdūlavikṛīḍita metre.
1. Western (Arj.) om; Southern (Vema 78) Ravi om.; Rāma om.; Br. MM om.; BORI I om; BORI II om. Doubtful.

Her unceasing flow of tears has been distributed among her friends, her anxiety passed on to her elders, her depression has been transferred wholesale to her attendants, her fire of love deposited in her companions; today or tomorrow her calm will be complete, only sighs now vex her. Take heart; she has shared out the sorrow begotten of thy departure. (A.B. Keith's translation; H.S.L. p. 206).

366*

अच्छिन्नमेखलमलब्धदोषगूढम्
अप्राप्तचुम्बनमवीक्षितवक्त्रकान्ति ।
कान्ताविनिश्चयपुषः कृतविप्रलम्भ-
संभोगसख्यमिव पातु वपुः स्मरारेः ॥

- (आ) Skm (Skm (B) 137, Skm (BI), (1.28.2). (a. Chittapa or Ksittapa (Skm (BI) and Skm (POS), SRHt 5.4 (a. Śrīngāra-prakāśa). SSSN, 1.4.5.
(b) °नमनी° SRHt. SSSN.
(d) पुरारे [स्म०] SRHt, SSSN.
Vasantatilakā metre.

May the body of Lord Śiva¹ protect you—the body, which, being united with that of his beloved² has achieved the friendship of love-in-separation and love-in-enjoyment, which requires not the loosening of the girdle, and which denies a close embrace, kiss and the sight of the beauty of the face. (A.A.R.)

1. Enemy of Cupid.
2. Pārvatī.

367*

अच्छिन्नामृतबिन्दुवृष्टिसदृशीं प्रीतिं ददत्या वृशां
याताया विगलत्पयोधरभराद्वृष्टव्यतां कामपि ।
अस्याश्चन्द्रमसस्तनोरिव करस्पशस्तिपदत्वं गता
नैते यन्मुकुलीभवन्ति सहसा पद्मास्तवेवाद्भुतम् ॥

(आ) SR 274.25, SSB 100.28.
Śārdūlavikrīḍita metre.

Giving pleasure to the eyes similar to a continuous shower of nectar, possessing an indescribable beauty by the movements of the breasts [or: shower of clouds] and touched by the hard of the lover [or: rays of the moon] these lotuses of breasts do not become contracted suddenly. This is a wonder. (A.A.R.)

368

अच्छेद्योऽयमदाहोऽयम् अवलेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुर् अवलोऽयं सनातनः ॥
(आ) Vi (Vi (R) 20.52, Vi (J) 20.52), Cf. जैनं
द्विन्दन्ति शस्त्राणि MBh (MBh (Bh) 6.24,
24, BhG 2.24)
(e) सततगः Vi (but Vi (R) var.) as above);
सर्वगतं MBh (var.).

It is not to be hurt [i.e. the self of man], not to be burnt, not to be moistened, and not to be dried up; it is imperishable, perpetual, unchanging, immovable, without beginning. (J. Jolly's translation).

अच्छेद्योऽयमदाहोऽयम् see No. 362

369*

अच्युतचरणतरङ्गिणि
शशिशेखरमौलिमालतीमाले ।
त्वयि तनुवितरणसमये
हरता देया न मे हरिता ॥

(आ) RJ 1400.
Āryā metre.

Oh Ganges ! When I release my body in you (your holy waters), the river, springing from the foot of Lord Viṣṇu, and forming a garland of jasmine flowers on the head of the moon-crested Lord Śiva, you should give me oneness with Śiva [absolution] and not with Hari [Lord Viṣṇu—re-birth]. (A.A.R.)

370*

अच्युतभक्तिवशादिह
समभावस्तत्प्रसङ्गेन ।
आ यमतेरच्युदयति
रतिरिति नैवाद्भुतं किञ्चित् ॥

(आ) SR 189.48, SSB 537, 59, SRK 153.27.
Upagīti-āryā metre.

On account of the intense devotion (to Lord Viṣṇu, lover) there is equality of status due to reciprocity. There is no wonder that it is love (devotion to the Lord)¹ as it delights and elevates. (A.A.R.)
1. rati.

371

अच्युतानन्तगोविन्द- नामोच्चारणभेषजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥

(आ) Sama 1अ.21 and 2अ.52.

By the medicine of uttering the names of Acyuta, Ananta and Govinda of Lord Viṣṇu, all diseases of the iron age are cured. Truth, truth it is that of what I speak. (A.A.R.)

372*

अजनि प्रतिदिनमेषा
कर्ममशेषा मदङ्गसङ्गेन ।
प्रतिनिशमपूरि यस्या
दक्षिणसपातिभिः सलिलैः ॥

(आ) SR 284.7, Vidy 399.

(d) यदङ्गिसम्पा० Vidy.
Āryā metre.

The Pampā lake remained with mud alone every day by contact with my body (heated by pangs of separation) ; but every night it got filled up with water [or: tears] flowing southward (due to intense attachment to her—Sitā). (A.A.R.)

373*

अजनि भगवानस्माद्वेषाः शिरःसु सुधाभुजा
कृतपदमिब चैतद्देव्याः शिषो धृतिमन्दिहम् ।
तदिह भुवनाभोगदलाद्ये सरोरुहि यच्चिरं
शशधर तव द्वेषारम्भः स एष जडग्रहः ॥

(आ) Skm (Skm (B) 1663, Skm (POS) 4.5.3)
(a. Vaidyagadādhara).

(c) सरोरुहि [स०] Skm (POS).
Harinī metre.

From the lotus Lord Brahmā was born ; it adorns the heads of the gods; it is the happy abode of the goddess of prosperity. Against this lotus, honoured throughout the universe, your hate

O moon, is a sign of your dulness (watery nature). (A.A.R.)

374*

अजनि रजनिरन्या चन्द्रमः कान्ति वन्या-
विपुलचपलवीचिव्याचिता काचिदेव ।
सतरगिरिसरिद्धिः किं हरिद्धिः समेतं
धवलमनि धरित्रीमण्डलं सग्नमेतत् ॥

(आ) SMH 8.64.

(a) कान्तिरन्या SMH (var.).

(c) इ० स० SMH (var.).

Mālinī metre.

Oh moon, due to your brilliance the night looks different (very pleasing) and your capacity to agitate the mighty waves of the sea is also praiseworthy. Is not the whole world with the quarters, trees, mountains and rivers plunged in your pure brilliance [whiteness] ? (A.A.R.)

375*

अजनि शिशिरशीलं शैवलं सागरे यच्च
चिकुरमकृत कामस्तन्वि ते किं न तेन ।
वहति कुटिलमेनं हेतुना केन मूर्ध्ना
वदनविधुरयं चेत् सोदरो नावसीयः ॥

(आ) SMH 9.7.

(c) मूर्ध्ना SMH (var.).

(d) यच्चैत्साद० SMH (var.); सीदः SMH (var.).

Mālinī metre.

Slender lady, moss growing in the Sea is naturally cool and if Cupid fashioned your tresses with them, what does that signify ? For what reason do you wear them on your head crooked [curled] ? Is it due to your moon face, a brother (born of the ocean and crescent shaped) ? (A.A.R.)

376

अजन्मा पुरुषस्तावद् गतामुस्तुणमेव वा ।
यावन्नेषुभिरादत्ते विलुप्तमरिभिर्यशः ॥

(आ) Kir 11.70.

(आ) SRHt 121.15 (a. Bhāravi), SSSN 143.14, SR 149.308 (a. Kir), SSB 473.214 (a. Bhāravi).

(a) तावत् Kir (var.).

Man is almost unborn, dead or grass-like until he gets back by arrows (i.e. in fight) his fame destroyed by enemies. (S. and K. Roy's translation).

377

अजन्मकम्पाः शूरा ये नित्यमप्यपराङ्मुखाः ।
दर्शयन्त्यपरागेण परेभ्यश्चित्ररूपवत् ॥
(आ) SSKR 1.21, KSSKP 1.21.

Those brave men, never trembling and ever eager to face (battles), if discontented, show to the enemies (the secrets), like pictures that are faded of colour. (A.A.R.).

अजयुद्धमृषिभादं see No. 398.

378

अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गूढीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

(आ) Gr 12 (CN "X"), H (HJ Intr 3, HS Intr 3, HM Intr 3, HP Intr 3, HN Intr 3, HK Intr 3, HH 1.7-8, HC 3 5-6), GR 12. (Cf. No. 2901, Cf. JSAIL 24.38.

(आ) ŚP 669, SR 162. 427, IS 94, SSB 494.427 (a. Hit.), Sama 1.अ 14 and 2.अ37, VP 9.97, Nisam 72.

(b) तु [च] IS; साधयेत् [चि°] HK (var.).

A wise man should fix his thoughts upon knowledge and wealth as (if he were) undecaying and undying. He should practice duty as if (he were) seized by the hairs of his head by Death [as if he had not an instant to lose]. (F. Johnson's translation).

379

अजवच्चर्बणं कुर्याद् गजवत् स्नानमाचरेत् ।
राजवत् प्रविशेद्ग्रामं चोरवद्गमनं चरेत् ॥
(आ) Sama 2.76.

One should eat (anything) like a goat; bathe (slowly) like an elephant; enter a about (boldly) like a king, and move village (noiselessly) like a thief. (A.A.R.)

380*

अजस्य गृहगतो जन्म निरीहस्य हतद्विषः ।
स्वपतो जागरुकस्य याथात्म्यं वेद कस्तव ॥

(आ) Ragh (Ragh (S) 10.25, Ragh (K) 10.24, Ragh (C) 10.23). Cf. A. Scharpe's Kālidāsa Lexicon; I.4; p. 155).

(आ) Sāh ad 10.718 (p. 323), Al 9, Alankāra-saṅgraha (Calcutta 1887) 21.

- (d) याथाव्यं Ragh (K), Ragh (C), Al, Sāh;
याथार्थ Alamkārasaṁgraha.

Who knows the real nature of Thee who art unborn and yet enterest upon corporeal existence, who destroyest Thy enemies though without desire, and who art ever awake though sleeping ? (M. R. Kale's translation).

381*

अजलं लसत्पद्मिनी वृन्दसङ्गं
मधुनि प्रकाशं पिबन्तं मिलिन्दम् ।
रविमौचयत्यञ्जकारागृहेभ्यो
व्यालुहि नो दुष्टवद् बोधदशी ॥

- (आ) PdT 183 (a. Bhāskaracaritra), Ava 543, SR 209.6, SSB 585.8.
(a) °पद्मिनी PdT (var.) (contra metrum) ; वृन्दं स PdT (var.) (contra metrum).
(b) पद्माकं PdT (var.) ; मिलिन्दं PdT (var.) (contra metrum) पिबन्ति लिन्दम् PdT (var.) (contra metrum).
(c) गृहेभ्यो PdT (var.).
(d) °दशी PdT (var.).

Bhujāṅgaprayāta metre.

The sun releases from the prison of the lotus the bee which always embraces the groups of lotuses [or : charming girls] and who drinks [or : kisses] the honey (of their lips) to its heart's content. A man of compassion does not mind the faults (of the distressed) as wicked people do. (A.A.R.)

382*

अजलभूमोतटकुट्टनोत्थितैर्
उपास्यमानं चरणेषु रेणुभिः ।
रयप्रकर्षाध्ययनार्थमागतैर्
जनस्य चेतोभिरिवाणिमाङ्कितैः ॥

- (आ) Naiṣ 1.59.
(आ) JS 361.1 (a. Śriharṣa-[paṇḍita]),
(a) °नोदगतैर् Naiṣ (var.), JS.
Vamśasthā metre.

(The horse) which was always having dust-particles, rising on account of the continuous pounding of earth, on its feet, which (dust-particles) were as though the atomic minds of people which had come to learn the great speed (of the feet from them). (S. V. Dixit's translation).

383*

अजलमभ्यासमुपेयुषा समं
मुदेव देवः कविना बुधेन च ।
दधौ पटीयान् समयं नयन्नयं
दिनेश्वरश्रीरुदयं दिने दिने ॥

- (आ) Naiṣ (Naiṣ (NSP) 1.17, Naiṣ (D) 1.17).
(आ) SR 105.130, SSB 396.140 (a. Harṣa).
(a) °शमुपेयुषा Naiṣ (D).
(b) सदैव [मु०] Naiṣ (var.).

Vamśasthā metre.

This wise King Nala, resplendent like the sun, became greater day by day, passing his time continuously with poets and learned men, who gladly approached him, like the glorious Sun, who rises day by day, refulgent, in company of Śukra and Budha, gladly accompanying him, observing the rule of astronomy [or : making the different periods of time]. (S.V. Dixit's translation)

384*

अजलमारोहसि दूरदीर्घा
संकल्पसोपानतति तदीयाम् ।
श्वासान् स वर्षत्यधिकं पुनर्यद्
ध्यानात्तव त्वन्मयतां तदाप्य ॥

- (आ) Naiṣ 3.106.
(आ) Kuv. ad 39.85 (p. 109).
(d) त्वन्मयतामवाप्य Naiṣ (var.), Kuv.
Upajāti metre. (Upendravajrā and Indravajrā)

Unceasingly dost thou ascend the everlong stair way of his thoughts, and the sighs that he plentifully heaves are due to his meditating on thee, with his self absorbed in thyself (K.K. Handiqui's translation).

385

अजा इव प्रजा मोहाद् यो हन्यात् पृथिवीपतिः ।
तस्यैका जायते तृप्तिर् न द्वितीया कथंचन ॥

- (आ) P (PP 1.177, Pts 1.219, PtsK 1.250).
(आ) ŚP 1290, SR 145.122, IS 95, SSB 466.8.
(a) अजामिव प्रजा Pts, ŚP, SR, SSB; हन्याद् [मो०] PtsK, ŚP, SR (see b).
(b) मोहात् [ह०] PtsK, ŚP, SR, SSB (see a).
(c) प्रीतिर् [तृ०] IS (var.).
(d) न द्वि० tr. ŚP., SR, SSB.

The king who madly butchers men, /

their lives as little reckoned / as lives of goats, has one square meal, / but never has a second. (A. W. Ryder's translation).

अजाखरखुरोत्सर्ग see No. 392

386*

अजागलस्थस्तन उष्ट्रपुच्छं
कक्षान्तरे केशमथाण्डयुग्मम् ।
त्वां संसृजन् सायणमायणादौ
ब्रह्माग्रगण्यो न बभूव पूज्यः ॥

(अ) Sama 2.66

(c) त्वं Sama.

Upajāti metre (Upendravajrā and Indravajrā)

God Brahmā, the first god (of the Trinity) is not worshipped (in temples) as he uselessly created the fleshy protuberances hanging from the goat's neck, the tails of camels, hair under the armpit, the pair of scrotum, Sāyana, Māyana and yourself. (A.A.R.)

387*

अजाङ्घ्रिनिर्वर्त्तरजश्चयापि
कपालिना बद्धरसापि कामम् ।
ततोऽप्यधोऽधः पतितापि नित्यं
गङ्गा कुसङ्गापि पुनाति लोकान् ॥

(आ) JS 369.4.

Upajāti metre (Upendravajrā and Indravajrā).

The river Ganges purifies the people (who bathe in it) though it is associated with mud¹, with the dust of the feet of Lord Viṣṇu (from where it springs) and attached to a skull-bearer (Lord Śiva) and fallen even to lower depths. (A.A.R.)

1. Muddy water—attached to bad people.

388*

अजाजीजम्बाले रजसि मरिचानां च लुठिताः
कटुत्वाबुष्णत्वाज्जनितरसनौष्ठव्यतिकराः ।
अनिर्वाणोत्थेन प्रबलतरतंलाकतनवो
मया सद्यो भूष्टाः कतिपयकवय्यः कवलिताः ॥

(आ) SkV 1148. (Cf. No. 151).

Śikharinī metre.

I rolled them in a cumin swamp / and in a heap of pepper dust / till they were

spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn't wait to wash or sit ; / I gobbled that mess of *koji* fish / as soon as they were fried. (D.H.H. Ingalls's translation).

389

अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
सकृद्दुःखकराबाद्यान् अन्तिमस् तु पदे पदे ।

(अ) H (HJ Intr. 13, HS Intr 12, HM Intr 13, HK Intr 13, HH 2.16-7, HC 4.16-7), VChr 21.3 (p. 318 a). Cf. No. 390.

(आ) SR 90.5, SRK 121.2 (a. Kalpa. taru), IS 96, SSB 373.5, Sama 1अ 15, SMa 22.

(b) मृताजातौ सुतौ वरम् SMa (Cf. No. 390)

(c) करावेताव् SMa.

Of (a son) unborn, dead, (or) a fool, —better the two first, and not the last. The two first cause unhappiness once; but the last perpetually. (F. Johnson's translation).

390

अजातमृतमूर्खेभ्यो मृताजातौ सुतौ वरम् ।
यतस्तौ स्वल्पदुःखाय यावज्जीवं जडो बहेत् ॥

(अ) P (PP Km 2, Pts Km 2, Pts K Km 4, PM Km 2), BhS 357 (doubtful). Cf. No. 389 and मूर्खश्चि°

(आ) SP 1483, SR 90.6 (a. SP), SRK 121.5 (a. Kalpataru), IS 97 (Cf. VS 2728), SSB

(b) 373.6, सु० व० tr. VS; वरौ SRK.

(c) तौ किञ्चिच्छोकदौ पित्रो(र) VS; यतस्तावत्°

(d) SRK. मूर्खस्त्वत्यन्तशोकदः VS.

Of sons unborn, or dead, or fools, / unborn or dead will do : / they cause a little grief, no doubt; / but fools a long life through. (A. W. Ryder's translation).

391*

अजातरोमामतिमुन्दराङ्गं
शृङ्गारवल्लीमिव राजकन्याम् ।

भुक्त्वा द्रुतं क्वापि गतो न चेत् स्याः

स्यात् तदानर्थनिपात एव ॥

(आ) PV 427 (a. Venidatta).

(a) अजातराम° PV (MS); सुन्दराङ्गी PV (MS).

(c) द्रुतं [द्रु°] PV (MS) चे [चेत्] PV (MS).

(d) निपाति PV (MS).

Upajāti metre (Indravajrā and Upendra-
vajrā).

Oh bee-lover, if after enjoying the honey [or : young girl] from betel-wine which is not fully matured, and is of beautiful limbs, like a princess, you do not get away quickly, danger will surely overtake you. (A.A.R.).

392

अजाधूलिरिव त्रस्तैर् मार्जनीरेणुवज्जनैः ।

दीपखट्बोत्थच्छायेव त्यज्यते निर्धनो जनः ॥

(अ) P (Pts 2.100, PtsK 2.108), Cf. No. 399

(अ) SR 379.101, IS 98.

(a) अजाखरखुरोत्सर्ग PtsK, SR

(c) दीपखट्वापछायेव PtsK, SR; दीपखट्वास्थच्छायेव PtsK.

(d)... ଜନୈ: Pts.

People are afraid of, and shun a poor man in the same way as they shun the dust of a goat or of a broom or the shadow from a bedstead coming from a lamp.

393

अजानता भवेत्कश्चिद् अपराधः कृतो यदि ।

क्षन्तव्यमेव तस्याहः सुपरीक्ष्य परीक्षया ॥

(अ) MBh (MBh (Bh) 3, 29, 29, MBh (C) 3-1058).

(अ) IS 99.

(d) तेषां वै सुपरीक्षया MBh (var.); परीक्ष्य वा
(°ब्रकाः ब्रकैः °क्षितान्) MBh (var.).

People who have considered the matter well, declare that one has to forgive a person who has insulted without knowledge.

394*

अज्ञानती कापि विलोकनोत्सुका

समीरयुतार्धमपि स्तनांशुकम् ।

कुचेन तस्मै चलतेऽकरोत् पुरः

पुराङ्गना मङ्गलकुम्भसंभृतिम् ॥

(अ) Nais 15.74

Vamśasthā metre.

Eager to have a look, a certain woman of the city, without noticing even the scarf over her breasts, which was half blown away by the wind, displayed before him as he was proceeding the

offering of an auspicious pitcher, her own bosom. (K.K. Handiqui's translation).

395

अजानन् माहात्म्यं पतति शलभस् तीव्रदहने

स मीनोऽप्यज्ञानाद् बडिशयुतमश्नातु पिशितम् ।

विज्ञानन्तोऽप्येते वयमिह विपञ्जालजटिलान्

न मुञ्चामः कामानहह गहनो मोहमहिमा ॥

(अ) BhŚ 160, Śānt 1.7.

(आ) SP 4156 (a. Bh^S), JS 456.73 (a. Gobhatia),
SR 374.214 (a. Bh^S), SRK 295.12 (a. Bh^S),
IS 100; PdT 289, SSB 374.214, Pad 91.54.

(a) महात्म्य BhŚ (var.) (*contra metrum*); दाहित्य [मा°]JS; दाहित्वं [मा°]JS; दाहित्य BhŚ (var.), Śānt (var.); अय्येवः [मा०] BhŚ (var.) (*contra metrum*); दाहाति (ति) (मा०) BhŚ (var.), Śānt, Pad, SR, SRK (*contra metrum*); पततु BhŚ (var.); विशति [प०] Śānt, Pad; शलभो Śānt (var.) Pad; तत्र (ती°) BhŚ (var.), Śānt. (var.), JS; दीप (ती°) BhŚ (var.); दहनं BhŚ (var.); दीपदहनं Śānt, Pad, SRK.

(b) न[स] BhŚ (var.); ऽयश्वात्वा BhŚ (var.);
विशानाद् BhŚ (var.); स्प शानाद्, BhŚ (var.)
ऽपि श्वात्वा BhŚ (var.), Śānt, ŚP, JS, Pad,
SR; निदिशयुतम् (°गतम्) BhŚ (var.);
बलिशधृतम् (वृत्°) BhŚ (var.); वृत् बडिशमश्नानि
JS, मडिशयुतम् BhŚ (var.) वनिशगतम् BhŚ
(var.); वन्निशयुतम् BhŚ (var.) वृत्बडिश-
मश्नानि (धृत°) Śānt; वृत्म(ब) लिशमश्नानि Pad;
अश्नानि (°श्लंति) BhŚ (var.), PdT, ŚP, SR,
SRK; अश्नात् Śānt (var.).

(c) $\text{ऽप्यते (ऽप्ये०) BhS (var.) ह्यते BhS (var.), JS;}$
 $\text{प्येतान् ०Sant, Pad; वयमिव BhS (var.);}$
 $\text{विषज्जाल ०BhS (var.); ०जटिला BhS (var.)}$
 $\text{हि after ह added ०Sant (var.); ०पटलान}$
 $\text{BhS (var.); ०जटिलो BhS (var.).}$

(d) कामान्नहृद् BhS (var.)

Sikharinī metre.

It is quite true that a moth throws itself down into the burning flame of a lamp, and a fish devours the meat of deadly bait attached to the fishing hook, but we must admit, that both the moth and the fish are entirely ignorant of the fact that this step of theirs will lead to their utter destruction. Whereas, on the contrary, we human beings cannot give up the temptations of sensual pleasures, notwithstanding the fact, that we are

fully conscious of their being the inextricable snares of all our calamities and misfortunes, in the world ! The influence of worldly delusion is, no doubt, tremendously great and mysterious. (P. G. Nath's translation).

अजामिव प्रजा see No. 385

अजामिव प्रजां see No. 385

396**

अजामत्रं च तद्विष्टा सुकरस्य तथैव विद्
बुद्बुदं लेपतो हन्यान् मण्डलिक्षेडसंभवम् ॥
(आ) SP 2919.

The wine and excrement of goats and the excrement of pigs if made into a foamy cream and applied will destroy the effect of the poison of *mandali*-snakes. (A.A.R.)

397*

अजायन्तस्मादमृतशशिलक्ष्मीप्रभृतयः
परित्राताश्चेन्म्रात् कुलशिखरिणः पूर्वयमुना ।

उपेता इत्येवं तव जलनिधे तीरमधुना

विगर्जाभिः किं नः श्रुतिपुटमहो जर्जरयसि ।

(आ) Skm (SKm (B) 1689, Skm (POS) 4.10, 4)
a. Saroruha, AB p. 528.

Sikharinī metre.

We have come to your shore, O sea (inspired by the fact) that the nectar, the moon, the goddess Lakṣmī, etc. were born of you and that you gave shelter, in days of yore, to a principal mountain (Maināka, son of Himavān) from (the onslaughts of) Indra. Why, O wonder, do you deafen our ears with your roar ? (A.A.R.).

398

अजायुद्धमुषिआहं प्रभाते मेघडम्बरः ।
दम्पत्योः कलहश्चैव बह्वारम्भे लघुक्रिया ॥

(आ) Cr 1130 (CvGt 7.13, CRC 8.24, CNW : 91, CNPN 83, CuT II 14.11, CnT III 7.70 CnT V 110, GPS 235.41). Cf. अजायुद्धमुषिआहं

(आ) Udbhata in SKDr ad मेघडम्बर, SP 1455, SR 153.27, IS 101, Subh 91, SSB 481.27, Sama 29 31.

(a) अजायुद्ध° CNW; °युद्धो (°द्व IS; °द्व; दे)) CNPN, CRC, CPS, Subh; द्विज(°जः Subh [मृषि]CRC, CPS, Subh; आह(°द्व) CNPN, SKDr, Subh; वणिग वादः [मृ°] Cv Crt.

(b) प्रत्यये SP; मेघनमनिर्देनं Subh; मेघडम्बर (०रे SKDr)

CvGt, CRC, CPS, SR, Subh, SSB, Sama.

(c) कलहे (°द्व IS) SKDr, IS

(d) सर्वमेतन्निरर्थकम् CvGt, Subh; क्षणमेकं भविष्यति CRC, CPS; परिणामे न किंचन SP, SR, Sama; लघुः क्रियः CNPN.

The fight of goats, the ceremony to propitiate the sages, thunder in the early morning and the quarrels of man and wife—these commence noisily but are very gentle in the end.

399

अजारजः खररजस् तथा संमार्जनीरजः ।
दीपखट्वोत्थच्छाया च शक्रस्यापि श्रियं हरेत् ॥

(आ) Cr 1131 (CNG-148, CNI I 143, CNPN 29, CnT II 16.11, CnT III 7b7), GP 1.114, 43. (Cf. Pts. 2.98) and No. 400.

(आ) TP 45, IS 7432, PWW 945, Sama 2 रा 3.

(a) खररजो CNI I, GP, PWW.

(b) यत्तु [त°] GP, PWW: रजः [त°] CNI I; °नीषु च CNI I.

(c) दीपमन्त्रकयोच्छाया (°संचे° CNI I) CNI I, Sama; स्त्रीणां पादरजो राजन् CNPN; स्त्रीणां पादरजश्चैव TP; एतद्रजो महापापं GP, PWW.

(d) इति पुण्यं पुरकृतम् (for °तम्) CNI I; शक्रादपि हरेत् श्रियं CNPN; महाकिल्बिषकारकम् GP PWW

The dust of a goat, or of an ass, or of a broom, the menses of a woman and the dust caused by one's feet can destroy even the high position of Indra.

400

अजारजः पर्वणि सैथुनानि

श्मशानधूमो मठभोजनानि ।

रजस्वलानेत्रनिरीक्षणानि

हरन्ति पुण्यानि दिवा कृतानि ॥

(आ) Subh 149, IS 7433 (Cf. Pr 377). See No. 399

(d) दिवः Subh; पुरा [द°] Pr.

Upendravajrā metre.

The dust of a goat, co-habitation during the change of the moon, the smoke from a burial place and the look into the eyes of a menstruating woman, destroy all the good deeds committed by a person during the day.

अजार्गे भोजनं see No. 408

अजालघुस्मरावासा see गीतनृत्यप्रिया

401

अजाविगर्वभोष्ट्राणां मार्जारमधिकस्य च ।

रजांस्येतानि पापानि सर्वतः परिवर्जयेत् ।

(अ) Cr 13 (CR "V") GPS 198.62).

(a) अजादिगर्दभोद्याणां CR (var.) (scribe's error)

(d) परिव्रजेत् CR (var.) (printer's error).

One should always avoid the dust raised by goats, sheep, donkeys, camels, cats and mice, since they are harmful.

अजाश्वं मुखतो see No. 402

402

अजाश्वयोर्मुखं मेध्यं गावो मेध्यास्तु पृष्ठतः ।
ब्राह्मणाः पादतो मेध्याः स्त्रियो मेध्याश्च सर्वतः ॥

(अ) SkP, Kāśikh. 40.46; Vās 28.9 ab, Y 1.194 a (only)

(आ) SP 605, IS 102, PWW 15. (cf. Pr. 362; ZDMG 52.255).

(इ) Cf. TK (OŚ) 32.

(a) अजाश्वं मुखतो Y, SP; अजाश्व मुखतो Vās.

(b) सर्वतः [पृ०] Vās.

(c) पादयोर्ब्राह्मणा मे° (°यो ब्रा°) SkP, PWW.

(d) मेध्यास्तु SkP, PWW.

Goats and horses have their muzzes pure; cows their backs; Brāhmaṇas their feet; (and) women their whole body.

अजाश्वरथधान्यानां see गजाश्वरथधान्यानां

403

अजा सिंहप्रसादेन वने चरति निर्भयम् ।
राममासाद्य लङ्कायां लेभे राज्यं विभीषणः ॥

(अ) H (HJ 3.12).

Through the favour of the lion, the she-goat grazes fearlessly in the forest. Vibhīṣaṇa having met Rāma, obtained sovereignty in Lāṅkā (F. Johnson's translation).

404

अजितेन्द्रियवर्गस्य नाचारेण भवेत् फलम् ।
केवलं देहखेदाय दुर्भगस्य विभषणम् ॥

(आ) SRHt 71.11 (a. Rājaga)¹, SSSN 56.6.

¹ Probably Rājagupta.

No fruitful result comes from religious practices if the senses are not conquered; it only results in bodily pain as ornaments worn by a poor man [or : widow]. (A. A. R.)

405

अजित्वा सार्णवामूर्वोम् अनिष्ट्वा विविधैर्मलैः ।
अदत्त्वा चार्थमर्थिभ्यो भवेयं पार्थिवः कथम् ॥

(आ) KāD [KāD (Bh) 2.284, KāD (B) 2.284]. Amd 66.126.

(ab) °मुर्वीभिनिष्ट्वा KāD (B).

How can I become a king without having conquered the earth along with the seas, without having performed sacrifices of various kinds and without having distributed wealth to the suppliants ? (A. A. R.)

अजीतात्मा see No. 3764

अजित्य नीतिं कस्मात् see No. 1124

406*

अजीयतावर्तशुभंयुनाभ्यां
दोभ्यां मृणालं किमु कोमलाभ्याम् ।
निः सूत्रवास्ते घनपङ्कमस्तु
मूर्तासु नाकीर्तिषु तन्निमग्नम् ॥

(अ) Naiṣ (NSP) 7.69.

(आ) SR 264.229, SSB 82.6.

Upajāti metre (Upendravajrā and Indravajrā)
Did she, whose navel is beautiful with its whirl, conquer the lotus-stalk with her tender arms ? Is it not for that reason lying helpless, immersed in dense clay, its humiliation in a tangible form ? (K. K. Handiqui's translation).

407

अजीर्णं तपसः क्रोधो ज्ञानाजीर्णमहंकृतिः ।
परिनिन्दा क्रियांजीर्णम् अज्ञाजीर्णं विषूचिका ॥

(आ) IS 103, Subh 86 (cf. Pr. 362).

(d) विषूचिका Subh, IS.

Anger is the result of indigested penance; self-confidence is the result of indigested knowledge; censoriousness is the result of indigested actions; diarrhoea is the result of indigested food.

408

अजीर्णं भेषजं वारि जीर्णं वारि बलप्रदम् ।
भोजने चामृतं वारि भोजनान्ते विषापहम् ॥

(अ) Cr 14 (CV VIII.7, GPS 259.104).

(आ) IS 104, Sama 1अ.82 and 2 अ.59.

(a) अजाने CV (var.); भोजनं CV (var.).

(d) भोजनते CV (var.); विपदम् CV, GPS.

Water is a medicine for indigestion; it is invigorating when the food that is eaten is well digested; it is like nectar when drunk in the middle of the dinner; and it is like poison when taken after a meal. (K. Raghunathji's translation).

409

अजेयः सुभगः सौम्यः त्यागी भोगी यशोनिधिः ।
भवत्यभयदानेन चिरंजीवी निरामयः ॥

(अ) Vet. 10.5.

(a) अदेयः or आदेयः Vet (var.); सर्वगः[सु०] Vet (var.).

(b) रागी[भो°] Vet (var.).

(c) भव्यो भवप्रधानेन Vet (var.).

(d) निरामयः Vet. (var.).

By granting freedom from fear to the distressed, one becomes invincible, charming, gentle, a liberal donor, enjoyer of happiness, full of fame and free from disease. (A. A. R.)

410**

अजैडकासूकरविड्विडङ्ग-

किण्वोपचारेण च बीजपूरः ।

भूयोश्चमूत्राविलवारिसिक्तः

फलानि धत्ते सुबहूनि शश्वत् ॥

(आ) SP 2240.

Upajāti metre. (Upendravajrā and Indra-vajrā).

The citron-tree always gives fruit in abundance if treated with fermented *viḍaṅga*-plants mixed with the excrement of pigs, cows and goats and watered with the muddy water containing dog's urine (A. A. R.)

411

अर्जितं स्वेन वीर्येण नान्यपाश्रित्य कंचन ।

फलशाकमपि श्रेयो भोक्तुं ह्यकृपणं गृहे ॥

(अ) MBh (MBh (Bh) 3. App. I. 21, 29-30, MBh (C) 3. 13239-40).

(आ) SRRU 147.

(b) नाप्य° MBh (var.), SRRU.

(c) फलं श° MBh (var.); फलमूल° MBh (var.).

(d) सतां [गृहे] MBh (var.).

Not with things unearned by one's own valour nor by depending on others : it is far better to eat even fruit and vegetables in one's own house unhindered by wretchedness. (A. A. R.)

412

अज्ञं कर्माणि लिम्पन्ति तज्ज्ञं कर्म न लिम्पति ।

लिप्यते रतनैवैका सर्पिषा करवद् यथा ॥

(अ) BhS 358 (doubtful).

Work hangs heavily on the ignorant, but not so on an expert. Ghee sticks to the palm but not to the tongue. (A. A. R.)

413

अज्ञः सुखमाराध्यः

सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलब्धुर्विदग्धं

ब्रह्मापि नरं न रञ्जयति ॥

(अ) BhS 8, H (HJ 4.104, HS 4.99, HM 4.100, HP 4.104, HN 4.104, HK 4.105, HH 115. 22-3, HC 155.15-6), Cr 1132 (CNI I 276).

(आ) SP 208 (a. BhS), VS 393 (a. Bh's); SRHt 30.23 (a. BhS), SR 40.25 (a. H), SRK 34.1 (a. BhS), RJ 1422, IS 105, Subh 302, SSap 611, SSB 293.25 (a. BhS), Sama 1 अ 78. Cf. JSAIL 24.35.

(a) सुखतरम् BhS (var.); अविबोध्यः BhS (var.).

(b) आराध्य (ते om.) CNI I, HP (var.); आराध्यो IS; अविबोध्यते BhS (var.); विशेषज्ञः HK (printing error); विशेषज्ञः IS.

(c) ज्ञानलब्धुर्विदग्धं HH; ज्ञानवलद्विदग्ध HS (var.); तं HS (var.), BhS (var.).

(d) त नर (contra metrum) CNI; तं नरं HH, BhS (var.), SRK; नरं om, HH; BhS (var.); बोधयति [र°] BhS (var.).

Āryā metre.

To manage (conciliate) an ignorant person is quite easy, and easier still is the propitiation of the learned; but to please the conceited fellow whose head is turned by his little learning is surely an impossible task even for Brahmā, the Creator. (P. G. Nath's translation).

414

अज्ञतया प्रेम्णा वा

चूडामणिमाकलय्य काचमणिम् ।

नृपतिर्वहेतु शिरसा
तेनासौ नह्यनर्घ्यमणिः ॥

(अ) SRK 221.51 (a. Kalpataru), SR 218.73, IS 7621.

Āryā metre.

A king may adorn his head with (coloured) glass mistaking it for his crest-jewel or he does so deliberately (but) by that it cannot become an invaluable gem. (A. A. R.)

415

अज्ञातश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

(अ) MBh (MBh (Bh) 6.26, 40, = BhG 4.40)

[Cf. MBh (R) 12.133, 14; 199, 61].

(आ) SSap 332, Sama 2 स 36.

The man unknowing and without faith, / his soul full of doubt, perishes. / Not in this world, nor the next, / nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

416*

अज्ञस्तावदहं न मन्दधिषणः कर्तुं मनोहारिणीश्
चाट्वतीः प्रभवामियामिभवतो याभिः कृपापात्रताम् ।
आर्तनाशरणेन किं तु कृपणेनाक्रन्दितं कर्णयोः
कृत्वा सत्वरमेहि देहि चरणं मूर्धन्यध्वन्यस्य मे ॥

(आ) VS 3523 (a. Jagaddhara).

Sārdulavikrīḍita metre.

I am ignorant; and one of dull intellect is unable to compose flattering verses by which I can become an object of your compassion (munificence) [or : I am not ignorant or dull-witted and am capable of composing sparkling verses by which I can gain your favour]. Thus did the helpless poor man cry (before the king). (The king) taking (the true import) into his ears, said : "Come quickly. Let me place your foot on my fortunate head." (A. A. R.)

417

अज्ञातकालोचितकर्मयोगा
रोगा इवाहर्निश पश्यमानाः ।

जगत्त्रये देवमनुष्यमाणाः ।

प्रज्ञादरिद्राः खलु सर्वे एव ॥

(अ) Sam [Sam (NSP) 4.21, Sam (RP) 4.21].

(b) °पश्यमानाः Sam (RP).

(c) जगत्त्रये Sam (RP).

Upajāti metre (Upendravajrā and Indravajrā).

This ignorance of means adapted to the circumstance, of means which allow themselves to be used and moulded, as a doctor uses and moulds a disease which he is gently ripening day by day, this inability to master chance, is common to the Triple World, to gods and men and devils. They are poor creatures all, and especially poor in wisdom. (E. P. Mather's translation).

418

अज्ञातकुलशीलस्य वासो देयो न कस्यचित् ।
मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥

(अ) H (HJ) 1.57, HS 1.49, HM 1.55, HK 1.56, HP 1.42, HN 1.44, HH 14.22-3, HC 20.6-7).

Cf. Tantrākhyāna 3.3¹ and PM 4.11 and 4.14

(आ) IS 106, Bāhudaśana 51.71, Sama 1.अ 27.

(d) बृद्धो [गृ°] Bah.

House-room ought not to be given to any one unknown as to family and disposition; for through the fault of the cat, the vulture Jardagava was put to death. (F. Johnson's translation)

1. It reads there :

अज्ञातकुलशीलानां न देयः स्यादपाश्रयः ।
दिण्डिकस्य हि दोषेण हता [मन्दविसर्पिणी] ॥

419

अज्ञातकुलशीलेऽपि प्रीतिं कुर्वन्ति वानराः ।
आत्मार्थं च न रोदन्ति रोदन्ति त्वितरे जनाः ॥

(आ) IS 107, Subh 149, (Cf. PM 4.4).

(a) अनागतं कुलशीलं Subh.

(c) आत्मा अर्थं न Subh.

(d) रोदन्ति इतरे जने Subh.

Monkeys give their love also to one whose descent and character they do not know and do not shed tears about themselves, as other creatures do.

420

अज्ञातदेशकालाश्च

चपलमुखा यद्भवोऽपि स प्लुतयः ।

नवविहगा इव मुग्धा

भक्ष्यन्ते धूर्तमार्जारैः ॥

(अ) Kal (Kal (KM) 1.19, Kal (RP) 1.19)
Āryā metre.

Fools, like young birds, who do not know the proper time and place (to venture out), with noisy mouths, and jumping though lame become a prey to the rogues in the form of cats. (A. A. R.).

421

अज्ञातदोषैर्दोषज्ञैर् उद्दूष्योभयवेतनः ।
भेद्याः शत्रोरभिव्यक्त- शासनैः सामवायिकाः ॥
(अ) Śiś (Śiś (NSP) 2.113, Śiś (GN) 2.113).

Let spies, concealing their own insidious character, yet discovering the weak points of others, and receiving pay from both, alienate the counsellors of the enemy from him, by producing forged letters (orders in writing). (M.S. Bhandare's translation)

422

अज्ञातनामवर्णेष्व्
आत्मापि ययाप्यंते धनांशेन ।
तस्या अपि सद्भावं
मृगयन्ते मोघसंकल्पाः ॥

(अ) Kal [Kal (KM) 4.12, Kal (RP) 4.12].
(आ) SRHt 140.17 (a. Kalāvīlāsa).
(b) धनार्थेन [ध°] SRHt.
(c) तस्यामपि SRHt.
(d) मेघसङ्काशाः SRHt.

Āryā metre.

People with vain fancies seek the good will of that woman who, for a trifle of wealth, offers herself to men whose status and birth are unknown.

423

अज्ञातपाण्डित्यरहस्यमुद्रा
ये काव्यमार्गे दधतेऽभिमानम् ।
ते गारुडीयाननधीत्य मन्त्रान्
हालाहलास्वादनमारभन्ते ॥

(अ) Śrīkaṇṭha° 2.5.
(आ) VS 169 (a. Mañkhaka), SR 40.34 (a. VS),
SSB 293.34.
(b) दधते विमानं Śrīkaṇṭha (var.).

Indravajrā metre.

If some people, without (good)

scholarship and the secret of poesy and appropriate placing of pen name etc., plunge into the path of (composing) poetry, they are like those who begin to drink a dreadful poison¹ without having mastered the *mantra-s* in honour of [or : as taught by] Garuḍa. (A. A. R.)

1. *hālāhala*.

424

अज्ञातभावचौरादि दोषैर्नित्यविनाशिना ।
हास्यैकहेतुना लोके गणकस्य धनेन किम् ॥

(अ) Dar (Dar (KM) 2.52, Dar (RP) 2.52).

Of what account are the riches of a *gaṇaka* (astrologer) which are liable to be lost at any time because of the dangers from thieves and other oncoming calamities and which are the source of ridicule (of cultured men) ? (A. A. R.)

425*

अज्ञातमहिमा वाणी शिवं स्तौतु रसोन्मदा ।
रसातिरेकादौचित्य- भङ्गः स्त्रीणां क्व लभ्यते ।

(आ) JS 459.1 (a. Kavidarpaṇa).

Let Goddess Sarasvatī, intoxicated with sentiment praise Lord Śiva without knowing his greatness. [Let speech, intoxicated with sentiment, although not well cultivated, praise one well]. Due to their impassioned appeal, where is impropriety in the case of women ? (A. A. R.)

426*

अज्ञातमातुल लन-
मैणशिशुं कश्चिदङ्कुमारोप्य ।
अद्यापि रक्षसि विधो
धर्मत्मा कोनु भवदन्यः ।

(अ) Kavikaumudī 1.45.

Āryā metre.

A young fawn unknown to maternal love / you carry on your lap and show affection / upto this day, O Moon. Where will the world find a benefactor like you ? (K. Krishnamoorthy's translation).

427

अज्ञातवीवधासार- तोयस्यो व्रजेत्तु यः
परराष्ट्रं न भूयः स स्वराष्ट्रमधिगच्छति ॥

(अ) P (Pts 3.41, PtsK 3.39¹, PM 3.64).

(आ) IS 108.

(a) °विवधा° IS.

(b) तोयशास्पो PtsK.

(c) स नो भू° PtsK.

(d) स्वराष्ट्रमपि ग° Pts.

1. Cf. PtsK Th. Benfey, note 983.

Who enters the land of an enemy without provisions, friends, water, fodder, will never return in his own district.

428

अज्ञातशास्त्रसद्भावाञ्छास्त्रमात्रपरायणान् ।
त्यजेद् दूराद् भिषक्पाशान् पाशान् वैवस्वतानिव ॥

(अ) SRK 84.5 (a. Vāgbhaṭṭa), SR 44.5, SRH 136.1, SSSN 99.1, IS 7622, SSB 299.5, SMa 2.90.

(a) आज्ञात°SRK (but in the *pratīka*-index अज्ञात

(ab) °वान् शास्त्र° SRK, SMa, °वान् शास्त्र° SR.

(d) धूको [पा°] SSSN.

One should keep at arms' length quacks who cultivate the science (of medicine) without understanding its true import, as one should, the ropes of the god 'of death. (A. A. R.)

429

अज्ञाताः पुरुषा यस्य प्रविशन्ति महीपतेः ।
दुर्गं तस्य न संदेहः प्रविशन्ति द्रुतं द्विवः ॥

(अ) P (Pts 3.159, PM 3.64).

(आ) IS 109.

If unknown persons have access to a fortress of a sovereign, then, without doubt, the enemy will be also able to enter it.

430*

अज्ञातागमनीलिताक्षियुगलं किं त्वं मुधा तिष्ठसि
ज्ञातोसि प्रकटप्रकम्पपुलकैरङ्गैः स्फुटं मुग्धया ।
मुञ्चैनां जड किं न पश्यसि गलद्वाष्पाम्बुधौताननां
सख्यैवं गदिते विमुच्य रभसात् कण्ठेवलग्नो युवा ॥

(अ) VS 2068 (Cf. No. 4380.)

Śārdūlavikrīḍita metre.

Why do you remain uselessly with eyes closed, not aware of her arrival ? You are recognized by the simple-minded young lady clearly with her limbs bristling with delight. Dull one, let go her hands. Do you not see her face washed with rising tears ? When addressed by

the female messenger in this way, the youth let go her hands and quickly caught her by the neck. (A. A. R.)

431*

अज्ञातेन्दुपराभवं परिलसद्ब्यालोलनेत्राञ्जनं
भ्रान्तभ्रूलतमैणनाभितिलकं श्रीखण्डपत्रालकम् ।
बन्धूकाधरसुन्दरं सुरमुनिव्यामोहि वाक्यामृतं
त्रलोक्याद्भुतपङ्कजं वरतनोरास्यं न कस्य प्रियम् ॥

(अ) SR 263.205, SSB 80.91.

Śārdūlavikrīḍita metre.

To whom is the face of the fair-bodied young lady not dear ?—the face, a wonderful lotus of the three worlds, which has not known defeat at the hands of the moon, shining with collyrium and loving glances, with playful charming eyebrows, marked on the forehead with musk, adorned with sandal decorations, beautiful with lips red like *bandhūkā*-flowers, and whose speech like nectar can please [or : intoxicate] the lord of Speech.¹ (A. A. R.)

1. Bṛhaspati

432

अज्ञानं कारणं न स्याद् वियोगो यदि कारणम् ।
शोको दिनेषु गच्छत्सु वर्धतामपयाति किम् ॥

(अ) H (HJ 4.85, HS 4.81, HM 4.82, HK 4.87, HP 4.85, HN 4.85, HH 112.20-1, HC 151.6-7).

(आ) JS 448.13 (a. Kṛṣṇamīśra), IS 110, Sama 1अ.76

(a) अज्ञानकारणं HP (var.).

(d) वर्धतामथ याति JS.

If ignorance were not the cause (of grief)—if separation (bc) the cause; (then) as the days pass along, let sorrow increase ! Why doth it go off ? (F. Johnson's translation).

433

अज्ञानं खलु कष्टं

क्रोधादिभ्योऽपि सर्वपापेभ्यः ।

अर्थं हितमहितं वा

न वेत्ति येनावृतो लोकः ॥

(अ) VCjr 27.5.

(b) कष्टादिभ्यो VC (var.).

(c) अपि [अर्थं] VC (var.) (*contra metrum*); अर्थ-
सर्वमहितं VC (var.) (*contra metrum*);

°हितमप्य VC (var.) (*contra metrum*).
Āryā metre.

Ignorance surely is an evil even greater than all the vices of anger and so on; a man enwrapped in it does not know a good object from a bad. (F. Edgerton's translation).

434

अज्ञानं यत्फलं तस्य रसोऽधर्मः प्रकीर्तितः ।

भावोदकेन संवृद्धिस् तस्याश्रद्धा ऋतुः प्रिय ॥

(अ) PdP, Bhūmikhanda 11, 19 (in PWW 664 and PAn 333 as PdP Pātālakha 87.57(?))

(a) सुफलं PWW, PAn.

(b) धर्म फलस्य हि PWW, PAn.

(c) संवृद्धिस् PWW, PAn.

(d) तस्य श्र° PWW, PAn; ऋतुप्रिया PdP, PWW, PAn.

Dear one, ignorance is the fruit of that (tree) and its essence [or : juice] is declared to be unrighteousness¹; it is nourished by the waters of (undesirable) feelings and its season is absence of faith (in God). (A. A. R.)

1. *adharmā*.

अज्ञानकारणं see No. 432

435

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुहन् मीलितं येन तस्मै श्रीगुरवे नमः ॥

(आ) Sama 1 अ 23, SuB 2.7. Vyās 1 a only

(इ) Vyās (C) 1 a only, Vyās (S) 1 a only.

(a) अज्ञानतिमिरं SuB.

(b) जनशालक्य SuB (MS).

(c) चक्षुहृद्धारितं (°हृद्धोलितं) SuB.

Salutation to the revered *guru* (the god Dakṣiṇāmūrti) who has opened the eyes with the pencil for the application of collyrium of true knowledge when blinded by the darkness of ignorance. (A. A. R.)

436

अज्ञानप्रभवं हीदं यद्दुःखमुपलभ्यते ।

लोभप्रभवमज्ञानं वृद्धं भूयः प्रवर्धते ॥

(अ) MBh [MBh (Bh) 12.153, 5 ad + 12.153. 10ab]

(इ) SS (OJ) 406.

(a) ज्ञानं प्रभवते हीदं MBh (var.); अज्ञानं (°नः) MBh (var.); प्रसव MBh (var.); कारणं [°प्र°] MBh (var.); हीनं MBh (var.); हीदम्य SS (OJ) (var.); हीदं SS (OJ) (var.)

(b) अनुलभ्यते (अप°) MBh (var.).

(c) अज्ञानप्रभवं वृद्धं MBh (var.); अज्ञानं प्रभव लोभं MBh (var.). लोभादेव तदज्ञानम् SS (OJ).

(d) अज्ञानाल्लोभ (न°; °भा) एव च SS (OJ); वृद्धे (°त्तं or °द्धि or °द्धेर or °द्धिर or °द्धौ) MBh (var.); लोभं [वृ] MBh (var.); प्रवर्धते MBh (var.).

Pain originates in ignorance. Ignorance originates in greed. Greed originates in ignorance (Raghuvīra's translation of SS(OS)).

437

अज्ञानमिह निदानं

प्राग्रूपं जननमेव भवरोगे ।

परिपाकः संसरणं

भैषज्यं नैष्ठिकी शान्तिः ॥

(अ) Vaidi 10.

Āryā metre.

For the disease of worldly life the primary cause is *ajñāna*, its previous symptom is birth (in this world). Mundane existence is its development. The remedy is perpetual tranquility. (A. A. R.)

438

अज्ञानवरण्डेन प्रमुक्तो नरगर्हभः ।

कः समर्थः प्रबोद्धं तं ज्ञानभरीशतैरपि ॥

(अ) Cr 1133 (CRC 6.75, GPS 168.93).

Who is capable of arousing, even with hundreds of drums of knowledge, that ass of a man who is asleep with an eunuch of ignorance ? (A. A. R.)

439

अज्ञानवलितो बाल्ये मदमूढश्च यौवने ।

वार्द्धके विह्वलाङ्गश्च कदा कुशलभाजनः ॥

(आ) VS 3302 (a. Baka). (Gf. पातमूर्त्तुपुरीषाभ्यां)

When is man happy ? In childhood he is full of ignorance; in youth he is deluded by the intoxication of strength; and in old age his limbs are helpless. (A. A. R.)

440

अज्ञानाज्ज्ञानतो वापि जम्बूयन प्ररोपिता ।
गृहेऽपि स वसन्नित्यं यतिधर्मेण युज्यते ॥

(आ) ŚP 2102.

(cd) वसन्नित्यमतिधर्मेण ŚP

He who grows a rose apple tree deliberately or otherwise reaps the benefit of the life of renunciation¹ though a house holder throughout. (A. A. R.)

1. *yati*.

441

अज्ञानात् कुरुते श्राद्धं योऽभिभ्रवणवर्जितम् ।
श्राद्धहन्ता भवेत्कर्ता निराशाः पितरो गताः ॥

(आ) Sama 2 न 83.

He who performs the annual ceremony in honour of the manes (*śrāddha*) omitting the *abhisraṇa* out of ignorance, becomes a destroyer of that ceremony and the manes go back (to their worlds) disappointed. (A. A. R.)

442

अज्ञानाज्ज्ञानतो वापि यद्दुष्कृतमुवाहृतम् ।
तत् क्षन्तव्यं युवाभ्यां मे कृत्वा प्रीतिपरं मनः ॥

(अ) P (PP 2.75, Pts 2. 169, Pts K 2.181).

(b) दुष्कृतं यदुदा° Pts, PtsK.

(c) मया तत्क्षम्यतामद्य Pts.

(d) द्वाभ्यामपि प्रसादतः Pts.

If any ugly word / was willy-nilly heard; / I pray you both, forgive—/let only friendship live. (A. W. Ryder's translation).

Pts : Was ich an bösen Worten mag geredet haben zu euch zweien, / unwissend oder wissend auch, das muesst ihr huldvoll mit verzeihen (L. Fritze's translation).

443

अज्ञानाद्यदि वा ज्ञानात् कृत्वा कर्म विगर्हितम् ।
तस्माद् विमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥

(अ) Mn (MnJ 11.233, MnJh 11.231).

(का) SR 379.99, IS 111.

He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt of) it, must not commit it a second time. (G. Bühler's translation).

444

अज्ञानाद्यदि बाधित्यरभसादस्मत्परोक्षं हुता
सीतेयं प्रविमुच्यतां शठ मरुतुत्रस्य हस्तेऽधुना ।
नो चेल् लक्ष्मणमुक्तमार्गगणच्छेदोच्छलच्छोणित-
च्छत्रच्छः त्रिदिगन्तमन्तकपुरं पुत्रैर्वृतो यास्यसि ॥

(अ) Bhavabhūti quoted in Suvr (KM II) ad 2.38 and Suvr (RP) 2.69¹ Mahān 8.2, Dūtāṅgada 9.

(आ) Skm [Skm (B) 2112, Skm (POS) 5.23, 2]

(a) अज्ञानादय° Mahān; Dūt°; °परोक्षे Skm Mahān, Dūt°

(b) परिमुच्यतामिति वचो गत्वा दशास्यं वद Mahān, Dūt°; द्रुतम् [Sधुना] Skm.

(c) °गण° om Skm(B); °हस्त° [°युक्त°] Skm. (var.).

(d) छत्रा [छत्र°] Skm (var.).
Śārdūlavikrīḍita metre.

O wicked one, set at liberty Sītā in the hands of Marut's son, now, if you have, in our absence, taken her away out of ignorance or arrogance of sovereignty; otherwise accompanied by your son you will go to the kingdom of Death, (situated) at the end of the quarters and obscured by the canopy of blood oozing out of the wounds inflicted by murderous arrows shot by Lakṣmaṇa. (Dr. Sūryakānta's translation)¹.

1. Quoted as an example of Śārdūlavikrīḍita metre.

445

अज्ञानान्धमबान्धवं कवलितं रक्षोभिरक्षाभिधैः
क्षिप्तं मोहमहान्धकूपकुहरे दुर्हृद्भिराभ्यन्तरैः ।
क्रन्दन्तं शरणागतं गतधृतिं सर्वापदामास्पदं
मा मां मुञ्च महेश पेशलदृशा सत्रासमादवालय ॥

(आ) VS 3522 (a. Jagaddhara).

(d) मा मा ŚP (var.).

Śārdūlavikrīḍita metre.

Great Lord Śiva, do not abandon me who seeks Your protection but help me with Your kindly eyes—me, who am blind with ignorance, without (true) kinsmen, consumed by the demon-senses, thrown into unfathomable dark well of delusion by internal enemies¹, crying, without joy, the abode of all calamities, and frightened. (A. A. R.)

1. *kāma*, etc.

446

अज्ञानान्निरयं याति तथाज्ञानेन दुर्गतिम् ।
अज्ञानात् क्लेशमाप्नोति तथापत्सु निमज्जति ॥

- (अ) MBh [MBh (Bh) 12.153, 3, MBh (R) 12.159, 3].
(a) अज्ञानं MBh (var.); नरकं [नि°] MBh (var.); यान्ति MBh (var.).
(b) दुर्गतिं तात गच्छति MBh (var.); यथा [तथा] MBh (var.); दुर्गतिं [दु°] MBh (var.).
(c) द्वेषम् [क्ले°] MBh (var.).
(d) तथैवापत्सु मज्जति MBh (var.); तथाज्ञानं MBh (var.).

In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great dangers. (P. C. Roy's translation).

447

अज्ञानामवनीभुजामहरहः स्वर्णाभिषेकोत्सवाज्
ज्ञातुः श्रीयुवराजभूपरसिकशलाघैव संमानना ।
सारासारविवेकशून्यरमणीसंभोगसाम्राज्यतः
सारज्ञेन्दुमुखीविलोककपटश्चातुर्ययूनां मुदे ॥

- (अ) Bhś 359 (doubtful).
Sārdulavikrīḍita metre.

More than a shower of gold day by day from ignorant kings, the praise from the learned, appreciating young king Raṅga is the real reward (to the good poet). More than the (vulgar) enjoyment of women who are devoid of the discrimination of the essential and the trivial, the steady glance of the moon-faced damsel of excellent perception is appealing to cultured young men. (A. A. R.)

448

अज्ञानामविरामलौकिकवचोभाजाममीषां पुनर्
मन्त्रोच्चारण एव पर्यवसितं मौनव्रतं कर्मसु ।
ग्रामायव्ययलेखनेन नयतां कालानशेषानहो
पारंपर्यत ईदृशमिह नृणां ब्राह्मण्यमन्यादृशम् ॥

- (अ) SR 99.20, SSB 386.23.

These ignorant (Brahmins) who are engaged incessantly in every day (profane) speech (are supposed to) have accomplished the principal activity in a religious function if they mutter some

mantra-s without understanding their import and are thus dumb in rituals. Spending their entire time in keeping the accounts of village administration (their income and expenditure) and keeping it hereditary the Brahmin-hood (spiritual eminence) of these people (the so-called Brahmins) is something unique indeed ! (A. A. R.)

अज्ञानेन च कातरेण see No. 2175.

449

अज्ञानेन पराङ्मुखीं परिभवादाश्लिष्य मां दुःखितां
किं लब्धं शठ दुर्नयेन नयता सौभाग्यमेतां वशाम् ।
पश्यैतद्दयिताकुचव्यतिकरोन्मृष्टाङ्गरागारुणं
वक्षस्ते मलतैलपङ्कशबलैर्वेणीपदैरङ्कितम् ॥

- (अ) Amar [Amar (D) 16, Amar (RK) 18, Amar (S) 16, Amar (K) 17, Amar (NSP) 17, Amar (POS) 16]¹
(अ) RA 4.13, IS 112, SSB 162.10, SR 310.12 (a. Amar.).
(b) लब्धं चटुल त्वयेह नयता Amar (var.), SR, SSB; लब्धा Amar (var.); नयता भवता सौ° Amar (var.); एतां दशां Amar (var.).
(c) °यितारतिव्य° Amar (var.); °करासक्ताङ्क° Amar (S), Amar (NSP).
(d) वक्षस्ते मम तैलपङ्कमलिनैर, Amar (S), Amar (NSP); तिलतैलपङ्क° Amar (var.); समलपङ्कतैल-शबलैर, Amar (var.); वैणी° Amar (var.).
Sārdulavikrīḍita metre.
1. Western (Arj) 17, Southern (Vema) 16 ; Ravi 14; Rāma 14; Br. M.M. 18, BORI I 20, BORI II, 18.

What hast thou, Oh rogue, gained by bringing thy blessedness to this path, though the wickedness of embracing me in ignorance, while my back was turned on thee and when I was so sorely afflicted by the contemptuous disregard for me ? Behold thy chest, red with the powder which smears it owing to contact with thy beloved's breasts, now hears the traces of my braid stained with the dregs of oil ! (C. R. Devadhar's translation).

450

अज्ञानेनापिहिते

विज्ञाने कर्म किं कुरुते ।

विकले चक्षुषि तमसा

व्यादाय मुखं किमीक्षेत ॥

(अ) Vaidi 70.

Upagiti-āryā metre.

When true knowledge is screened by *ajñāna* [ignorance of Reality] is it worth to do any actions ? When the eyes are rendered helpless by darkness, what may you see with the *mukha* (mouth or face) open ? (A. A. R.)

451

अज्ञानेनावृतो लोको मात्सर्यान्त्र प्रकाशते ।
लोभात् त्यजति मित्राणि सङ्गात् स्वर्गं न गच्छति ॥

(आ) SRHt 188.17 (a. MBh), Sama 2.14

(See No. 452).

(a) लोकस्, Sama.

(b) तमसा न प्र० Sama.

The world is full of ignorance. (The light of goodness) does not shine due to envy; it abandons friends due to greed; it does not go to heaven due to excessive attachment (to things). (A. A. R.)

452

अज्ञानेनावृतो लोको लोभेन च वशीकृतः ।
सङ्गन बहुभिर्नष्टस् तेन स्वर्गं न गच्छति ॥

(अ) Cr 1134 (CRG 6.79, CPS 159.68).

(See No. 451).

(b) स [च] CPS.

The world is full of ignorance and is (easily) won over by greed. It is lost by attachment to many things and hence does not go to heaven.

453

अज्ञानेकहतो बाल्ये यौवने गृहतत्परः ।
वार्धकेऽपत्यचिन्तार्तः कर्मभिर्बध्यते पुनः ॥

(आ) SP 4329. (See No. 454)

Man is overcome by ignorance in childhood; in youth is fully immersed in house-hold affairs; in old age is full of anxiety about his descendants and is thus bound by *karma* again. (A. A. R.)

454

अज्ञानोपहतो बाल्ये यौवने मदनाहतः ।

शेषे कलत्रचिन्तार्तः किं करोतु कदा जनः ॥

(आ) VS 3303 (a. Vālmiki)¹. (See No. 453)

(d) जड VS (var.).

1. But not in R.

Man is overwhelmed by ignorance in childhood, in youth he is the victim of Cupid and in the remaining period (old age) is worried thinking of the future of the family. When and what is one to do ? (A. A. R.)

455

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

(अ) MBh [MBh (Bh) 6.26, 40, MBh (C) 6.1033 = BhG 4.40].

The man unknowing and without faith, / his soul full of doubt, perishes. / Not is this world, nor the next, / nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

456

अज्ञास्तरन्ति पारं

विज्ञा विज्ञाय ब्राह्मणिमज्जन्ति ।

कथय कलावति केयं

तव नयनतरङ्गिणीरीतिः ॥

(आ) Vid 482 (a. Umānātha-pāṇḍita).

Udgiti-āryā metre (corrupt).

The ignorant cross over to the other side [do not appreciate], the wise knowing (the excellence) are quickly immersed in it. Tell me, Kalāvati, [girl proficient in fine arts] what is the course of the river of your eyes [guidance] ? (A. A. R.)

457

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।

धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥

(अ) Mn (MnJ 12.103, MnJh 12.103).

(आ) SR 379.98, IS 113, SSap. 422.

(Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the

meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning). (G. Bühler's translation).

458

अज्ञेष्वाज्ञो गुणिषु गणवान् पण्डिते पण्डितोऽसौ
दीने दीनः सुखिनि सुखवान् भोगिनो भोगिभावः ।
ज्ञाता ज्ञातुर्युवतिषु युवा वाग्मिनां तत्त्ववेत्ता
धन्यः सोऽयं भवति भुवने योऽवधूतेऽवधूतः ॥

(अ) BhS 360 (doubtful).

(आ) SR 178.1000.

(a) मौने मौनी गुणिनि [अ०गु०] SR.

(b) भोगिनि प्राप्तभोगः [भो०भो०] SR.

(c) मूर्खे मूर्खो [ज्ञा० क्षा०] SR; प्रौढवाग्मी [त०] SR.

(d) कोऽपि त्रिभुवनजयी [सो० भ० मु०] SR.

Mandākrāntā metre.

He is a fortunate man in the world who can be at ease with the ignorant, full of virtue among the virtuous, learned among the learned, poor among the poor, happy in the midst of happiness, and an enjoyer of good things amongst such people, wise among the wise, young among the young, connoisseur of good speakers and penniless wandering sage among that company. (A. A. R.)

459

अज्ञो जन्तुश्च नीचोऽयम् आत्मनः सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा इवभ्रमेव वा ॥

(आ) SRHt 53.34, SSSN 43.21

He [man] is low like an animal and ignorant of his (future), happiness or misery. Tossed about by fate, he may go to heaven or to hell. (A. A. R.)

460

अज्ञो न वितरत्यर्थान् पुनर्दारिद्र्यशङ्कया ।
प्राज्ञोऽपि वितरत्यर्थान् पुनर्दारिद्र्यशङ्कया ॥

(आ) VS 2977.

An ignorant man does not give his wealth as gift¹ fearing that he may get impoverished in the process (in this birth). But a wise man gives liberally lest he becomes poor (in the next birth). (A. A. R.)

1. in charity.

461

अज्ञोऽपि तज्जतामेति शनैः शैलोऽपि चूर्ण्यते ।
बाणोऽप्येति महालक्ष्यं पश्याभ्यासविजृम्भितम् ॥

(अ) Yogavāsiṣṭha 6.67, 26.

(आ) SSap 454, VS 2679.

(c) धुणोऽप्यति महावृक्षं VS.

(By continuous application) one ignorant of a thing gets mastery over it; even a mountain gets worn out gradually and an arrow reaches its great (minute) target (unerringly). See the might of practice. (A. A. R.)

462

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बाल इत्याहुः पितेत्येव तु मन्त्रदम् ॥

(अ) Mn 2.153.

(a) बालम् Mn (var.) (Medhātithi).

(c) बालमित्याहुः MnJ.

(d) च [तु] Mn (var.).

For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda. (G. Bühler's translation).

अज्ञो यो व्ययशीलश्च see No. 1332

463

अज्ञो वा यदि वा विपर्ययगते ज्ञानेऽथ संदेहभूद्
दृष्टादृष्टविरोधि कर्म कुरुते यस्तस्य गोप्ता गुरुः ।
निः संदेहविपर्यये सति पुनर्ज्ञाने विरुद्धक्रियं
राजा चेत् पुरुषं न शास्ति तदयं प्राप्तः प्रजाविप्लवः ॥

(आ) SR 152.416, SSB 479, 375.

Śārdūlavikrīḍita metre.

If one does an action opposed to visible or invisible law due to ignorance or when doubt exists with regard to knowledge of guilt, then the elder [king] may give him protection (without punishment). But when a person does an action opposed to law and its proof is beyond doubt, if the king does not take action against him, then the time is ripe for revolution. (A. A. R.)

464

अञ्चति रजनिरुदञ्चति
तिमिरमिदं चञ्चति मनोभूः ।
उक्तं न त्यज युक्तं
विरचय रक्तं मनस्तस्मिन् ॥

(आ) SR 308.7.

Upagiti-āryā metre.

“The night is coming, darkness becomes greater and Cupid is agitating me. Do not neglect what has been said, do what is proper, for my mind is attached to him.” (A. A. R.)

465

अञ्चलान्तरितगुर्जराङ्गना-
कुङ्कुमारुणकुचप्रभाधरम् ।
कोकरागपटलेन रञ्जितं
भानुमन्तमुदयन्तमाश्रये ॥

(आ) PV 49 [a. (Śrī) Venidatta].

(a) °चवित° PV (MS)

Rathoddhatā metre.

I worship the rising sun which bears the hue of the breasts, smeared with red paste, and covered over by the upper silk of a young lady of Gujarāt and which appears to be coloured (red) by the shine [or : passion] of the ruddy geese. (A. A. R.)

466**

अञ्जनमुस्तोशीरैः
सनागकोशातकामलकचूर्णैः ।
कतकफलसमायुक्तैः
कूपे योगः प्रदातव्यः ॥

(आ) ŚP 2173.

Āryā metre.

A mixture of ammonium, *musta*-grass roots, khus-khus, piper betel, *kośātaka* (*Luffa petandra*), Indian gooseberry (all powdered) and mixed with the fruit of the *kataka*-tree (*Strychnos potatorum*) must be applied to a well (to have good water). (A. A. R.)

467*

अञ्जनमिषतः स्त्रीणां
दृशोविषं शश्वदावसति ।

कथमन्यथा तदीषत्

पातेऽपि हता युवानः स्युः ॥

(आ) SSB 61.25.

Upagiti-āryā metre.

Under the guise of collyrium, poison always resides in the eyes of women; otherwise, how do young men get stricken when only a particle [stray glance] of the same falls on them ? (A. A. R.)

468

अञ्जनस्य क्षयं दृष्ट्वा वल्मीकस्य च संचयम् ।
अवन्ध्यं दिवसं कुर्याद् दानाध्ययनकर्मभिः ॥

(आ) Cr 15 (Cv VI.15, CR V.39, GNSK 75, CPS 125.48), H (HJ 2.9, HS 2.1, HM 212, HP 2.10, HN 2.10, HK 2.10, HH 41.13-4, HG 55.7-8, GP 1.113, 8. See श्लोकेन वा... Cf. JSAIL 24.140.

(आ) ŚP 650, VS 2684, (a. Vyāsa), SSSN 25.1, SRHt 187.2, (a. Vyāsa), SR 154.43, IS 115, SSB 481.43, Sama 1 अ 46, Cf. Vyās, App. II No. 1.

(इ) NM (T) 4.2 ab + 4.4 cd, ShD (T) 28. [Cf. SN(P) 60].

(a) अञ्जनस्य CR (var.); अञ्जितस्य [अञ्ज°] GP (var.); अञ्जनक्षयं HP (var.); चयं CR (var.); ददा [दृ] Cv (var.).

(b) वल्मीकस्य(वा°) तु वर्धनम् Cv (var.); वल्मीकस्य HP (var.); तु [च] CR (var.), GP, HS, HH, ŚP, SR, SSB; वा [च] Cv (var.); वर्धनम् [स°] Cv (var.), SSSN.

(c) अवन्ध्यं Cv (var.); अवन्ध्य IS; अवन्ध्यं CR (var.); नवन्ध्यं Cv (var.); कुर्यात् Cv (var.), HJ, HC.

(d) दानमध्ययनं तथा CR (var.); °कर्मणा CPS, HS (var.); °कर्मसु Cv (var.), HS, HM, HP, HN, HK, HH, GP, SRHt, SR, SSB.

Having observed the (almost imperceptible) decrease of a collyrium, and the (gradually) raised hillock of the white ant, (a man) should make (each) day fruitful by liberality, study, (and other good) works. (F. Johnson's translation).

469

अञ्जलिं शपथं सान्त्वं प्रणम्य शिरसा वदेत् ।
अश्रुप्रपातनं चैव कर्तव्यं भूतिमिच्छता ॥

(आ) MBh [MBh (Bh) 12.138, 17, MBh (C) 12.5263], Cf. No 470.

(आ) IS 117.

- (a) अञ्जलिः शपथः MBh (C); शांत्वं (°तं) MBh (var.).
 (b) सिरसा (शि°) पादवन्दनं MBh (var.).
 (c) °प्रमार्जनं MBh (G); °प्रतापनं MBh (var.); °यातापनं MBh (var.); °प्रपतनश्च MBh (var.); नैव [चै°] MBh (var.).
 (d) इच्छतां MBh (var.).

The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head and shed tears (P. C. Roy's translation).

470

अञ्जलि शपथं सान्त्वं शिरसा पादवन्दनम् ।
 आशाकरणमित्येकं कर्तव्यं भूतिमिच्छता ॥

- (अ) MBh [MBh (Bh) Ādiparvan, Appendix I.81
 1. 135-6, MBh (C) 3607]. Cf. No. 469
 (आ) IS 116.

- (a) अञ्जलिः शपथः MBh (C).
 (c) एवं [एकं] MBh (C).

One desiring prosperity should earnestly wish for the same in the first place and then should apply the means of reverential attitude, truthfulness, conciliation and obeisance with the head (towards the powerful). (A. A. R.)

471

अञ्जलिरकारि लोकैर्
 स्लान्तिमनाप्लेव रञ्जिता जगती ।
 संध्याया इव वसतिः
 स्वल्पापि सखे सुखायैव ॥

- (अ) ĀrS 1.31
 (आ) SR 98.8.
 (b) °स्वैव SR.
 Āryā metre.

The life of a good person, like evening twilight, though of short duration, is for the happiness (of all). O friend, for both receive the folded palms [respect; worship]. (A. A. R.)

472*

अञ्जलिस्थानि पुष्पाणि वासयन्ति करद्वयम् ।
 अहो सुमनसां वृत्तिर् वामदक्षिणयोः समा ॥

- (अ) SkV 1232, Skm [Skm(B) 2171, Skm (POS) 5.35.1] (a. Gobhata), ŚP 199, JS 52.4, SRK 16.53, (a. Prasāṅgaratnāvati) RJ 1421 (a. BhŚ), SR 43.3 (a. ŚP), VP 1.21,

IS 118, SSH 1.12.

- (a) पर्यायानि ŚP (MS).
 (c) प्रायस् [अहो] JS; प्रीतिर् [वृ°] ŚP, SR, SSH; IS, SRK.

Flowers taken by the handful / perfume both hands. / In this they act like good men / equally to left and right. (D.H.H. Ingalls's translation).

473*

अञ्जलौ जलमधीरलोचना
 लोचनप्रतिशरीरशारितम् ।
 आत्तमात्तमपि कान्तमुक्षितुं
 कातरा शफरशङ्खिनी जहौ ॥

- (अ) Kalaśaka, as quoted in Suvr [Suvr (KM) ad 2.14, Suvr (RP) 35].
 (आ) SR 338.98, SSB 209.40, SSSN 225.4
 (b) लोचनं प° SSSN; °शरीरलङ्घितम् SR, SSB; पूरितम् SSSN.
 (c) अलिका° SSSN.
 (d) °शङ्खया ज° SSSN
 Rathoddhatā metre.

She of tremulous eyes uneasy to see her lover, let go from her palm the water (she had taken) to sprinkle her lover with;—the water, which has bespangled with the reflection of her eyes, which she took to be *śarphara*-fish, and saying, "Oh, I have it; I have it." (Dr. Sūryakānta's translation).

1. Quoted as an example of a Rathoddhatā metre without *visarga* at the end.

अञ्जलिं शपथं see No. 467

474*

अटता धात्रीमखिलाम्
 इदमाश्चर्यं मया दृष्टम् ।
 धनदोऽपि नयननन्दनं
 परिहरसि यदुग्रसंपर्कम् ॥

- (अ) Kuṭṭ [Kuṭṭ (KM) 746, Kuṭṭ (BI) 768].
 (आ) VS 2531 (a. Dāmodaragupta).
 (a) पृथिवीम् VS.
 (b) मया परं दृष्टम् Kuṭṭ (BI) (*contra metrum*).
 Upagiti-āryā metre.

Wandering all over the world, I observed this wonderful thing. Though generous in giving gifts, (to me, a courtesan) you, the delight of my eyes, avoid close contact with me. (A.A.R.)

475**

अटक्कटक्घोटक्प्रक्कटक्चापटङ्कारवच्

चटच्चटदिति स्फुटं स्फुटति मेदिनी कर्परम् ।
निजामधरणीयतौ वलति कौतुकाडम्बराद्
इदं भुवनमण्डलं दरदरीदरीदर्यहो ॥

(आ) SR 115-35, SSB 413.3.

(a) °टाप° [°चाप°] SSR.

Prithvi metre.

The bowl of [or : the shell of the tortoise] (supporting) the earth is clearly breaking with resounding noise with the twang of bows and clash of swords of the proudly marching cavalry of the Nizam (of Hyderabad) and the whole earth is full of frightful cavities and destruction, alas ! (A. A. R.)

476

अटनेन महारण्ये सुपन्था जायते शनैः ।
वेदाभ्यासात् तथा ज्ञानं शनैः पर्वतलङ्घनम् ॥

(आ) TP 469, IS 7434.

When one walks often, a good path is gradually created in a big forest; in the same way one acquires gradually knowledge when one studies the Vedas diligently; in the same way one crosses a mountain.

477*

अट वा विकटः पतत्रनादैः

कटुवाचं रट वाथवा दिवान्ध ।

परुषं परिपश्य संयतं तत्

परमं नः पुरमागतो न चेत् त्वम् ॥

(आ) Kavikaumudī 1.23.

Aupacchandisika metre.

Saunter or screech out as you please / O owl, to sunshine blind; / equality ominous either way—/ we wish you only far away. (K. Krishnamoorthy's translation).

478*

अटवी कीदृशी प्रायो दुर्गमा भवति प्रिये ।
प्रियस्य कीदृशी कान्ता तनोति सुरतोत्सवम् ॥

(आ) SR 198.6, SSB 554.6.

"How is the forest, dear?" "Impassable." "How is the sweet heart to the lover?" "She gives the joy of love." (A.A. R.)

अटवी द्रुमपुष्पाणि see No. 479

479

अटव्या द्रुमपुष्पाणि दूरस्था अपि बान्धवाः ।
कान्ता चालेख्यरूपा च ते काले न प्रतिष्ठिताः ॥

(आ) Gr 16 (CS 2.57, GKI 52-3), Cf. Nos. 1332, 1348.

(a) अटवी (व्यां) CS (var.); अरंन्ये CS (var.); द्रुमपुष्पानी CS (var.); द्रुमपुष्पाणि CS (var.).

(b) दूरस्थाश्चैव (°स्थापि हि; °स्थानि च) CS (var.); स्पीह[अ°] CS (var.); बांधवा CS (var.).

(c) कान्ते CS (var.); चालेख्य भूता (रूपशः, °ताय; °ताश) CS (var.); लेख्यरूपाश्च (sic !) CS (var.).

(d) दूः (दू or च or यद्) [ते] CS (var.); काल CS (var.); नाप्रतिष्ठिताः CS (var.); नोपतिष्ठति (°प्रतिस्थित CS (var.).

As forest flowers and trees and distant friends are of no avail to one, so does a wife resemble her picture only, when she is not to be had in time (B. C. Dutt's translation).

480**

अटूशूला जनपदाः शिवशूलाश्चतुष्पथाः ।

केशशूलाः स्त्रियो राजन् भविष्यन्ति युगक्षये ॥

(आ) MBh (MBh (Bh) 3.186, 36 and 3.188, 51; MBh (C) 3.12850 and 3.13861.

(आ) SRHt 47.10, SRK 152.21 (a. Kalpataru).

(a) °शूला MBh (var.).

(b) शिवशूलादिजातयः SRK; शिवशूला° (श°) MBh (var.).

(c) प्रमदाः (योषिताः) केशशूलिन्यो (लाश्च; °शूलाश्च or °शूलिन्यो) MBh (var.), SRK; स्त्रियश्चैव SRHt; सर्वा or दैव or चापि [रा°] MBh (var.).

(d) भवन्ति युगसंक्षये MBh (var.); कलौ युगे MBh (var.). SRHt.

In the iron age (*kaliyuga*) the country will be in the grip of hunger and disease, junctions of roads will be full of courtesans and their followers and women will be devoid of modesty and shyness. (A.A.R.)

481

अणिमा महिमा चैव लघिमा गरिमा तथा ।
प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्ट सिद्धयः ॥

(अ) Vet [Vet (AKM) Intr. 15, Vet (Hu¹ Intr. 8], Amarakośa 1.1.36.

(आ) SP 4342.

(ab) अ^० ल^० ज्ञे^० म^० प्राप्तिरेव च

(b) ल^० ग^० tr. Amarakośa.

(c) प्राकाम्यं च तथेशित्वं SP; ईशित्वं च वशित्वं च Vet (Hu¹) (cf. d).

(d) प्राप्तिः प्राकाम्यमेव च Vet (cf. c); च तथा परम् SP.

The talent of making oneself small and big (or) light and heavy, to be able to reach in every direction, to be able to realize everything according to one's own wish, to be able to exercise complete freedom over one's own will and complete control over another living being are the eight (examples of) magic power.

482*

अणुकं सुरतं नाम दंपत्योः पाद्वर्षसंस्थयोः ।

जायन्ते निबिडाश्लेषाः समीभूतशरीरयोः ॥

(अ) Vet [Vet (AKM) 1.11 (marked 1.13), Vet (Hu¹) 1.12]

(आ) IS 119.

(a) आणिक्यं (°क्य) Vet (Hu¹); आणकं (क्यं) Vet (AKM); माणिक्यं or मा आणिक्यं or त्राणिक्यं or अयि कि सुरतं ज्ञेयं Vet (var.).

(c) जायते (°न्ते) Vet (var.); निबिडा (°बि, खं°) or विजया Vet(var); श्लेषः (°ष, °ष) चेष्टा Vet(var).

The intercourse called "oriental" (consists of) the two spouses lying on their sides; the embrace by which the bodies are linked are closely harmonized.

483*

अणुनापि प्रविश्यारिं छिद्रेण बलवत्तरम् ।

निःशेषं मज्जयेद्वाह्यं यानपात्रमिवोदकम् ॥

(अ) KN (BI) 12.41.

(आ) SRHt 174.33 [a. MBh; but does not occur in MBh (Bh)], SSSN 77.28.

(a) प्रविश्यारिश् SRHt, SSSN

(c) मज्जयेद्वाह्यं SRHt, SSSN

(d) यान° KN, IS.

Taking advantage of the slightest laches of even the most powerful enemy, a king should cause his (enemy's) kingdom to sink completely (in the sea of distress and desperations), even as water causes a drinking cup to sink down in it by entering it through even the smallest hole. (M. N. Dutt's translation).

484

अणु धनमपि न त्याज्यं

मम भवता ज्ञापिते सत्यम् ।

वित्तं जीवितमग्रं

जीवितहानिर्धनत्यागः ॥

(अ) Kal [Kal (KM) 2.79), Kal (RP) 2.79]. Upagiti-āryā metre.

Not an iota of wealth should be wasted by you when I have thus advised you truly. Wealth is the foremost means of living and its waste is harming one's life. (A.A.R.)

485

अणु पूर्वं बृहत् पश्चाद् भवत्यार्येषु संगतम् ।

विपरीतमनार्येषु यथेच्छसि तथा कुह ॥

(अ) Cr 17, (CR VII.54, CPS 215.103.)

(आ) VS 2710.

(a) अणुः CR (var.), CPS.

(b) भवत्यार्येषु CR (var.), CPS; सङ्गतिः CR (var.), CPS.

(c) विपरीतमनार्येषु OR (var.); विपरीतमनार्येषु CR (var.). CPS.

Friendship of the good is small at first but grows enormously; the opposite is the case with the wicked. Do as you please (in choosing your friends).

486

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।

सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥

(अ) BhPn 11.8, 10, Kapila ad Sāmkhyapravacana 4.13.

(आ) IS 121, SRRU 542, SSap 478.

The learned man takes everywhere the best from small and large books, like a bee from flowers.

487

अणुमात्रं यथा शल्यं शरीरे दुःखदायकम् ।

तथातिसू. संयुक्तं मनः संसारदायकम् ॥

(आ) SRHt 261.19. (a. MBh).

(c) incomplete.

Just as a thorn though small in size gives pain to the (whole) body, so the mind full of attachment to worldly things is a giver of re-birth (and the consequent sufferings). (A. A. R.)

488

अणुरपि ननु नैव क्रोडभूषास्य काचित्
परिभजसि यदेतत्तद्विभूतिस्तथैव ।
इह सरसि मनोज्ञे संततं पातुमम्भः
श्रमपरिभवमग्नाः के न मग्नाः करीन्द्राः ।

(आ) SkV 1079 (a. Śrī Dharmākara), Prasanna 180a.

(a) अनुरपि SkV (var.); मुधेरपि [अणु°] Prasanna°

(b) °स्तवैव SkV (var.).

(d) करीभाः SkV (var.).

Mālinī metre.

Indeed it is small and bears no jewel in its lap; / that you enjoy it, though, is wealth enough, / What elephant, sinking in weariness, would not plunge within this pleasant lake / ever to drink its water ? (D.H.H. Ingalls's translation).

489

अणुरपि मणिः प्राणत्राणक्षमो विषभक्षिणां
शिशुरपि रुषा सिंहीसूनुः समाह्वयते गजान् ।
तनुरपि तस्क्कन्धोद्भूतो बहुत्यनलो वनं
प्रकृतिमहतां जात्यै तेजो न मूर्तिमपेक्षते ॥

(आ) Cr 18 (CR III.42; CPS 69.49)

(आ) VS 325, SR 51.227 (a. VS), SSB 310.233.

(a) विषभक्षणात् (°ण्) CR (var.), CPS.

(c) वने CR (var.).

(d) प्रकृतिमहा याति व्यक्ति GPS; प्रकृतिर् CR (var.); जातव्ययथा CR (but CRP as above; changed as above *metri causa*); जातवतेजो CR (var.); चान्येभ्यो न CR (var.).

Harinī metre.

A (magical) gem, though small in size is capable of saving the lives of those who have swallowed poison; a lion-cub though an infant challenges a (huge) elephant; a spark of fire produced by friction of branches of trees burns down a (whole) forest; therefore, for those who have in-born greatness, (physical) size is not a criterion for their natural brilliance.

अणुरप्यपहन्ति see No. 491

490

अणुरप्यसतां सङ्गः सद्गुणं हन्ति विस्तृतम् ।
गुणरूपान्तरं याति तत्क्रयोगाद्यथा पयः ॥

(आ) SR 87.4, SSB 368.14.

(c) दुग्धं [प°] SSB (var.).

Even little association with the wicked destroys good qualities (though) in abundance, just as (a large quantity of) milk undergoes a metamorphosis [gets coagulated into curds] by its getting mixed up with (a little) buttermilk. (A.A.R.)

491

अणुरप्यपहन्ति विग्रहः

प्रभुमन्तः प्रकृतिप्रकोपजः ।

अखिलं हि हिनस्ति भूधरं

तरुशाखान्तनिघर्षजोऽनलः ॥

(आ) Kir 2.51.

(आ) SRHt 131.5 (a. Bhāravi), SSSN 106.4.

(a) अणुरप्यपहन्ति SRHt, SSSN

(b) नृपमन्तः °Kir (var.).

Viyoginī metre.

Even a slight quarrel [or : revolt] arising from disaffection amongst subjects destroys a king. Fire arising through friction of branches of trees, razes down the whole mountain. (S. V. Dixit's translation).

492

अणोरणीयान् महतो महीयान्

आत्मास्य जन्तोर् निहितो गुहायाम् ।

तमक्रतुः पश्यति बीतशोको

धातुप्रसादान्महिमानमात्मनः ॥

(आ) Kaṭha-Upaniṣad 2. 20, Śvetāśvatara-Upaniṣad 3.20 (Cf. Mahānārāyaṇa 8.3 and Kaivalya-Upaniṣad 20). (See Nos. 493-495).

(b) आत्मगुहायां निहितोऽस्व जन्तोः Śvetāśvatara.

(c) तमक्रान्तं (तु) Śvetāśvatara.

(d) धातुः Śvetāśvatara; ईशम् [आत्मनः] Śvetāśvatara.

Irregular metre.

Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquillity of the mind and the senses (he sees) the greatness of the self. (S. Radhakrishnan's translation).

493*

अणोरणीयान् महतो महीयान्

मध्यो नितम्बश्च मम प्रियायाः ।

यज्ञोपवीतं परमं पवित्रं

किंचाङ्गरागारुणितं प्रियायाः ॥

(आ) Pad 109.26 (a. Devaśvara) Vidy 686 *ab/dc*
(a. Paṇḍitarāja) Cf. No. 492, 494

(b) मध्यं नितम्बञ्च यदङ्गनायाः Vidy

(d) तदङ्ग° Vidy; मदीय [प्रि°] Vidy.

Upajāti metre. (Upendravajrā and Indravajrā).

The waist and hips of my beloved are (respectively) smaller than the smallest and bigger than the biggest.¹ The sacred thread is extremely holy², but is reddened by the paint (lip stick, etc.) of the dear girl (when embracing her etc.) (A. A. R.)

1. Cf. Kāṭha-Upaniṣad No. 493.

2. *mantra* recited when putting on a fresh/sacred thread by the Brahmins.

494

अणोरणीयान् महतो महीयान्

योगे वियोगे दिवसोऽङ्गनायाः ।

यज्ञोपवीतं परमं पवित्रं

स्पृष्ट्वा सखे सत्यमिदं ब्रवीमि ॥

(आ) Pad 109.25 (a. Devaśvara). Cf. Nos. 492-3.
Upajāti metre (Upendravajrā and Indravajrā)

Days are [appear to be] shorter than the shortest and longer than the longest¹ when (respectively) in the company or absence, of the sweetheart : this I swear by touching the sacred thread which is extremely holy². And I speak but the truth. (A. A. R.)

1 and 2 see No. 494.

495*

अण्डं कण्डयमानेन यत् सुखं तव भूपते ।

खुर्जनानन्तरं दुःखं भूयात् तव वैरिणाम् ॥

(आ) Sama 2.55

May you have, O King, that happiness which one gets when scratching (itching) balls, and may your enemies have that pain when scratching the same venereally affected. (A.A. R.)

496*

अण्डजाः पुण्डरीकेषु समुद्रेषु जनार्दनाः ।

नीलकण्ठाश्च शैलेषु निवसन्तु न तेन ते ॥

(अ) SNi 2.2

Let there be Brāhmaṇa-s [or: snakes] in the mountain regions, Viṣṇu-s [or: pirates] in the seas, and Śiva-s [or : peacocks] in the mountains. It does not matter. (A.A.R.)

497**

अण्डाभ्यां लोमशाभ्यां तु जाताण्डो न हितः स्मृतः ।

भस्माभावकत्रपुच्छं च कृष्णनीलं परित्यजेत् ।

निन्द्यः केवलकृष्णस्तु सर्वश्वेतस्तु पूजितः ॥

(आ) SP 1663.

The variety of horse known as *jātāṇḍa* is not good because of the growth of hair on the scrotum, and one should avoid *kṛṣṇanīla* variety having the mouth and tail of the colour of ashes; a horse that is all dark is also to be condemned. The all-white is valuable (honoured). (A.A.R.)

498

अण्वपि गुणाय महतां

महदपि दोषाय दोषिणां सुकृतम् ।

तृणमपि दुग्धाय गवां

दुग्धमपि विषाय सर्पणाम् ॥

(अ) Dvi 104.

(आ) JS 53.13 (a. Ravigupta), IS 122, Subh 276.
Cf. ABORI 48.147. No. 2

(a) सुखिनां (म.) Subh, IS

(d) विषाय Subh .

Āryā metre.

Even the smallest element of the great are beneficial whereas even a big thing associated with the impure is harmful. Even grass contributes to the production of the (good) milk whereas even milk is for producing poison in serpents. (A. A. R.)

499

अतः कविर्नामसु यावदर्थः

स्यादप्रमत्तो व्यवसायबुद्धिः ।

सिद्धेऽन्यथाऽर्थे न यतेत भूयः

परिश्रमं तत्र समीक्षमाणः ॥

(अ) BhPn 2.2, 3

(आ) SR 389.491.

(c) तत्र [भू°] BhPn (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Therefore the poet should be fully conversant with all the meanings of words (names), ever vigilant and hard working. If he succeeds in his attempts by some means he should not try again seeing that it is an unnecessary effort [waste of time]. (A. A. R.)

अतः क्षमां विधायाशु see कुतश्चित् कारणात्

500**

अतः परं प्रवक्ष्यामि खड्गलक्षणमुत्तमम् ।
प्रधानदेहसंभूतैर् दैत्यास्थिभिररिदम् ॥

(आ) Viṣṇudharmottara (Venkaṭeśvara Press)
2.17, 20-1).

(आ) ŚP 4671.

And new onwards, O, terror to the enemies, I shall speak of the characteristics of a good sword, fashioned out of bones of demons and other bodies that are important. (A. A. R.)

501**

अतः परं प्रवक्ष्यामि शराणां लक्षणं शुभम् ।
स्थूलं न चातिसूक्ष्मं च न पक्वं न कुभूमिजम् ।
हीनप्रन्थिविदीर्णं च वर्ज्येदीदृशं शरम् ॥

(आ) ŚP 1768.

And hereafter I shall speak of the auspicious marks of arrows. They should be neither too thick nor too thin, neither of a fully matured tree nor growing on worthless soil; they should be devoid of uneven joints and streaks of splitting. Such arrows (possessing the above mentioned defects) should be avoided. (A.A.R.)

502*

अतः परमगम्योऽयं पन्था विश्रम्यतामिति ।
प्रत्यक्षियुगलं तस्याः कर्णौ वक्तुमिवागतौ ॥

(आ) VS 1496.

(d) वक्तुमिहागतौ VS (var.)

"Thus far, no farther should you go. Take rest." Her ears came up to deliver this message to the eyes. [The eyes of the young lady extended up to the ears]. (A. A. R.)

अतः परीक्ष्य see No. 505

503**

अतः प्रशस्ते नक्षत्रे शुभे वारे शुचिष्मता ।
औषधं विधिवद्ग्राह्यं स्मृत्वा देवीं च सुप्रभाम् ॥
मन्त्रः—ओं सुप्रभायै नमः ।

(आ) ŚP 2981.

Then on a day when the planets and stars are good and on an auspicious day of the week, purified, one should take the medicine in the prescribed manner remembering the goddess Suprabhā. (A. A. R.)

504**

अतः संदेहदोलायां रोपणीयं न मानसम् ।
ग्रन्थेऽस्मिंश्चापचतुरैर् वीरचिन्तामणौ क्वचित् ॥

(आ) ŚP 1716.

Hence the mind should not be mounting the swing of doubt anywhere in this work, the Viracintāmaṇi, by those who are proficient with the bow. (A.A.R.)

अतः स दैत्यः see No. 5778.

505

अतः समीक्ष्य कर्तव्यं विशेषात् संगतं रहः ।
अज्ञातहृदयेष्वेवं वीरीभवति सौहृदम् ॥

(आ) Śāk 5.24 or 5.25 (Southern) or 5.26 (Scharpé)
(Cf. A. Scharpé's Kālidāsa-Lexicon, Vol. I.1 p. 70).

(a) परीक्ष्य [स°] Śāk (var.)

(c) अज्ञानां हृद° Śāk (var.); एव Śāk (var.).

Therefore, it is only after considering, that one should make an alliance, especially when it is secret. In the hearts of those who are unknown, thus love turns to hate. (M. B. Emeneau's translation.)

506**

अतः सुस्थितचित्तेन प्रस्थातव्यं शुभे दिने ।
स्मृत्वा क्षेमं करीं देवीं पश्यता शकुनाञ्शुभान् ॥

(आ) ŚP 2562.

Hence one should start on a journey on an auspicious day with the mind at peace, seeing auspicious omens and remembering the goddess that confers welfare. (A. A. R.)

507**

अत आहर्तुमिच्छामि पार्वतीमात्मजन्मने ।
उत्पत्तये हविर्भोक्तुर् यजमान इवारणिम् ॥

(अ) Kum 6.28 (Cf. A Scharpé's, Kālidāsa-
Lexicon I.3, p. 85).

(आ) Almm 11.

(a) अहं ग्रहीतुम् Kum (var.).

(b) आत्मजन्मनि Kum (var.).

(c) उत्पादाय Kum (var.).

Therefore, I desire to marry Pārvati for (begetting) a son, just as a sacrificer wishes to fetch fuel [or flint] for producing fire. (S. Rangachar's translation)

अत एव कुलीनानाम् see No. 7315.

अत एव निपीयतेऽधरो see सुमुखेन वदन्ति

अत एव मुखं निपीयते see सुमुखेन वदन्ति

अत एव विवेकृणां see वृत्तिं स्वां बहु मन्यते

508

अत एव हि नेच्छन्ति साधवः सत्समागमम् ।
यद्वियोगासिलूनस्य मनसो नास्ति भेषजम् ॥

(अ) H (HJ 4.81, HS 4.77, HM 4.78, HK 4.83,
HP 4.81, HN 4.81, HH 112.11-2, HC 150.
17-8).

(आ) IS 123, Sama 1 अ, 75, Vyās 27.

(इ) Vyās (C) 25, Vyās (S) 25.

(c) सद्योगासि° HP (var.), Vyās (C); वियोगानि
H (var.); वियोगालि H (var.).

Hence it is that the virtuous covet not the society of the good; because for a heart wounded with the sword of bereavement no cure is found. (F. Johnson's translation).

अत एव हि वाञ्छन्ति see No. 7679.

509*

अतदस्थस्वादुफल-

ग्रहणव्यवसायनिश्चयो येषाम् ।

ते शोकक्लेशरुजां

केवलमुपयान्ति पात्रतां मन्दाः ॥

(अ) Kuṭṭ [Kuṭṭ (KM) 802, Kuṭṭ (BI) 824].
Gīti-āryā metre.

Those fools who are resolved on getting sweet fruit without undergoing any difficulties are doomed to undergo the miseries of sorrows and troubles. (A.A.R.)

510*

अतस्त्वज्ञोऽसि बालश्च दुस्तोषोऽपूरणोऽनलः ।

नैव त्वं वेत्थ सुलभं नैव त्वं वेत्थ दुर्लभम् ॥

(अ) MBh [MBh (Bh) 12.171.38, MBh (C) 12.
6623].

(आ) IS 124.

(a) अतस्त्वयोसि MBh (var.); अतस्त्वज्ञोसि° (तर्ध°)
MBh (var.); अतस्त्वज्ञोति° MBh (var.);
बालस्त्वं (°स्य or °श्य) MBh (var.) मालश्च
[वा°] MBh (var.); बालस्त्वं MBh (var.).

(b) दुर्दोषो पूरणेन च MBh (var.); स्पूरणा MBh
(var.); ऽलसः or ऽमलः [ऽन°] MBh (var.).

Thou art a fool¹. Thou art difficult of being contended. Thou canst not be gratified. Thou burnest like fire. Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. (P. C. Roy's translation).

1. desire.

अतस्त्वयोसि see No. 510

अतस्त्वज्ञोऽसि see No. 510

511

अतथ्यान्यपि तथ्यानि दर्शयन्ति हि पेशलाः ।

समे निम्नोन्नतानीव चित्रकर्मविदो जनाः ॥

(अ) H (HJ 2.112, HS 2.109, HM 2.113, HK 2.111,
HP 2.101, HN 2.100, HH 59.23-4, HC
79.2-3).

(आ) Kṣemendra's Kavikanṭhābharaṇa 55
(a. Vyāsa), Rājanīratnākara of Candēs-
vara 12.13-4. (a. Nāradaḥārīta), Vyava-
hāraśāstra 7, Smṛticintāmaṇi 7, Vyava-
hārasaukhya 5, Dh 1.69, JSAIL 26.28, IS
125, Sama 1 अ. 66.

(a) अतथ्यान्यपि च Rāja (var.), Sama.

(b) दर्शयन्त्यतिपे° HM, HS, Sama, Rāja; विचक्षणः
[हि पे°] Kavi°, Vyav°, Kal°, Vyav° Sau°

(c) सम H (var.).

Ingenious men can make even falsehoods look like truths; as persons skilled in the art of painting, (can make) hollows and eminences (appear) on a flat surface. (F. Johnson's translation).

512

अतथ्यास्तथ्यसंकाशास् तथ्याश्चातथ्यदर्शनाः ।
दृश्यन्ते विविधा भावास् तस्माद्युक्तं परीक्षणम् ॥
(आ) VS 2786.

Different signs are seen, some untrue but resembling real ones and others true but appearing as if they would be false. Therefore (a thorough) examination is called for. (A.A.R.)

513

अतथ्येनोच्यमानस्य कः कोपो यन्न तत्तथा ।
तथ्येनापि हि कः कोपो यदनुक्तेऽपि तत्तथा ॥
(इ) SS (OJ) 452.
(d) तत्कथा[त°] SS (OJ) (var.)

When one speaks what is not so, why be angry. And why be angry with what is so. Without being said it is so. (Dr. Raghu Vira's translation).

514*

अतनुज्वरपीडितासि बाले
तव सौख्याय मतो ममोपवासः ।
रसमर्पय बन्धनाथ नाहं
भवदावेदितलङ्घने समर्था ॥

(आ) SR 189.60, SSB 539.71, IS 7623, SRK 151.6 (a. Sabhātarāṅga), Vidy 440.

(b) तोषाय [सौ°] Vidy.

(c) वैद्यराज Vidy.

Aupacchandisika metre.

"Dear girl, you are affected by high fever [or : you suffer from the fever of love]. I consider fasting good for you [or : The kindling of the sacred fire (for our marriage) will be for your happiness]." "O best of physicians, prescribe mercurial preparation, for I am not able to undergo the fast as prescribed by you [or : Give me love, for I am not able to disregard what you have said]." (A.A.R.)

515*

अतनुना नवमम्बुदमाम्बुदं
सुतनुरस्त्रमुदस्तमवेक्ष्य सा ।
उचितमायतनिःश्वसितच्छलाच्
छ्वसतशस्त्रममुञ्चदमुं प्रति ॥

(अ) Naiṣ 4.39.

Drutavilambita metre.

The beautiful damsel, seeing a new rain-cloud, a cloudy weapon hurled by Cupid, discharged at him a suitable windy weapon in the guise of her long-drawn sighs. (K. K. Handiqui's translation).

516*

अतन्त्री वाग्वीणा स्तनयुगलमग्रीवकलसा-
वनब्जं दृढनीलोत्पलदलमपत्रोरुकदली ।
अकाण्डा दोर्वल्ली वदनमलकलङ्कः शशधरस्
तदस्यास्तावृण्यं भुवनविपरीतं घटयति ॥

(आ) Skm [Skm (B) 487 (a. Vāgvīṇa), Skm (POS) 2.3, 2 (a. Vāgvīṇa), Skm (BI) 2.3, 2], AB 542.

(a) °कलशा° AB
Śikharīṇī metre.

Her speech is sweet as from a lute but without strings, her bosom-pots without necks, her eyes lilics but not grown in water, her thighs plantain stems without leaves, her hands creepers without branches, her face the moon without the black spot—thus does her youth bring together things which are opposed to common experience. (A. A. R.)

517*

अतन्द्रचन्द्राभरणा समुद्दीपितमन्मथा ।
तारकातरला श्यामा सानन्दं न करोति कम् ॥

(आ) Kpr 4.72 (p. 146) Amd 104.238, SR 253.5, SSB 61.10.

(c) तारका/तरला Amd (var.); श्यामा SR (printing error).

Whom does not a beautiful woman [night] rejoice?—being as she is, lively, adorned with a peculiar head-ornament [adorned with clear moon] and having her desire kindled [kindling desire], with the pupils of her eye unsteady [with moving stars] ? ¹(G. Jhā's translation).

1. Example of suggestive meaning due to both word and meaning (*śyāmā* has double meaning—a young woman and a night, and each of the epithets applies to both).

518*

अतन्त्रितचमूपतिप्रहितहस्तमस्वीकृत-

प्रणीतमणिपादुकं किमिति विस्मितान्तपुरम् ।

अवाहनपरिष्क्रियं पतगराजमारोहतः

करिप्रवरबृंहिते भगवतस्त्वरायै नमः ॥

(आ) PG 50 (a. Dākṣiṇātya), SR 15.24, SSB 24.25, SSSN 5.14

(a) अनादृतच° SR, SSB; अतर्कित° PG (var.); अतन्त्रित° PG (var.).

(b) प्रणीतमपि पा° PG (var.); विस्मृ° PG (var.); चाकुलन्तः पु° SSSN.

(c) अवाहनपरिष्क्रियं° (च्छ्रायं) PG (var.); °क्रियं SSSN.

(d) करिप्रवर° PG (var.); °तः यस्थिरायै SSSN. Pṛthvi metre.

Salutation to the state of hurry of the Lord Viṣṇu when the roar of the best of elephants (in distress) was heard—a hurry which ignored the hand extended by the army chief (to help in mounting the vehicle), which did not accept the proffered jewelled sandals, which caused great wonder to the ladies and due to which he climbed on the back of the king of birds (*Garuḍa*) without the usual seating arrangements of the vehicle. (A. A. R.)

अतर्कितचमूपति see No. 518

अतर्थज्ञोऽसि see No. 510

519*

अतसीकुसुमोपमेयकान्तिर्

यमुनालकुदम्बमूलवती

नवगोपवधूविनोदशाली

वनमाली वितनोतु मङ्गलानि ॥

(आ) SR 22.122, SSB 36.24, Sama 1 अ३.

(b) यमुनातीरकदम्बमधवती SR, SSB; °कदम्बमूलवती SSB.

(c) नवगोपवधूविलासशाली Sama.

(d) मङ्गलं वः SR, SSB.

Aupacchandisiṣa metre.

May Śrī Kṛṣṇa wearing a garland of wild flowers confer blessings—his body having the brilliance of *atala*-flowers, sporting in the shade of *kadamba*-trees on the banks of the Yamunā river, and resplendent in entertaining cowherdesses in their blooming youth. (A. A. R.)

520*

अतसीपुष्पसंकाशं खं वीक्ष्य जलदागमे ।

ये वियोगेऽपि जीवन्ति न तेषां विद्यते भयम् ॥

(आ) SP 512 (a. Megha, according to Aufrecht (AP 74) Meniḥa or Bhartimēṇṭha), VS 1718 (a. Viṣamāditya), SR 181.19, SSB 521.1 (a. Viṣamāditya).

(c) वियोगेन VS.

(d) भयः (भ°) SSB.

Those who are alive even when separated from their beloveds when the sky is of the colour of the *atala*-flower in the rainy season, are immune to fear (from any other source!) (A. A. R.)

521

अतस्करकरग्राह्यम्

अराजाज्ञावशंवदम् ।

अदायादविभागाहं

धनमार्जयत स्थिरम् ॥

(आ) SRHt 198. 125 (a. Sakalavidyādhara), SSSN 183.52

(d) °जय तत् SSSN.

Acquire wealth that is permanent, which cannot be taken away by the hands of thieves, which is not under the control of the orders of the king, and which is not subject to division among inheritors or heirs. (A. A. R.)

522

अतस्तु विपरीतस्य नृपतेरज्ञातात्मनः ।

संक्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि ॥

(क) Mn 7.34. (Cf. Śukraniti 1.64-8).

(आ) SRHt 176.63 (a. MBh), SSSN 79.53.

(b) नृपतेरज्ञातात्मनः SRHt.

But the fame of a king who acts in a contrary manner¹ and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water. (G. Bühler's translation).

1. Cf. below स्वराष्ट्रे न्यायवृत्तः स्वाद्

अतस्त्वज्ञोति see No. 510

523

अतस्त्वष्टाङ्गया बुद्ध्या नृपतिर्नीतिशास्त्रवित् ।

समर्थः पृथिवीं कृत्स्नाम् अपि जेतुं विचक्षणः ॥

(आ) SRHt 61.9 (a. Cākṣuṣi).

Hence a king, knowing (the intricacies of) political science, with his mind

attuned to the eight departments (of government) and clever, is capable of conquering the entire world. (A.A.R.)

अतस्थेनाविरुद्धेन see No. 1608

524*

अताडयत् पल्लवपाणिनैकां
पुष्पोच्चये राजवधूमशोकः ।
तच्छेदहेतोरलिपङ्क्तिं भङ्ग्या
व्याकृष्यते वासिलता स्मरेण ॥

(अ) Vikram 10.42.

(आ) JS 239.6 (a. Bilhaṇa) ŚP 3800 (a. Bilhaṇa),
SR 334.105, SSB 201.3 (a. Bilhaṇa).

(b) °शोकम् SR, SSB.

(d) निकृन्ततीवा° ŚP; विकृन्तिता बाललता (°ना
SSB) SR, SSB.
Upajāti metre (Upendravajrā and Indra-
vajrā).

The *aśoka* (-tree), with its leaf-hand, beat a wife of the king while she was plucking flowers; to chop it off, Cupid as if drew out of his sword on the pretext of a swarm of bees. (S. Ch. Banerji's translation).

525*

अतिकलुषमाशुनश्चरम्
आपातस्फुरणमनभिलाषकरम् ।
अपि हृष्यन्ति जनाः कथम्
अवलम्ब्य ज्ञानखद्योतम् ॥

(अ) Vaidi 71.

Āryā metre.

Very dirty [incompetent], quickly perishing, shining by fits and starts, and not particularly desirable is the glow-worm of worldly knowledge. How (holding on to it), do people take delight in it? (A. A. R.)

526

अतिकृपितमनस्के कोपनिष्पत्तिहेतुं
विदधति सति शत्रौ विक्रियां चित्ररूपाम् ।
वदति वचनमुच्चैर्दुःश्रवं कर्कशादि
कलुषविकलता या तां क्षमां वर्णयन्ति ॥

(आ) AS 697.

(a) अपि कु° [अति°] AS (var.); अतिकृपितकृतस्ते
AS (var.); कोपि° [कोप°] (or कोऽपि) AS
(var.).

(b) शक्ति or शत्रो or शत्रोरु. [स°] AS (var.)
°विकलतायां AS (var.); °तां यां AS (var.).
Mālinī metre.

That is defined as *kṣamā* [patience : forgiveness] when the mind is not contaminated when the enemy shouts harsh words aloud, painful to the ear, and exhibits strange distortions of his mind in extreme anger. (A.A.R.)

527

अतिकृपिता अपि मुजना
योगेन मृदूभवन्ति न तु नीचाः ।
हेस्तः कठिनस्यापि
द्रवणोपायोऽस्ति न तृणानाम् ॥

(अ) Dvi 101.

(आ) VS 249, ŚP 238, SR 47.111 (a. ŚP) SSB
305.113, SRK 19.78, (a. Indīśasaprukha),
IS 126, Subh 274, GSL 5, VP 1.46.

(a) अति [अ°] Subh.

(b) मृदुम् Subh.

(d) द्रव्योपायोऽस्ति नस्तु° Subh; द्रवणोपायस्ते न
IS.

Āryā metre.

A good man though exceedingly angered may be pacified by some means, but not so a mean person. Gold though hard can be melted, but not straw. (Dr. Aryendra Sharma's translation)

528**

अतिकृष्णेष्वतिगौरेष्व्
अतिपीनेष्वतिकृशेषु मनुजेषु ।
अतिदीर्घेष्वतिलघुषु
प्रायेण न विद्यतेऽपत्यम् ॥

(अ) Sāmudrikatilaka 2.70 (as quoted in JS).

(आ) JS 398.104 (a. Durlabharāja).

Āryā metre (defective in c).

Generally, children are not born to those men who are excessively dark, white, stout, thin, tall, or short. (A.A.R.)

529*

अतिक्रम्यापाङ्गं श्रवणपथपर्यन्तगमन-
प्रयासेनैवाक्ष्णोस्तरलतरतारं गमितयोः ।
इदानीं राधायाः प्रियतमसमायातसमये
पपातस्वे दाम्बुप्रसर इव हर्षाश्रुनिकरः ॥

- (अ) GG (GG (NSP) ad 11.22 (1); GG (RS) 76
(b) °रमलतर° [°स्त°] GG (var.); पतितयोः [ग°]
GG (var.).
(c) तदानां [इ°] GG (var.); °समालोकसमये
GG (var.).
(d) स्वेदाम्यः प्रसर GG (var.).
Sikharipi metre.

And those eyes of Rādhā, opened wide in wonderment at Kṛṣṇa's ravishing beauty, and stretching far to the very tips of the ears, are filled with tears of joy, as she approached her Beloved, dearer to her than the dearest. And those tears rained copiously from her eyes, as if those eyes, with the undue exertion of being stretched to the tip of her ears, had sweated profusely in their labours ! (S. Lakshminarasimha Sastri's translation.).

530

अतिक्रान्तं तु यः कार्यं पश्चाच्चिन्तयते नरः ।
तच्चास्य न भवेत् कार्यं चिन्तया तु विनश्यति ॥
(आ) SRHr 196.109 (a. Rāmāyaṇa ?)

That man who broods over past matters not only loses their results but also is destroyed by worry. (A. A. R.).

531*

अतिक्रान्तः कालः सुचरितशतामोदसुभगो
गताः शुक्ला धर्मा नवनलिनसूत्रांशुनुताम् ।
परिम्लानः प्रायो बुधजनकथासारनिपुणो
निरानन्दं जातं जगदिदमतीतोत्सवमिव ॥

(अ) Gr 1135 (CRC 8.4, CPS 222.8).
Sikharipi metre.

Gone are the days which were happy because of pleasure from doing hundreds of good deeds. Vanished are the laws of righteousness like the threads of a fresh lotus (stalk). Those who are proficient in narrating the essence of the teachings of wise men disappeared. This world has now become devoid of happiness like a place in which festivities have come to an end.

532*

अतिक्रान्तः कालो लटभललनाभोगसुभगो
भ्रमन्तः भ्रान्ताः स्मः सुचिरमिह संसारसरणौ ।

इदानीं स्वः सिन्धोस्तटभुवि समाक्रन्दनगिरः
सुतारैः फूत्कारैः शिव शिव शिवेति प्रतनुमः ॥

- (अ) BhS 201.
(आ) SR 368.53, SSB 264.53, SRK 294.5 (a. BhS),
IS 127, Subh 311.
(a) ललित° [ल°] BhS (var.), SR, SSB, SRK,
भोगसुलभो BhS (var.); °सुखदो SR, SSB,
SRK, Subh.
(b) भ्रमन्तं भ्रान्ता Subh; स्म BhS (var.); °सरणिं
(°णीं; °णं; °णिः; °सि; °सरणौ) BhS (var.).
(c) समाक्रान्त° or समास्पन्दन° (शमा°) BhS
(var.); गिराः (रे) BhS (var.).
(d) सुतारैः BhS (var.); फूत्कारैः BhS; स्फत्कारैः
BhS (var.); प्रलपतः [प्रत°] BhS (var.).
(d) सुतारैः BhS (var.); फूत्कारैः BhS; स्फत्कारैः
BhS (var.). प्रलपतः [प्रत°] BhS (var.).
Sikharipi metre.

We have passed our youth, the proper time for (enjoyment) charming ladies, and we are quite tired of so long a wandering over the world's thorough-fare; now, we should, therefore, like to rest on the banks of the holy Ganges and pass our days in pronouncing the divine name of Śiva with such a distinct voice as to make the surrounding hills quite resound with it. (P.N. Nath's translation).

533

अतिक्रान्तमतिक्रान्तम् अनागतमनागतम् ।
वर्तमानसुखभ्रान्तिर् नवा भोगिदरिद्रयोः ॥

(आ) SRHt 269.21 (a. Brhatkathā).
What is past is past [and hence irrevocable]. What is in the future is yet to come. (Hence) the delusion of the present day pleasures is fresh to the rich¹ and to the poor. (A.A.R.)

1. enjoyers.

534

अतिक्लेशेन यद् द्रव्यम् अतिलोभेन यत्सुखम् ।
परपीडा च या वृत्तिर् नैव साधुषु विद्यते ॥

- (अ) Cr 19 (CS III.17, CNF 94, CNI I 69, CKI 60).
(आ) IS 7435.
(ab) अतिक्लेशेन.....अतिलोभेन tr. CKI.

- (a) अतिक्लेशेन (°क्लेसे) CS (var.); य [यद्]CS (var.), CNI I; अर्थम् [द्र°] CNF.
 (b) अतिक्लेन CNI I; यद्धनम् CNF.
 (c) परेषां पीडने वृत्तिर CNF; परपीडया CS (var.); अतिपीडा CS (var.); यद् CS (var.); प्रवृत्ति [या वृ°] CS(var.); वृत्ति (°तौ; द्विश्च CNI I) CS (var.); CNI I.
 (d) नैतद् साधुः समाचरेत् CNF; सा साधुषु न विषते CNI I; न च [नै°] CS (var.); युज्यते [वि°] CS (var.)

It is not for the wise to earn a thing at the cost of much labour, or to gain an enjoyment with painful eagerness, or even to acquire a living with too much trouble in it. (B. C. Dutt's translation).

535

अतिक्लेशेन येऽर्थाः स्युर् धर्मस्यातिक्रमेण च ।
 अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृयाः ॥

- (अ) MBh [MBh (Bh) 5:39, 61, MBh (R) 5:38, 76-7, MBh (G) 5:1521-2, Cr. 20 (CV 16.11, CR 2.37, CNG 181, CNT IV 198, CPS 310.10), GP 1.109, 28, Śts 82.6-7, Śtd 360. 8-9. (Cf. JSAIL 30.62).
 (आ) SR 379.96, SuM 35*, VS 2670, Sama 1अ. 118, IS 128,
 (इ) SS (OJ) 272.
 (a) अतिस्नेहेन ये चार्थाः Śts (var.); अतिलोभेन SuM; योतिक्लेशेन GR (var.) ये चार्थाः [ये° स्युर्] MBh (var.); ये ह्यर्थाः (°व्य° र्था) CV, GP; ये अर्थाः Sama; येर्थाः VS; देहस्य CR, VS; स्युर्, MBh (R) printing error.
 (b) व [च] MBh (var.); तु CV (var.), GR (var.), CNG GP, Śts, Śto; ये धर्मातिक्रमेण च Śts (var.); धर्मस्या CV (var.); धर्मस्या Śts (var.); सतिक्रमति न चे Śts. (var.); पक्रमण तु SuM; तु [च] Sama.
 (c) शत्रूणां [अ°]) CV, CNG Śts, Śto, SuM, Sama; अरिर्वा CR (var.); प्राणि° Śts (var.); प्रतिप° CV (var.); प्रणियातेन Śts (var.); प्रणिपत्तिषु SuM.
 (d) ते अर्था मा भवन्तु मे CV, CNG, Sama; मा भूत् सोऽथः कदा च न CRr; मा भवतं स्ते कदाचन GP; मायतेऽर्था भवन्तु मे Śts; न त ह्यर्था भवन्तु मे SuM; ममतेऽर्था भवन्तु न Śto; माशु स्मे CR (var.);

Do not desire objects which can be acquired only with excessive hardship,

or by overstepping *dharma*, or by submitting to an enemy.

536

अतिक्लेशे मनःस्थैर्यं क्रमेण सहनं तथा ।
 जयलाभाय हेतुं द्वौ संन्यानामधिकौ विदुः ॥

(आ) Bahudarśana 38, IS 7436.

(b) साहसस्तथा Bah°.

(d) स्थैर्यानामधिकं Bah°.

To be courageous despite great hardship and to endure gradually everything arc, as it is well known, the two main causes for the army to be victorious.

537

अतिगम्भीरमनाविलम्

अक्षोभ्यमदृष्टपारमविलङ्घयम् ।

अविरलतरङ्गसकुलम्

ऐक्षिषि विज्ञानसागरं महताम् ॥

(अ) Vaidi 8r.

Giti-āryā metre.

I saw the ocean of (true) knowledge of the great which is very deep, free from impurity, unassailable, limitless, not capable of being crossed, and full of continuous waves (of sections). (A.A.R.)

538

अतिगम्भीरे भूपे

कूप इव जनस्य दुःखतारस्य ।

दधति समीहितसिद्धिं

गुणवन्तः पार्थिवा घटकाः ॥

(अ) Harṣacarita 2.1.

(आ) SR 151.370, SSB 477.329.

(b) इव SR (printing error.)

Āryā metre.

It is with a king of profound wisdom for those who have no means of access to him as it is with a well for those who have no way of descending into it,—virtuous royal intercessors [or : earthen pots furnished with strings] secure the desired success. (E. B. Cowell's and F. W. Thomas's translation).

अतिचण्डानिलो° see अपि कल्पानिल°

539

अतिचपलकलत्रं प्रातिवेशमातिचौर-
स्तनयगतिमांधं (?) बालरुण्डा तनुजा ।
अतिशठमथ मैत्री (?) वश्यता सर्वजन्तो
रिपुभयतनुरोगौ चाष्टदुःखं नराणाम् ॥

(आ) SuM ad 15.11 (13*) (partly corrupt).

Malini metre (corrupt in b).

There are eight miseries for men : a wife that is extremely fickle; neighbours who are confirmed thieves; lameness (dulness) of the son; widow-hood of the daughter at young age; friends who are very difficult to deal with; extreme subordination (to every one); fear of enemies; and bodily disease. (A.A.R.)

540*

अतिचारुचन्द्रोचिः
कुर्वन् कुसुमेषुकेलिकेतनताम् ।
सुरभिः कदानुयास्यति
समुकुलरुचिरस्तनीहारः ॥

(अ) Ras 107.

(b) Version A : कुर्वन् कुसुमेषु केलि-केतन-ताम्

Version B : कुर्वन् कुसुमेषुकेलि-केतन-ताम्

(c) Version A : सुरभिः कदा नु यास्यति

Version B : सुरभिः कदाऽनुयास्यति

(d) Version A : स-मुकुल-रुचिर- अस्त नीहारः

Version B : स-मुकुल-रुचिर-स्तनी-हारः

Āryā metre.

When will the spring season with the brilliance of the charming moon and heralding the blooming of flowers with the charm of buds and the disappearance of snowfall come ? [Or : When will the pearl necklace on the charming bosom of the beloved, with the shine of the charming moon and acting like the banner of the god of love and fragrant (in association with flowers) be present ?] (A.A.R.)

541*

अतिचिरादनुषङ्गवतः कणा-
नवनिजान् यदि हेम जिहाससि ।
पटुपुटज्वलनज्वरवेदना
तव भवत्यपयाति च गौरवम् ॥

(अ) Kavikaumudī 2.16

Drutavilāmbita metre.

O gold, if you deign to shed your dress/so glued to you from birth by friendly ties, /go through the fires of goldsmith's kiln / and lose your solemn weight ! (K. Krishnamoorthy's translation).

542**

अतिजीर्णमपक्वं च ज्ञातिधृष्टं तथैव च ।
दग्धं छिद्रं न कर्तव्यं बाह्याभ्यन्तरहस्तकम् ॥

(आ) SP 1751

The bow-stick should be of the length of extended hands, taken from a tree that is neither too old nor too young; it should not be rubbed against a tree of the same species, nor burnt (partly in a forest conflagration), and should not have holes. (A. A. R.)

543

अतिजीवति वित्तेन सुखं जीवति विद्यया ।
किञ्चिज्जीवति शिल्पेन ऋते कर्म न जीवति ॥

(अ) Cr 21 (CR 1.24. CPS 16.44.)

(a) अतिजीवन्ति CR (var.).

(b) जीवन्ति CR (var.).

(c) जीवन्ति CR (var.).

(d) अतिकर्म [ऋ° क°] CR (var.).

One lives in superabundance when one has wealth; one lives happily by learning; one lives in an average manner by craft; (but) one does not live at all when there is no work to do.

544**

अतितामसोज्जगन्धिः
काकरवो ह्रस्वकर्चकः पापः ।
भीरुः कुधीः पिशाचो
रासभलिङ्गस्तु विज्ञेयः ॥

(आ) SP 3120 (a. Śrīdhara; according to Aufrecht [AP] a. Śārngadhāra).

Āryā metre.

That person is known as Rāsabha-
liṅga¹ who is extremely dull and lazy,
smelling like a (male) goat, having
voice like a crow, short-haired, sinful,
timid, meanminded, and goblinish in
taste.² (A.A.R.)

1. a class of persons.

2. or having a small head.

545

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् ।
अतितृष्णाभिभूतस्य शिक्षा भवति मस्तके ।

(अ) P (PP 2.59, Pts 2.73 and 77, PtsK 2.77 and 81, PM 2.24, PPY 68 [63]). Cf. P (PT 2.46 and 2.50, PTem 2.46 & 2.50, PS 2.28 and line 924, PN 1.25, PRE 2.28, H [H] 1.175).
(Cf. Nos. 600-602).

(Cf. KsB 16.412, KSS 10.61, 97, 100 and 107).

(आ) IS 129, (Cf. IS 1551), Subh 173.

(इ) Cf. Old Syriac 2.25, Arabic 3.87.

(द) जाता काष्ठमयी (°ष्ट°) शिक्षा Subh; चूडा [शि°] Pts.

Indulge in no excessive greed / (a little help in time of need) / but one, by greed excessive led / perceived a top knot on his head. (A. W. Ryder's translation).

546

अतितेजस्व्यपि राजा

पानासक्तो न साधयत्यर्थान् ।

तृणमपि दग्धं शक्तो

न वाडवाग्निः पिबन्ननिशम् ॥

(आ) VS 2869, SP 1388, SR 151.365 (a. SP), IS 130.

(a) अतितेजो अपि राजा SP (MS); अपि तेजस्व्यपि नृपः VS (var.); तेजस्वपि SP (var.).

(b) शक्तो SP (var.); शक्तो VS.

(c) दग्धमशक्तो SR; दग्धं VS, SP, शक्ता SP (var.).

(d) वडवाग्निः संपिबत्यग्निः SR
Aryā metre.

A king, however, brilliant does not achieve good results, if addicted to wine. The submarine fire, drinking incessantly, is unable to burn even (dry) grass. (A.A.R.)

547*

अतिथि नाम काकुत्स्थात् पुत्रं प्राप कुमुद्वती ।
पश्चिमाद्यामिनीयामात् प्रसादमिव चेतना ॥

(अ) Ragh 17.1 (Cf. A. Sharpe's Kālidāsa - Lexicon 1.4; p. 264).

(आ) Kpr 10.594 (p. 778), KH 187.15-6, Amd 336. 976, AlK 157.21-2, KāP 399. 4 5, Alamkārasūtra ed. by Tarkālamkāra 282, Citramīmāṃsā (KM 38) 39.9-10.

(b) पुत्रमाप (प्रा) Ragh (var.), Kpr, Amd, AlK, Citra°, KāP, KH.

(c) पश्चिमात् Kpr.

In happy wedlock joined Kumudvati bore to her Lord a son, great Atithi, / who soothed their hearts, as sleep most peaceful comes / just at the dawn¹. (P. de Lacy Johnstone's translation).

1. Quoted as an example of violation of the uniformity of expression.

548

अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता ॥

(अ) R [R(B) 5. 1.120 cd, R (R) 5.1.119 cd].

.....The wise honour their guests even though they are of the common folk. (T. S. Rashavacarya's translation).

549

अतिथिः द्वारि तिष्ठेत आपो गृह्णाति यो नरः
आपोशनं सुरापानम् अन्नं गोमांसभक्षणम् ॥

(आ) NBh 193.

If a person were to take (even) water neglecting his guest at the gate, the water he drinks becomes as alcohol (a sinful action) and the food (he eats) turns out to be beef. (A. A. R.)

550

अतिथिः पूजितो यस्य गृहस्थस्य तु गच्छति ।
नान्यस्तस्मात् परो धर्म इति प्राहुर्मनीषिणः ॥

(आ) VS 3011, SRHt 23.3 (a. Manu).

Wise men say that there is no greater *dharma* for a house holder than to honour duly a guest before he leaves his house. (A. A. R.)

551

अतिथिः पूजितो यस्य ध्यायते मनसा शभम् ।
न तत् ऋतुशतेनापि तुल्यमाहुर्मनीषिणः ॥

(अ) MBh [MBh (Bh) 13.2.91, MBh (R) 13.2.92, MBh (C) 13.176].

(आ) IS 131.

(a) यदि MBh (var.).

(b) म० ध्या° फलम् tr. MBh (var.).

(c) तु [तत्] MBh (var.).

It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices. (P. C. Roy's translation).

552

अतिथित्वेन वर्णानां देयं शक्यमानपूर्वशः ।
अप्रणोद्योऽतिथिः सायम् अपि वाग्भूतृणोदकैः ॥

(अ) Y [Y(NSA) 1.107, Y(ChSS) 1.107, Y(S) 1.107, Y(TSS) 1.106, Y(ĀnSS) 1.107].
Cf. Mn 3.101.

(आ) IS 132.

(a) अतिथित्वे तु Y(ĀuSS); वर्णैर्भ्यो Y(ChSS), Y(TSS).

(In the event) of the guests of all classes (coming together, they all) ought to be given according to ability and precedence. A guest is not refused even in the evening. With speech, room, grass and water (hospitality is to be shown). (S. C. Vidyarnava's translation).

553

अतिथिर्बालकः पत्नी जननी जनकस्तथा ।
पञ्चैते गृहिणः पोष्या इतरे च स्वशक्तितः ॥

(अ) SR 157.206, SSB 487.213.

It is the binding duty of a householder to show hospitality to a guest and maintain his children, wife, mother and father. The maintenance of others should be made according to his means.¹ (A. A. R.)

1. Strength.

554

अतिथिर्बालकश्चैव राजा भार्या तथैव च ।
अस्ति नास्ति न जानन्ति वेहि वेहि पुनः पुनः ॥

(अ) Cr 1137 (CNW 87, CNF 91, CNPN 63, CNI II 75. (Cf. राजा मत्तः and No. 555.

(आ) SKDr ad नास्ति (a. Cāṇakya), IS 133, VP 9.85.

(a) अतिथिर् CNF.

(c) जानाति CNI II.

A guest, a child, a ruler, as well as a wife do not ask whether one has or does not have, but exclaim again and again : "give, give."

555

अतिथिर्बालकश्चैव स्त्रीजनो नृपतिस्तथा ।
एते वित्तं न जानन्ति जामाता चैव पञ्चमः ॥

(अ) NT 37, IS 7437, Cf. No. 554.

A guest, a child, women, a ruler and as the fifth a son-in-law do not understand what wealth is.¹

1. and ask for more.

556

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

(अ) MBh (MBh (Bh) 12.184, 12, MBh (G) 12.6995), H (HJ 1.64 HS 1.56, HM 1.61, HK 1.63, HH 16.5-6, HC 22.1-2), PD 305.85, MKS 130, Märk. P. 29.31-2, Brahma: P. 114.36, Vi. 67.33 ab (only) NPR 1.6, 43 ab only), Āhnikatattva quoted in SKDr (ad भग्नाशः).

(आ) Gṛhastha-ratnākara 303.4 (ab only), Smṛti-muktāphalam 416.4 (ab only), Sama 1.29, IS 134. Cf. प्रवृत्तिर्यस्य यः सायमतिथिं प्राप्नोति and योग्यमादाय.

(a) वास्य [यं] MBh (var.); र वास्य [यं] MBh (var.).

(b) गृहं MBh (var.); निवर्तते MBh (var.).

(c) स तस्मै दुष्कृतं (करं Sama), दत्त्वा H; Sama; सा MBh (var.); स दं tr. MBh (var.); किल्विषं (दुः) IS; स तस्य MBh (var.); तस्यै (तस्मै) MBh (var.); तस्य (तस्मै) PD.

(d) आदाति (आदाः) MBh (var.); गच्छति HS.

From the house of whomsoever a guest turns away disappointed in his expectation, he departs transferring to him (his own) misdeeds, (and) taking away the religious merit (of the churlish householder). (F. Johnson's translation of HJ).

557

अतिथिश्चापवादी च द्वावेतौ मम बान्धवौ ।
अपवादी हरेत् पापम् अतिथिः स्वर्गसंक्रमः ॥

(अ) Sto Intr 35 (325.6-7).

The guest and the faultfinder are my best friends. The faultfinder prevents committing offences, (while) the guest is the bridge (leading to) heaven.

558

अतिथीनां च सर्वेषां प्रेष्याणां स्वजनस्य च ।
सामान्यं भोजनं सद्भिर् गृहस्थस्य प्रशस्यते ॥

(आ) SRHt 23.6 (a. Manu, but not found there).

Good people consider as praise worthy if the same food is offered by the householder to all his guests, servants and kinsmen, (as unto himself). (A.A. R.)

559

अतिथीनां न सत्कारो न च सज्जनसंगमः ।
न यत्र स्वात्मवर्णास्था सा गृहाश्रमवञ्चना ॥
(आ) SSB 371.2

That is a deception of householdship where there is no hospitality shown to a guest, no association with good people and no observances befitting the class (to which he belongs). (A. A. R.)

अतिदण्डिता लङ्का see No. 560

560

अतिदण्डे हता लङ्का अतिमाने च कौरवाः ।
अतिदाने बलिर्बद्धः सर्वमत्यन्तगर्हितम् ॥

(आ) Gr 22 (CN 48, GPS 360.20. (Cf. Nos. 560, 562, 565, 598, 599, 600, 601.

(आ) SR 161.383, IS 135, SSB 492.390.

(a) अतिदण्डे CN (var.).

(b) अतिमानाच्च CN (var.).

(c) अतिदानाद् CN (var.).

(d) अति सर्वत्र वर्जयेत् CN (var.).

1. This verse reads better.

अतिदण्डिता लङ्का अतिमानाच्च कौरवाः ।

अतिदानाद्बलिर्बद्धः अति सर्वत्र वर्जयेत् ॥

Extreme haughtiness caused the destruction of Lankā; pride that of the family of Kuru; and prodigality the ruin of Bali; wherefore excess in anything is to be abhorred. (Kalee Krishen Bahadur's translation).

561

अतिदाक्षिण्ययुक्तानां शङ्कितानां पदे पदे ।
परापवादिभिरूणां न भवन्ति विभूतयः ॥

(आ) Gr 1138 (GNP II 254, CNT IV 193, CM 3), Bh Pr (BhPr (NSP) 10, BhPr (B) 10)

(आ) SR 161.353, SSB 492.360.

(a) इतिदाक्षिण्यं GNP II; अपि दाक्षिण्यं BhPr (B).

(b) परे [प० second] GNP II.

(c) ०भीरूपाणां GNP II.

(d) दूरतो यान्ति संपदः BhPr, SR, SSB; न भूवन्ति [वि०] GNP II.

Those who are too amiable ; those who tremble at every turn; those who dread reproaches of others will never be successful.

562

अतिदानाद्धतः कर्णस्त्व अतिलोभात् सुयोधनः ।
अतिकामाद्दशग्रीवस्त्व अति सर्वत्र वर्जयेत् ॥

(आ) NBh 222, TP 371, IS 7438, Cf. Nos. 560, etc.

(a) कर्णः NBh.

(c) दशग्रीवः NBh.

Karna perished because of excessive generosity; Suyodhana because of excessive avarice; the ten-headed Ravana because of excessive lust; (therefore) any excess should be avoided.

563

अतिदानाद्बलिर्बद्धो नष्टो मानात् सुयोधनः ।
विनष्टो रावणो लौल्याद् अति सर्वत्र वर्जयेत् ॥

(आ) Cr 23 (GL II.1.)

(आ) SP 1445, SR 153.20, SSB 480.20, IS 136. Cf. No. 550 etc.

(b) ह्यतिमानात् SR, SSB; सतिमानाच्च (०नात्) GL (var.); सुयोधन GL (var.).

(c) रावणो नष्टोऽतिलौल्याद् (अति०) GL (var.); अतिलौल्याद्वावणो नष्टो GL (var.); लौल्याद्(ल्या) CS (var.).

Bali was taken into captivity because of excessive generosity; Suyodhana because of excessive arrogance; Ravana because of excessive lust; (therefore) every excess should be avoided.

564

अतिदानाद्बलिर्बद्धो ह्यतिमानात् सुयोधनः ।
अतिकामाद्दशग्रीवो ह्यति सर्वत्र गर्हितः ॥

(आ) Gr 24 (CR VIII.12.) (See Nos. 560, etc.

(आ) SRS 1.3.

(a) नष्टो(ब०) CR (var.).

- (b) ऽमोऽतिमानात् CR (var.); ह्यतिदर्पात् सु० SRS.
 (c) विनष्टो रावणो लोमाद् SRS.
 (d) ऽत्यतिर्वै (अति SRS) तु राहितं CR (var.);
 गर्हितम् CR (var.); वर्जयेत् SRS.
 Bali was imprisoned due to excessive generosity; Duryodhana by excessive pride; Rāvaṇa by excessive lust. One should avoid excess in everything.

565

अतिदाने बलिर्बद्धो अतिमाने च कौरवाः ।
 अतिरूपे हता सीता सर्वमत्यन्तगर्हितम् ॥
 (अ) Gr 1139 (Gāṇakya quoted in ŚKDr ad
 अतिदानं). Cf. No. 560 etc.
 (आ) IS 137.
 (d) गर्हितं Cr.

Bali was imprisoned due to excessive generosity; the Kaurava-s because of excessive arrogance; Sītā was abducted because of excessive beauty; (therefore) every excess is bad.

566*

अतिदीर्घजीविदोषाद्
 व्यासेन यशोऽपहारितं हस्त ।
 कैर्नोच्येत गुणाढ्यः
 स एव जन्मान्तरापन्नः ॥

- (अ) Āryāsaṃśāṣaṇī (KM) 1.33 (p. 13).
 (आ) SR 35.11, SSB 279.4.
 Āryā metre.

Alas ! all fame has been appropriated by Vyāsa, by his longevity. By whom is Guṇāḍhya not honoured, as he is the re-incarnation of the same ? (A.A.R.)

567

अतिदूरपथश्चान्ताश्च छायां यान्ति च शीतलाम् ।
 शीतलाश्च पुनर्यान्ति का कस्य परिदेवना ॥
 (अ) Nīt. Ghāṭa 15.
 (आ) SR 160. 298 (a. Nīṭighāṭa), SSB 490.305,
 IS 138, TP 395.
 (a) °दुर्दूरान्तपथ० TP.
 (d) परिदेवना TP.

Those exhausted by long walk retire under the cool shade and refreshed proceed from there again. Therefore who can rightly moan ?

568

अति धर्माद् बलं मन्ये बलाद् धर्मः प्रवर्तते ।
 बले प्रतिष्ठितो धर्मो धरण्यामिव जङ्गमम् ॥

- (अ) MBh (MBh (Bh) 12.132, 5-6, MBh (R)
 12.134, 5; MBh (C) 12.4840).
 (आ) SRHt 116.2 (a. MBh), IS 228
 (a) अपि MBh (var.); इति MBh (var.); अयि
 MBh (var.); वम [ध°] MBh (var.)
 (b) बलं धर्मात् MBh (var.)
 (c) बलं प्रतिष्ठा धर्मस्य MBh (var.); बलात् SRHt;
 बलं MBh (var.); प्रतिष्ठितो MBh (var.); न
 प्रथितो MBh (var.); राजा [ध°] MBh (var.).
 (d) धरायाम् MBh (var.); जंगमाः MBh (var.)

Power is superior to *dharma*; *dharma* springs up from power; and *dharma* rests on power, as all living beings rest on the ground.

569

अतिनीचानि वाक्यानि दृष्टिमात्रातिनिन्दकः ।
 क्षुद्रसंवादभाषी यो ह्येवं दुष्टः शठो जनः ॥

- (इ) NM (T) 5.7

A cunning fellow speaks sweet and favourable words in respect of faults (of others); he has no affection for any one and is hypocrite as the utter death. (S. Pathak's translation).

570

अतिपक्वकपित्थेन लिप्तघात्रे सुयामितम् ।
 दुग्धमस्तुविहीनं स्याच्च चन्द्रबिम्बोपमं दधि ॥
 (आ) ŚP 3011.

If milk is left sufficiently long in a vessel which has been smeared with well-ripened wood-apple¹, it turns out to become curd of the colour of the full moon without (a trace of) raw milk or whey. (A. A.R.)

1. *kapittha*

571*

अतिपटलैरनुयातां
 सहृदयहृदयज्वरं विलुम्पन्तीम् ।
 मृगमदपरिमललहरीं
 समीर पामरपुरे किरसि ॥

- (आ) Any 106.111
 Āryā metre

O breeze, you scatter your fragrance united with the smell of *pātala*-flowers that remove the fever in the hearts of appreciating people and which is a wave of the fragrance of musk. (A.A.R.)

572*

अतिपरमाद्भुतवेषा

काप्येषा जयति सृष्टिरात्मभुवः ।

तत् किं न वाञ्छितं स्याद्

अस्या यदि विधुरवीक्षणः पाता ।

(अ) Ras 58

(a) Version A : अतिपरमा, Sद्भुत-वेषा

Version B : अतिपरमाSद्भुत-वेषा

(d) Version A : अस्या यदि विधुर-वीक्षणः पाता

Version B : अस्या यदि विधुर-वीक्षणः पाता
Giti-āryā metre.

Possessing a wonderful appearance and supremely great is this unique creation of the Lord that is ever triumphant. Does she not grant the desires if one comes under her glance when she possesses eyes in the form of the sun and the moon ? [Or : Triumphant is this unique creation of the god of love, possessing a very pleasing appearance. Is not falling within the range of her vision desirable when one's eyes are affected by love ?] (A.A.R.)

573*

अतिपरिगृहीतमौना

वर्जितमाल्यानुलेपनस्नाना ।

दूरोत्सारितलज्जा

निर्ग्रन्थग्रन्थरचनेव ॥

(आ) VS 1384

(d) निर्ग्रन्थग्रन्थरचनेव (VS (var.).
Aryā metre.

You (young lady) appear to be observing complete silence, avoiding bath, pigments and flowers, and flinging far away shyness like the composition of a literary work that brings no wealth [or : not properly arranged]. (A.A.R.)

574

अतिपरिचयादवज्ञा

भवति विशिष्टेऽपि वस्तुनि प्रायः ।

लोकः प्रयागवासी

कूपे स्नानं समाचरति ॥

(अ) Dvi, App. 16.

(आ) VS 2894, SRHt 148.13 (a. Sundarapāṇḍya),
IS 139 (cf. Pr. 362), Subh 295, SR 169.722,
SSB 503. 722, VP 9. Cf. No. 575.(b) संततगमनादनादरो भवति SR, SSB, (See No.
IS 139)

(d) कूपस्नानं VS (but C as above), SRHt;

सदाचरति VS

Aryā metre.

Excessive familiarity breeds contempt, even of something excellent; the inhabitants of the holy place where the Gaṅgā joins the Yamunā, perform their ablutions in a well.

575

अतिपरिचयादवज्ञा

संततगमनादनादरो भवति ।

मलये भिल्लपुरन्ध्री

चन्दनतरुमिन्धनं कुहते ॥

(आ) SP 1502, SuM 20.10, SR 169.723, SSB 503.
723, SRK 239.82, SRRU 945. GSL 7, IS
140, Subh 138, Bahud 139, Sama 1 अ 12
and 2अ6, SSSN 169.11, Vidy 276. Cf. No.
574.

(a) परिचये त्ववज्ञा Subh

(b) भवति विशिष्टेऽपि वस्तुनि प्रायः SuM (see No.
574), SRRU; °नामिरादरो SP (var.);
संततगमननिरादरो Subh; अनादरेपि म० Bah;(c) भिल्लपुरन्ध्री SP, SR, SSB, SRK, SRRU, Sama
(cf. No. 574); मलये Subh; मिति Bah;
लोकः प्रयागवासी SRRU.(d) चन्दनतरुकाष्ठमिन्धनं (मिन्ध० Sama) कुहते SR,
SRB, SSB, Sama, SSSN, GSL; कूपस्नानं
समाचरति SP, SRRU (see No. 574); चन्दनं
Subh. Aryā metre.

Excessive familiarity breeds contempt, and too frequent visits (to a person) lead to disrespect. A Bhilla woman [or : a woman-beggar] living on the Malaya Mountain uses sandal-wood as mere fuel. (Dr. Aryendra Sharma's translation of GSL).

576

अतिपरिचयादवज्ञेत्य

एतद् वाक्यं मूषेव तद्भाति ।

अतिपरिचितेऽप्यनादी

संसारेऽस्मिन् न जायतेऽवज्ञा ॥

(आ) SR 169. 724, SSB 703.724.

(a) °वज्ञा इति SSB (contra metrum).

(b) यद्वाक्यं SSB (contra metrum).
Giti-āryā metre

The statement 'familiarity breeds contempt' seems to be false, for none has contempt (wants to die) for this

worldly existence with which one is very familiar (through innumerable births) and which is beginningless (whose beginning is not known). (A.A.R.)

577

अतिपातितकालसाधना
स्वशरीरेन्द्रियवर्गतापनी ।

जनवन्न भवन्तमक्षमा

नयसिद्धेरपनेतुमर्हति ॥

(अ) Kir (Kir (NSP) 2.42, Kir (D) 2.42)

(b) °तापिनी (Kir (var.))

Viyoginī metre.

Anger, which transgresses considerations of (proper) time and means (of objectives to be attained) and which inflames one's body and senses should not lead you astray, in the way of a common man, from the achievement of success through sound policy. (S. V. Dixit's translation).

578*

अतिपीतां तमोरार्जो तनीयान् सोढुमक्षमः ।

वसतीव शनरेष प्रवीपः कञ्जलच्छलात् ।

(आ) SkV 855, Skm (Skm (B) 1215, Skm (POS) 2.148, 5), AB 540

(b) °वोढु° [सोढु°] SkV (var.), Skm (B), Skm (POS), (B)

The lamp, too thin to swallow / so much darkness, slowly throws it back / in the guise of soot. (D.H.H. Ingalls's translation).

579*

अतिपूजिततारेयं

दृष्टिः श्रुतिलङ्घनक्षमा मुतनु ।

जिनसिद्धान्तस्थितिरिव

सवासना कं न मोहयति ॥

(आ) SR 259.74, SSB 72.16

Āryā metre

Whom do you not, charming young lady, infatuate, with your eyes the pupils of which are very attractive and which extend up to the ears and with a charming body and full of fragrance like the conclusions of the Jaina philosophy, in which *Tārā* is worshipped, which is opposed to the Veda-s, slender in bulk, and which believes in *vāsanā-s* (impressions of previous births). (A.A.R.)

580

अतिपेलवमतिपरिमित-

वर्णं लघुतरमुवाहरति शठः ।

परमार्थतः स हृदयं

बहति पुनः कालकूटघटितमिव ॥

(आ) Kpr 7.202 (p. 324), SR 57.134 (a. Kpr.), SSB 319.137.

Giti-āryā metre (partly defective).

A rogue always talks little and that too very softly and quietly; though in reality he bears a heart made up as it were of poison (G. Jhā's translation).

581

अतिप्रचण्डा बहुपाकपाकिनी

विवादशीला स्वयमेव तत्करीम् ।

अक्रोशबीजां परवेदमगामिनीं

त्यजेत् भायां दशपुत्रसूरपि ॥

(आ) Cr 25 (CR I.46, CPS 10.27. Cf. No. 582)

(a) अतिप्रचण्डा CR (var.), CPS; बहुपाकपाकिनी (°ककरिणी CR (var.), CPS) CR (var.), CPS.

(b) विवादशीला CR (var.), CPS; तत्करी (°रि) CR (var.), CPS.

(c) अक्रोशबीजां (°गामिनी CR (var.); CPS; (°जा; °जी)) CR (var.), CPS; आक्रोशगामिनी CR (var.)

(d) त्यजन्ति CR (var.); त्यज्या तु CR (var.), CPS; भायां CR (var.), CPS; दशपुत्रसूरपि (°सूरपि) CR (var.).

Upajāti metre (Varnāsthā and Indravarnāsthā).

One should abandon that wife, even if a mother of ten children, who is extremely short-tempered, cooks too much food (resulting in waste), argumentative, of thievish disposition, who causes scandals and who visits (too frequently unattended) houses of others.

582

अतिप्रचण्डा बहुदुःखभागिनी

विवादशीला परवेदमगामिनी ।

भर्तुः स्वयं निन्दति या च तत्करी

त्यजेत् स्वभायां दशपुत्रपुत्रिणीम् ॥

(आ) SR 175.922, SSB 511.922, Cf. No. 581

Upajāti metre (Varnāsthā and Indravarnāsthā).

One should leave one's own wife, though having ten children, who is excessively violent, source of many worries, argumentative, visiting (frequently

others' houses, who abuses the husband face to face and who is of a thieving disposition. (A.A.R.)

583*

अतिप्रौढा रात्रिर्बहुलशिवदीपः प्रभवति ।

प्रियः प्रेमारब्धस्मरविधिरसज्ञः परमसौ ।

सखि स्वेरं स्वेरं सुरतमकरोद्वीडितवपुर्

यतः परं हृदयेऽयं रिपुरिरिक्कडत्कारमुखरः ॥

(आ) SkV 573, Kav 297, Prasanna, 1324

(a) अतिप्रौढा Kav; अतिप्रौढ Prasanna

(b) °विधिरसज्ञः Prasanna.

(d) पर्यङ्कौ Kav (var.); कड्कौ or कड्कार° SkV (Kav) (var.); रटत्कार° Prasanna; वडत्कार° Kav (var.)
SikharinI metre

The night was deep, / the lamp shone forth with heavy flame / and that darling is an expert / in the rite which passion prompts; / but, my dear, he made love slowly, / slowly and with limbs constrained, / for the bed kept up a creaking / like an enemy with gnashing teeth. (D. H. Ingalls's translation).

अतिवन्धुतया नारी see No. 2044.

584*

अतिबलिनामपि मलिन-

शयेन बलिकर्णपुत्राणाम् ।

विश्वासोपनतानां

वासोपुत्रेण जीवितं जह्ने ॥

(आ) SMH 7.8

(b) विश्वम्भरादीनाम् [ब°] SMH (var.)
Udgiti-ārya metre.

The sons of Balikarna; though very powerful, were deprived of their lives by their trusting Vāsoputra, of evil intentions. (A.A.R.)

585*

अतिबहुतरलज्जाशङ्खलाबद्धपादो

मदननृपतिवाहो यौवनोन्मत्तहस्ती ।

प्रकटितकुङ्कुम्भो लोभराजीकरेण

विहसति सरसि नाभीमण्डलाख्ये पथसि ॥

(आ) SR 268:360; SSB 88:22

Mālinī metre.

The intoxicated elephant of youth, with his legs (movements) bound by

chains of shyness, carrying on his back the king of Cupid, and exhibiting his temples of breasts, drinks water in the lake of the navel with his trunk of the line of hair. (A.A.R.)

586

अतिभीरुमतिक्लीबं वीर्यसूत्रं प्रमादितम् ।

व्यसनाद् विषयाक्रान्तं न भजन्ति नृपं प्रजाः ॥

(आ) MBh (MBh (Bh) 3.239, 4; MBh (G) 3.15128)

(आ) IS 141

(a) °भीरु° or °भीत° [°भीरु°] MBh (var.); वृद्धु [अति second] MBh (var.).

(c) विषयक्रान्तं MBh (var.); विषयं तात MBh (var.).

(d) नृप° or नर° or पर° [नृप°] MBh (var.); श्रियः or बुधाः [प्र°] MBh (var.).

That king who is entirely destitute of courage, who has no spark of manliness; who is the slave of procrastination, who always acts with indiscretion, who is addicted to sensual pleasures, is seldom respected by his subjects. (P. C. Roys' translation).

अतिमन्थिते see No. 588

587*

अतिमन्दचन्दनमहीधरवातः

स्तवकाभिरामलतिकातरुजातम् ।

अपि तापसानुपवनं मदनार्तान्

मदमङ्गुलुञ्जदलपुञ्जमकार्षीत् ॥

(आ) SR 334.126, SSB 202.7

Kalahansa metre.

The flower garden with the gentle breeze blowing from the sandal-mountain¹ with the trees and creepers charming with bunches of flowers, and with swarms of bees buzzing sweetly with intoxication, made even ascetics affected by love. (A.A.R.).

¹ Malaya Mountain.

588

अतिमलिनं कर्तव्ये

भवति खलानामतीव निपुणा धीः ।

तिमिरे हि कौशिकानां

रूपं प्रतिपद्यते वृद्धिः ॥

(आ) Vāsav 11

(आ) SP 350 (a. Subandhu), VS 328 (a. Subandhu)
SkV 1254, SR 57.126 (a. Subandhu); Vidy

365 (a. Subandhu); SRHt 44.55 (a. Subandhu), SSB 329.128, SRK 27.58 (a. Kalpataru), RJ 427, IS 142, SH fol. 58a (560) (a. Subandhu), ST 3.10, SK 2.95, Sa 26.24, Sb 23a 3.

- (a) अतिमथिते SRHt
(d) रूपं हि प्र० SP (MS) (*contra metrum*); चक्षुः [दृ] SP (MS), SH; दृष्टिः SSB, SRHt
Āryā metre

The minds of villains grow most clever/ when the deed to be done is black./ The eyes of owls see form and colour/ in the dark of night. (D.H.H. Ingalls's translation in SkV).

589*

अतिमात्रभासुरत्वं
पुष्यति भानुः परिप्रहादहः ।
अधिगच्छति महिमानं
चन्द्रोऽपि निशापरिगृहीतः ॥

- (अ) Mā (Mā (NSP) 1.13, Mā (K) 1.13), (cf. A. Scharpe's Kālidāsa Lexicon I.2, p.17). Cf. स्वया सा शोभते
(आ) SR Ht 231.10 (a. Kālidāsa), SSSN 177.12, SR86.8, IS 143; SSB 365.9
(a) °अस्वरं [°भा०] Mā (var.), SR, SSB
(b) भानोः Mā (NSP), Mā (K), SHrt, SR, SSSN; परिप्रहादनलः Mā (NSP), Mā (K), SRHt, SSSN, SR, SSB
Āryā metre.

Why dost thou, O moonfaced one, turn away thy countenance from the king without reason, for matrons, even when all powerful with their husbands, wait for some cause before they fall out with them. (C. H. Tawney's translation).

590.

- अतिमानः श्रियं हन्ति. पुरुषस्याल्पमेधसः ।
तर्भेण बुध्यते कन्या गृहवासेन च द्विजः ॥
(अ) MBh (MBh (Bh) 13.36, 17, MBh (R) 13, 36, 17; MBh (Q) 13.2181.)
(आ) SRHt 87.2 (a. MBh), SSSN 74.2, IS 497;
(a) अतिमानः or अतिमानं MBh (var.); श्रियो MBh (var.)
(b) ब्राह्मणस्य [पु०] MBh (var.)
(c) दूष्यते MBh (var.), SRHt
(d) वै [च] MBh (var.).

Pride destroys the prosperity of persons of little intelligence. A maiden, if she

conceives, becomes stained; A Brāhmaṇa incurs reproach by keeping at home.¹ (P.C. Roy's translation).

1 and does not go out to seek his fortune.

591

- अतिमानिनमप्राह्यम् आत्मसंभावितं नरम् ।
क्रोधनं व्यसने हन्ति स्वजनोऽपि नराधिपम् ॥
(अ) R (R (Bar) 3.31, 15, R (B) 3, 33, 16, cf. R (G) 3.37, 16)
(आ) IS 144
(b) आत्मसंभाविनं R (var.); खलं or खरं [न०] R (var.)
(c) क्रोधिनां R (var.)
(d) महीपति [न०] R (var.).

A king who thinks too much of himself, who is evasive, self-conceited and ever irritable has to be mortally afraid even of his own kith and kin. (T. Srinivasa Raghavacharya's translation).

अतिमानोऽतिवादश्च see No. 607

अतिमुखपतयालुभिर् see No. 2315

592*

- अतिमृदु नवनीताच्चन्द्रकाञ्चातिरम्यं
बहुललितसुधायाः स्वादतः सद्रसादधम् ।
सकलललितभोगागारभाग्यैकयोग्यं
परिलसति हृदयं कस्य मल्लच्छलेन ॥
(आ) PV. 251. (a. Granthakṛta i.e. Venidatta)
Mālinī metre

Under the guise of whose cheek near the corner of the mouth there shines the material for oblation, which is softer than butter, more charming than the eye of the peacock's tail, sweeter in excellent taste than nectar of great merits and which deserves to be the one source of exquisite enjoyment in all homes. (A.A.R.).

593

- अतियत्नगृहीतोऽपि खलः खलखलायते ॥
शिरसा धार्यमाणोऽपि तोयस्यार्धघटो यथा ॥
(आ) Subh 276, IS 147. Cf. जलरेखा खलप्रीतिः
(इ) (Cf. LN (P) 68; NKy (B) 98).
(b) खनखनायते Subh.
(c) शिरसा धार्यमाणेऽपि Subh.

A wicked person exhibits painful garrulousness even though restrained with

great efforts; just as a pot, half filled with water, is noisy though (propitiated) by being placed on the head. (A.A.R.)

अतियुक्तं रहसि गतं see No. 2369

594

अतिरमणीये काव्ये
पिशुनोऽन्वेषयति दूषणान्येव ।
अतिरमणीये वपुषि
व्रणमेव हि मक्षिकानिकरः ॥

- (अ) Padyasamgraha (KSH) 3
(आ) SR 38.14.SSB 290.14, IS 148, SRK 42.13 (marked 42.16)
(b) सपि पिशुनो दूषणमन्वेषयति Pady (contra metrum), IS
(d) व्रणमिव (हि added in SRK; better) मक्षिकानिकरः Pady (contra metrum), IS, SRK Āryā metre.

As a multitude of flies finds a wound on a beautiful body, so a malicious man finds mistakes in a beautiful verse.

595

अतिरागाद् दशग्रीवो हृद्यतिलोभात् सुयोधनः ।
अतिदानाद् धतः कर्णो हृद्यतिः सर्वत्र गंहितः ॥

- (आ) SRHt 191.52 (a. MBh), Cf. No. 560, etc.
The ten-necked monster¹ was destroyed by excessive passion, Duryodhana by excessive greed, and Karna by excessive liberality (in giving gifts). Excess is condemned everywhere. (A.A.R.).

1. Rāvaṇa.

596

अतिरिच्यते सुजन्मा
कश्चिज्जनकाभिजेन चरितेन ।
कुम्भः परिमितमम्भः

- पिबति पपो कुम्भसंभवोऽम्भोधिम ॥
(आ) VS 2895. Cf. लौकोत्तरं चरितं
Giti-āryā metre

Sometimes a nobly born son excels his father by his conduct (exploits). A pot drinks (can hold) a limited quantity of water; (but) the son born of a pot¹ drank the ocean (A.A.R.).

1. Agastya

597*

अतिरुचिरङ्गजकृत्या
क्षोभितदक्षं भवन्तमेव भजे ।
यस्मिन् प्रसादसुमुखे
सद्यो वामापि भवति मम तुष्टये ॥

- (अ) Ras 30
(a) Version A : अतिरुचिरं गजकृत्या
Version B : अतिरुचिर, अङ्गजकृत्या
(b) Version A : क्षोभित-दक्षं भवन्तमेव भजे
Version B : क्षोभितदक्षं भवन्तमेव भजे
Giti-āryā metre.

I worship Lord Śiva who is very charming with the elephant skin and who has caused agitation to Dakṣa (his father-in-law); for when he is in good humour even his left side (the goddess who is present on his left) is for my satisfaction immediately [or : I worship you alone, O god of love, who are very pleasing with the activities of love and efficient in agitating the heart (of my beloved)]; for when you are pleased with me even a refractory damsel becomes pleasant to me immediately]. (A.A.R.).

अतिरूपवति सीता see No. 600

598

अतिरूपवती सीता अतिगर्वी च रावणः ।
अतीव बलवान् रामो लङ्का येन क्षयं गता ॥

- (अ) Cr 26 (GL II.2, GM 4. Cf. Cr. 21, 22, 23, 27, 1139, 1140). Cf. No. 560 etc.
(आ) Cf. TP 371.
(a) अतिरूपात् हृतसीता GL (var.); सीता GL (var.)
(b) अतिगर्वेण रावणः GL (var.); अतिगर्वेषु रावणः GL (var.).
(c) अतिव GL (var.); अतिमहावती GL (var.); अतिबली महा रामो GL (var.); बलवान् GL (var.)
(d) लये GL (var.); कृता [ग°] GL (var.).

Sitā was too beautiful; Rāvaṇa was too proud; Rāma was too strong; that was the reason that Lāṅkā was lost.

599

अतिरूपाद् धृता सीता अतिगर्वेण रावणः ।
अतिदानाद् बलिर्बद्धो हृद्यति सर्वत्र गंहितम् ॥

- (अ) Cr 1140 (GNP I 18, GM 5). Cf. No. 560, etc.
(आ) Sama 1अ10, and 2.5
(इ) PrS (C) 89
(a) धृता [धृ] GNP I

- (b) Sita-वर्षावणो हतः Sama
(c) °बद्धः Sama (see d); °बद्धः PrS (G)
(d) चातिः Sama (See c); अतिः PrS (G) वर्जयेत्
[ग°] Sama, PrS (G)

Sitā was carried away because she was too beautiful; Rāvaṇa (was killed) because he was too proud; Bali was taken prisoner because he was too generous; everything in excess is bad.

600

- अतिरूपेण वै सीता अतिगर्वेण रावणः ।
अतिदानं बलिर्वस्वा अति सर्वत्र वर्जयेत् ॥
(अ) Gr 27 (CV III.12, CNT IV 16, CnT II 22.7,
CnT III 55.8, CPS 70.69, (Cf. CNM 17
CNMN 17), Vet 5.5, MK 19. (Cf. No.
560 etc.
(आ) IS 149.
(a) अतिरूपवति (°ती CNM) CNM, CV (var.);
अतिरूपा (°प Vet (var.), CNM; अतिरूपहता
Vet, MK (°वरूप Vet (var.); अतिरूपा हता
IS.
(b) अति°CV (var.).
(c) अतिदान° Vet (var.); अतिदाना° CV (var.),
CNM, CPS, Vet; अतिदानाद्वलिर्वस्वा CV
(var.); बद्धो [द°] CV (var.), Vet; बद्धः IS;
तद्धो [द°] CV (var.).
(d) अति° CV (var.).

Sitā, was carried away because she was too beautiful; Rāvaṇa (was killed) because he was too proud; Bali was ruined because he was too generous therefore avoid excess.

अतिलोभेन येषां: see No. 535

601

- अतिलोभो न कर्तव्यः कर्तव्यस्तु प्रमाणतः ।
अतिलोभजदोषेण जम्बुको निधनं गतः ॥
(अ) PTu 68.5-6 Cf. No. 560, etc.

One should not be excessively greedy; but desire should be exercised in moderation. A fox met with his death due to the fault of excessive greed. (A.A.R.).

602

- अतिलोभो न कर्तव्यो लोभं नैव परित्यजेत् ।
अतिलोभाभिभूतस्य चक्रं भ्रमति मस्तके ॥
(अ) P (PP 5.15, Pts 5.22, PtsK 5.20, PM 5.00
Cf. No. 560, etc.

- (आ) IS 150, Subh 104
(c) अतिलोभः प्रमाणेन Subh.
(d) सागरः सागरं गतः Subh.

Indulge in no excessive greed / (a little helps in time of need) / —a greedy fellow in the world / found on his head a wheel that whirled. (A. W. Ryder's translation).

603*

- अतिलोहितकरचरणं
मञ्जुलगोरोचनातिलकम् ।
हठपरिवर्तितशकटं
मुररिपुमुत्तानशायिनं वन्दे ॥
(आ) PG 129
(b) °करचरणमुज्ज्वलगोरोचनातिलकम् PG (var.);
गोरोचनालसतिलकम् PG (var.); मुत्तानशयनं
PG (var.).
Udgiti-āryā metre
I pay obeisance to Śrī Kṛṣṇa (the enemy of the demon Mura), lying on his back (as a baby), whose palms and feet were (charmingly) ruddy, who had a beautiful mark on the fore-head with yellow pigment, and who had forcibly upturned a cart.¹ (A.A.R.).
1 of the demon Śakatasura, sent to kill the baby Kṛṣṇa

604

- अतिलौल्यप्रसक्तानां विपत्तिर्नैव दूरतः ।
जीवं नश्यति लोभेन मीनस्यामिषदंशने ॥
(अ) Gr 28 (Gv IV.16, CNG 122, CnT II 6.11,
CnT III 4.18, CnT VI 73, CM 6).
(a) °शक्तानां Gv (var.).
(b) विपत्तिं न च दूरतः Gv (var.); नास्ति [नैव]
Gv (var.).
(c) वाक्यसमिखलुधानां Gv (var.); मत्स्यनामिव दृश्यते
Gv (var.).
(d) स्वामिनामुग्ररूपिणम् Gv (var.).

For those who are exceptionally greedy, danger is not far off. The fish loses its life by its greed for the piece of flesh (in the angler's hook).

अतिबादं न प्रवदे° see बादं तु यो न प्र°

605

- अतिबादास्तितिक्षेत नाभिमन्येत कथंचन ।
क्रोधमानः प्रियं ब्रूयाद् आक्रुष्टः कुशलं वदेत् ॥

- (अ) MBh (MBh (Bh) 12.269,6, MBh (G) 12.9972), Mn 6.47 ab + 6.48 ab, BhPn 12.6, 34 ab (only), Cf. No. 606
- (आ) IS 152, SR 379.95
- (a) अपवादांस् MBh (var.); अविवादांस् MBh (var.); तितीक्षेत MBh (var.). अभिवादास् MBh (G).
- (b) नाति° [नाभि°] MBh (var.); नावमन्येत (नाभि°) कंचन (कि° MBh (G) MBh var. Mn, BhPn, SR.
- (c) कृष्यन्तं न प्रतिकृष्येद् Mn; कृष्यमानः MBh (var.); क्रोध° MBh (var.) क्रोधमानः MBh (var.)
- (d) आक्रुष्ट° MBh (var.); आक्रुध्यः MBh (var.)
- One should disregard approbrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. (P. C. Roy's translation).

606

अतिवादास्तितिक्षेत नावमन्येत कंचन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥

- (अ) Mn (MnJ 6.47, MnJh 6.47), BhPn 12.6, 34. (Cf. G. 3.74, B 2.11, 23, Vās 10.29, Vi 99. 19-20, 23). Cf. No. 605 and न

हिंस्यात्सर्वभूतानि

- (आ) Apar. 953.29-30, IS 153 (cf. Pr. 362), BrDh. 2. 1, 8.

(b) कंचन IS.

Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body. (G. Bühler's translation).

607-608

अतिवादोऽतिमानश्च तच्छ्रुत्यागो नराधिप ।
क्रोधश्चातिविबित्सा च मित्रद्रोहश्च तानि षट् ॥

एत एवास्यस्तीक्ष्णाः कृन्तन्त्यायूषि देहिनाम् ।
एतानि मानवान् हन्ति न मृत्युर्भद्रमस्तु ते ॥

- (अ) MBh (MBh (Bh) 5.37, 9-10; MBh (G) 5.1343-44)

(आ) IS 145-6

(a) अतिमानोऽतिवादश्च (दी° च) MBh (G); नराधिप MBh (G)

(b) तथा संभावनात्मना MBh (var.); अतित्यागो MBh (var.); अत्याशो (°शा यो) MBh (var.)

- (c) आत्म (अति°) विबित्सा MBh (G); विवि-
कित्सा MBh (var.); अनुविबित्सा MBh
(var.); अतिप्रद्वर्षः MBh (var.).
- (d) °द्रष्टा [द्रोहश्] MBh (var.)
- (e) अयसाः or आमयाः [असायस] MBh (var.).
- (h) अरुते [अस्तु ते] MBh (var.)

Excessive pride, immoderate speech, (or harsh language) niggardliness, anger, desire for sensual enjoyments, treachery towards friends (and relatives), these six, O King ! are verily the sharp swords that cut off the periods of life of beings. These kill men and not death. May you be blessed (your sons giving up all these six evils and living a hundred years). (V.P.N. Menon's translation).

609*

अतिवाहितमतिगहनं

बिनापवादेन यौवनं येन ।

दोषनिधाने जन्मनि

किं न प्राप्तं फलं तेन ॥

- (आ) VS 3373. Cf. दिष्ट्या दूरोऽस्मितापायां
Āryā metre.

The very difficult stage of youth was spent by him without blemish or scandal. What good result has he not obtained by this (conduct) in this human birth, full of faults ? (A.A.R.).

610*

अतिविततगगनसरणि-

प्रसरणपरिमुक्षतविभ्रमानन्दः ।

मरुदुल्लासितसौरभ-

कमलाकरहासकृद्विजयति ॥

- (आ) Kpr. 7. 255 (p. 379), Any 5.45, SR 27.3
(a. Kpr.).
Gīti-āryā metre.

Glorious is the sun, making to smile the lotus having its fragrance wafted by the breeze—the sun who has given up all pleasure of rest, on account of his travelling along the limitless ethereal path (G. Jhā's translation).

611*

अतिविपुलं कुक्षयगलं

रहसि कररामृशान् सुहृलक्ष्म्याः ।

तवपहतं निजहृदयं

जयति हरिर्मुग्यमाण इव ॥

(आ) JS 13.30 (a. Arasiṭakkura or Arasiṃkura),
SP 76 (a. Arasiṭakkura), SR 14.5, SSB
23.5 (a. Arasiṭhakkura), AP 8, PV 31

(d) कुजयुगलं SR, SSB

(b) मुहुर् om. JS (*contra metrum*).

(d) मुग्यमाण PV (MS)
Aryā metre.

Frequently fondling in privacy the very broad bosom of the goddess Lakṣmī with his hands, Lord Viṣṇu seems to be searching there for his heart which had been lost (to her). Victory to him ! (A.A.R.).

612*

अतिविश्रादन्तपद-

प्रवृत्तवृष्टिर्न मधुरवीक्षणतः ।

तृप्यत्यञ्चितकामः

प्रातस्तनकमलमुकुलवीक्षणतः ॥

(अ) Ras 52

(d) Version A : प्रातस्तन-कमल-मुकुल-वीक्षणतः
Version B : प्रातः स्तन-कमल-मुकुल-वीक्षणतः
Giti-āryā metre.

The Sun with his eye in the form of his numerous rays which are very bright is not satisfied by gazing at the buds of the lotus in the early morning. [Or : the lover looking at the sky which is very bright and then at the sweet-eyed beloved is not satisfied by gazing at her bud-like bosom, when leaving early in the morning]. (A.A.R.).

613-614

अतिवृष्टिर्नावृष्टिः शलभाः मूषकाः शुकाः ।

असत्करद्वयं दण्डद्वयं परचक्राणि तत्कराः ॥

राजानीकप्रियोत्सर्गो मरकव्याधिपीडनम् ।

पक्षान्तं मरणं रोगो राष्ट्रव्यसनमुच्यते ॥

(अ) KN (BI) 13.63-4, KN (ĀnSS) 14.63-4

(b) मूषकः शलभादयः KN (ĀnSS)

(g) व्यसनं [म°] KN (ĀnSS)

Excessive rain, want of rain (drought), locusts, rats, mice and parrots (and other such corn-destroying agents), unjust taxation, confiscation of the properties of the people, foreign invasion and depredation, and thieves and robbers, abandonment of the king by his forces and his favourites.

distress brought about by the prevalence of diseases, death of the cattle and the ravages of the murrain—these are the *vyaṣana-s* of the kingdom. (M. N. Dutt's translation).

615

अतिव्ययोजनपेक्षा च तथार्जनमधर्मतः ।

मोषणं दूरसंस्थानां कोषव्यसनमुच्यते ॥

(अ) H (HJ 2.94, HS 2.90, HM 2.94, HK 2.93,
HP 2.84, HN 2.83, HH 55.8-9, HC 72.19-
20). Cf. व्ययीकृतः परिशिष्टः

(आ) SR 146, 143, SSB 467.36, Sāmā 1463

(a) अनवेद्या or अनवेद्या HP (var.).

(c) कोषाया [म°] HS; कोश° Sāmā; प्रोषणं [म°]
HM; मोक्षणं SR, SSB; दोषणं IS (var.).

Excessive expenditure and want of inspection; also accumulation by unrighteous means; peculation by those at a distance; are called the bane of the treasury (F. Johnson's translation).

616*

अतिशयितकदम्बोज्यं

मीदकदम्बानिलीं बहति ।

वियदम्बुदमेवुरितं

मे वुरितं पश्य नगतो दयितः ॥

(आ) SR 340.13, SSR 212.9

(a) °कदम्बा (यं om.) SSB

Udgiti-āryā metre.

Surpassing the *kadamba*-(tree or fragrant grass) the pleasing fragrant breeze, surcharged with the odour of *kadamba*-flowers, blows. The sky is overcast with clouds¹. Look at my ill-luck : the beloved (husband) has not returned (from his journey). (A.A.R.)

¹ rainy season.

617*

अतिशरव्ययता मदनने तां

निखिलपुरुषमर्थस्वशरव्यधातुं ।

स्फुटमेकारि फलान्यपि मूडधत्ता

तदुरसि स्तनतालयुगापणम् ॥

(अ) Naiṣ 4.42

(d) °युगापणं Naiṣ (var.).

Drūtavilambita metre.

Cupid, hitting her with his arrows in extreme profusion, and then hurling even

fruits, owing to all his flowery arrows being exhausted, clearly dowered her bosom with a pair of palm fruits, her own breasts. (K. K. Handiqui's translation).

अतिशुद्धामपि वृत्ति see परिशुद्धामपि वृत्ति

618

अतिशौचमशौचं वा अतिनिन्दा अतिस्तुतिः ।
अत्याचारमनाचारं षड्विधं मूर्खलक्षणम् ॥
(आ) Subh 35, IS 156

The six main characteristics of a fool are : excessive cleanness or excessive dirtiness; excessive reprimand and excessive praise; excessive elegance and excessive rudeness.

419*

अतिशुद्धालम्बिपयोधरेयं
शुभ्रीभक्तकाशविकासिकेशा ।
अतीतलावण्यजलप्रवाहा
प्रावृट् जरां प्राप शरच्छलेन ॥

(आ) JS 226.4

Upajāti metre (Upendravajrā and Indravajrā).

The rainy season passed on to old age in the guise of autumn with the clouds all scattered (or : with breasts hanging low), with the (white) *kāśa*-flowers blossoming [or : with hair turning grey] and with the flow of water at an end [or : with all charms (of youth) gone]. (A. A.R.).

620

अतिसंचयलुब्धानां वित्तमन्यस्य कारणम् ।
अन्यैः संचयीते यत्नाद् अन्येश्च मधु पीयते ॥

(आ) P (PT. 2.111, PTem 2.100, PP 2.128).
Cf. Ru 114. Cf. न ददाति यो न मुञ्चते

(आ) VS 474, SRHt 218.12 (a. Vallabhadeva),
SR 71.28 (a. VS), SSB 341.28, SRS 1.2, 37

(a) °यक्तुं VS, SR, SSB, SRS

(b) म...स्य missing SRHt; कारणे PP; कारणम् VS;
कारणात् SRHt, SR, SSB. हेतवे [का°] SRS

(c) यत्नात् PP (see d)

(d) चौद्रमन्यैश्च पी° PP (see c)

The miser for another hoards / his bags of needless money : / the bees laboriously pack, / but others taste the honey. (A. W. Ryder's translation).

621

अतिसंपदमापन्नं भेतव्यं पतनाद्भूयः ।
अत्युच्चशिखरा मेरोः शक्रवज्रेण पातिताः ॥

(आ) Cr 29 (CS II.44).

(आ) IS 7439.

(a) आपन्नो (°न्ने °न्नं) CS (var.); आप्नोति CS (var.); आपनोपि CS (var.); आप्नोरे, CS (var.).

(b) भेतव्ये CS (var.); पतना CS (var.); भूय (भ° better metri causa), CS (var.).

(c) अत्युच्चशिखरारूढाः (°रो रू°; °ढं; °ट) CS;
अभ्युच्चशिखरा CS (var.); मेरुः (°ह) CS (var.).

(d) शक्रवज्रेण वज्रपान्तनो CS (var.); सत्यं (°त्ये) [शक्र°] CS; पातिता (°तः) CS (var.).

Attaining to high dignity, is subject to the fear of a fall, as one raised to the highest pinnacle, is hurled down by a thunder stroke. (B.C. Dutt's translation).

अतिसंवहितो भूत्यः see No. 2857

622

अतिसज्जनदुर्गतिः खलपङ्क्तिस्तमुन्नतिः ।
युवतिस्तनविच्युति- रिति किं विधिनिर्मितिः ॥

(आ) PV 835.

Poverty of extremely good people, prosperity of large number of wicked men, and the drooping of the breasts of young women—are these the doings of the Creator ? (A.A.R.).

623

अतिसत्कृता अपि शठाः
सहभुवमुज्जन्ति जातु न प्रकृतिम् ।
शिरसा महेश्वरेणा-
ऽपि ननु धृतो वक्र एव शशी ॥

(आ) Dvi 109 .

(आ) VS 404 (a. Ravigupta), SR 58.179 (a. VS),
SSB 321.185 (a. Ravigupta). (Cf. ABORI
48, 147; No. 3)

(d) न° धृ° tr. SSB

Āryā metre.

Rogues never give up their wicked nature though they are treated with high honour. The moon is, indeed, crooked (in shape) though worn on the head by the great Lord¹. (A.A.R.).

1. Śiva.

624

अतिसाहसमतिबुष्करम्
अत्याश्चर्यं च दानमर्थानाम् ।
योऽपि ददाति शरीरं
न ददाति स वित्तलेशमपि ॥

- (अ) Kal (Kal (NSP) 1.46, Kal (RP) 1.46)
(आ) ŚP 429, SRHt 18.16 (a. Kalāvilāsa), SSSN 28.10, SR 72.38 (a. ŚP), SSB 342.38 (a. Kṣemendra), SRK 69.2, IS 157. (cf. Pr 362)
(c) हि (ऽपि) SSSN
(d) न ददाति लेशमपि ŚP (var.); सवित्तलेशमपि IS. Āryā metre.

The parting with money as gift is very rash, extremely difficult to do and exciting wonder. He who gives up his body (for another) does not part with even a little of his wealth. (A.A.R.).

625

अतिसाहसिकं शूरा मन्त्रिणस्तं निरूपकम् ।
विनीतं गुरवो जगद् धूर्तमन्तःपुराङ्गनाः ॥

- (आ) SRHt 63.33 (a. Viracarita), SSSN 52.21,
(a) °सिकः श्रीमान् SSSN
(b) निरूपयन् SSSN
(c) जिर्युर् SSSN
(d) धूर्तमन्तः SRHt.

Brave men knew him¹ as very daring; the ministers as one very observant; the elders as one full of humility; and the courtizans as a gallant.

¹ the king.

अतिस्नेहस्य निस्य° see No. 5505

अतिस्नेहेन ये see No. 535

626*

अतिहरितपत्रपरिकर-
संपन्नस्पन्दनैकविटपस्य ।
घनवासनैर्मयूखः

कुसुम्भकुसुमायते तरणिः ।

- (आ) SkV 876 (a. Cakrapāṇi).
Āryā metre.

The sun with its rays enshrouded in the clouds / is like a saffron flower / with a halo of bright yellow petals / growing on a single branch of black wood. (D.H.H. Ingalls's translation).

627

अतीतलाभस्य सुरक्षणार्थं
भविष्यलाभस्य च संगमार्थम् ।
आपत्प्रपन्नस्य च मोक्षणार्थं
यन्मन्त्र्यतेऽसौ परमो हि मन्त्रः ॥

- (अ) P (Pts 2.182, PtsK 2.197, PM 2.75)
(आ) IS 158
(a) च रक्ष° Pts.
Upajāti metre (Upendravajrā and Indravajrā).

For the careful preservation of what has been gained and for the purpose of acquiring future gains, as well for escaping from calamity into which one has fallen, what is pronounced with care (conferred with care) is the great *mantra*¹. (A.A.R.).

¹ counsel.

628

अतीतानागतानर्थान् विप्रकृष्टतिरोहितान् ।
विजानाति यदा योगी तदा संविदिति स्मृता ॥

- (आ) ŚP 4454
(b) विप्रकृष्ट° ŚP

When a *yogin* understands well things of the past and the future, things that are far away and concealed from view, then it (that stage) is declared to be superior knowledge¹. (A.A.R.).

¹ a particular stage of *yoga*

629

अतीतानागता भावा ये च वर्तन्ति सांप्रतम् ।
तान् कालनिर्मितान् बुद्ध्वा न सत्तां हातुमर्हसि ॥

- (अ) MBh (MBh (Bh) 1.1, 190, MBh (C) 1.244)
(आ) IS 159, Sskr. 59, SR 379.93 (a. MBh).
(a) °तान्भावान् (°वा) MBh (var.); °ताभावान् MBh (var.).
(b) वर्तते ये च [ये च व°] MBh (var.); ये वर्तते च [ये च व°] MBh (var.).
(c) तात्काल (त°) [तान्का°] MBh (var.); °निर्जिता° MBh (var.); शास्त्रा[वु°] MBh (var.).
(cd) तत्कालनिर्जितान्पुत्रानसंज्ञान्हातुमर्हथ MBh (var.);
(d) हतु° MBh (var.).

Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behoveth thee not to throw away thy reason. (P.C. Roy's translation).

630*

अतीता शीतार्तिः प्रसरति शनैरुष्मकणिका
दिनानि स्फायन्ते रविरपि स्थं चत्वरयति ।
हिमानीनिर्मुक्तः स्फुरति चितरां शीतकिरणः
सुराणां व्यापारः कुसुमधनुषो न व्यवहितः ॥

(आ) Skm (Skm (B) 1227 Skm (POS) 2.151, 2
(a. Sāmpika), AB 529.

(a) शनैरुष्मकणिका Skm (POS); शनैरुष्म°Skm (B)
Sikharinī metre.

The affliction of the cold season has passed away and warm sunlight gradually spreads over the sky. The days are getting longer and the sun moves slowly in his chariot. The moon shines brightly freed as he is from the clutches of snowfall. The activity of Cupid's arrows is in no way obstructed. (A.A.R.).

631

अतीत्य बन्धूनवलङ्घय मित्राण्य
आचार्यमागच्छति शिष्यदोषः ।
बालं ह्यपत्यं गुरवे प्रदातुर्
नैवापराधोऽस्ति पितुर्मातुः ॥

(अ) Bhāsa's Pañcarātra 1.21 (in other texts e.g.
(POS) 1.19)

(c) प्रदातुर् or प्रदातुः Pañ (var.).
Upajāti metre (Upendravajrā and Indra-
vajrā).

A pupil's fault passes over relatives and friends and settles on the teacher, for it is no wrong in father or mother to hand over a young child to a preceptor (A.B. Keith's translation in his Sanskrit Drama. 1:19).

632

अतीन्द्रियाणां परलोककृताव्
इहैव तीव्राशुभपाकशंसी ।
दृश्यते नाशो यदि ताम् नाशः
न कः कुकृत्येन यतेत भूत्ये ॥

(अ) RT (RT (S) 6.149, RT. (VVRI) 6.149,
RT (T) 6.149)

(आ) IS 160, (cf. Pr. 362).

(a) इन्द्रियाणां IS

(d) भीक्षु RT (T); भूत्ये: [भू°] RT (var.), IS
Upajāti metre (Upendravajrā and Indravajrā).

If one did not see in this (life evil acts followed) quickly by a death which predicts as consequences terrible sufferings

in the other transmundane existence, who would not strive for power through evil acts ? (M.A. Stein's translation).¹

¹ Cf. IS II p. 509 ad 160.

अतीव अनु ते see No. 634

633

अतीव कर्कशाः स्तब्धा हिलजन्तुभिरावृताः ।
दुरासवाश्च विषमा ईश्वराः पर्वता इव ॥

(अ) KSS (KSS (AKM) 10.60, 38, KSS (NSP)
10.60, 38)

(आ) VS 3221 (a. Somadeva), IS 161.

(b) हिलैर्ज° KSS (NSP), VS

(c) दुरासावाश्च VS

Lords, like mountains, are exceedingly rough, firm, uneven, difficult of access, and surrounded with noxious creatures. (C. H. Tawney's translation).

634

अतीव खलु ते कान्ता वसुधा वसुधाधिपः ।
गतासुरपि मां गात्रं मां विहाय निषेवसे ॥

(अ) R (R (Bar) 4.20, 6, R (B) 4.20, 6, R (G)
4.22, 11)

(आ) SRHt 167.1 (a. R), SSSN 152.1

(a) अथैव [अ°] R (var.); शोभते or अनु ते
or खलते ([ख° ते]) R (var.); पीता [का°]
R (var.);

(b) वसुधाधिप दुःखिता or वसुधा वा स्वधापि वा
R (var.); वञ्जिता [व°] R (var.).

(c) गतासुर [ग°] R (var.); अपि मां or अप्रियं
or अपि यो or अपि तां [अपि या] R (var.).

O Lord of earth, indeed earth is thy favourite wife; since renouncing me, thou, though dead, art serving her with thy body. (M.N. Dutt's translation).

अतीव गुणसंपन्नो see स्वभावगुणसंपन्नो

635

अतीव बलहीनं हि लङ्घनं नैव कारयेत् ।
ये गुणा लङ्घने प्रोक्तास्त ते गुणा लघुभोजने ॥

(आ) Sama 2 य 54

One should not undertake a fast that results in extreme weakness. The benefits said to result from fasting are found in moderation in eating. (A.A.R.).

अतीव शोभते see No. 634

636**

अतीव सीख्यशुभदा यास्या निशि भवेच्छिवा ।
पूर्वस्यां तत्पुराध्यक्षम् अन्यं कुर्यादहर्मुखे ॥
(आ) SP 2448

The cry (howl) of a vixen at night in the southern quarter predicts great happiness and auspiciousness. The same, if in the early morning and in the east, may make the principal person of the city different. (A.A.R.).

अतीव स्खलते see No. 634

637*

अतुलितबलधामं स्वर्णशैलाभवेहं
दनुजवनकृशानुं ज्ञानिनामप्रगण्यम् ।
सकलगुणनिधामं वानराणामधीशं
रघुपतिवरदूतं वातजातं नमामि ॥
(आ) Sama 185
Mālinī metre.

I bow to the son of the wind-god¹, the abode of incomparable strength, with his body resembling a golden mountain, fire to the forest of demons, the foremost among the wise, the abode of all virtues, the lord of monkeys, and the leading messenger of Śrī Rāma. (A.A.R.).

¹ Hanumān.

638*

अतुष्टं स्वेषु वारेषु चपलं चपलेन्द्रियम् ।
नयन्ति निकृतिप्रज्ञं परदारोः पराभवम् ॥
(अ) R (R (Bar) 5.19.8, (R(R) 5.21.8-9, R(B) 5.21.8-9).
(a) अतिष्ठं or अतुष्टं R (var.)
(b) चलिनेन्द्रियम् R(R); चलितं or चपलं^o or चञ्चलं^o R (var.)
(c) नियतं or निरुक्तिं^o (तिं) or प्रकृतिं^o R (var.); प्राज्ञः R (var.)
(d) दारं^o R (var.)

The wives of others illegally sought after by a lusty and indiscreet man discontended with his wife, hasten his downfall. (T. Srinivasa Raghavacharya's translation).

639

अतुष्टिदानं कृतपूर्वनाशनम्
अमाननं बुद्धचरितानुकीर्तनम् ।
कथाप्रसङ्गेन च नामविस्मृतिर
विरक्तभावस्य जनस्य लक्षणम् ॥
(अ) H (HJ 1.115, HS ad 1.101, HH 23.11-2).

(आ) SR 379.90, IS 196, Subh 106, NT 173, SSH 2.96

- (a) अतुष्टिदानं Subh
(b) विमानता Subh (corrected in IS to विमानना).
(c) कथाप्रसङ्गेन च नामविस्मृत्यो Subh; कथाप्रशंसेन NT; स्मृतिः HH
Vamśasthā metre.

A giving of dissatisfaction, an ill requital of former kindness, disrespectful behaviour, a publishing of (one's) failings, and a forgetting of (one's) name in conversation, (is) a mark of a man whose affection is alienated. (F. Johnson's translation).

640*

अतुहिनरुचिनासौ केवलं नोदयाद्रिः
क्षणमुपरिगतेन क्षमाभूतः सर्वं एव ॥
नवकरनिकरेण स्पष्टबन्धुकसून-
स्तवकरचित्तमते शोखरं बिभ्रतीव ॥

(अ) Śis 11.46

(आ) SR 327.15 (a. Śis), SSB 190.15 (a. Māgha)
Mālinī metre.

When the sun rises a little above the horizon it is not merely the Rising Mountain but all the other mountains too are furnished, as it were, with a garland of bunches of the red *bandhūka*-flowers by his early morning rays. (A.A.R.).

641

अतूणे पतितो बह्निः स्वयमेवोपशाम्यति ।
अक्षमावान् परं बोधेर आत्मानं चैव योजयेत् ॥
(अ) MBh (MBh (Bh) Udyogaparva ad 5.33.47 (175* and 176*), MBh (R) 5.32, 55)
(d) चापि MBh (var.); अपि [चै^o] MBh (var.); वज्र [यो^o] (MBh (var.)). स् एव [चै^o] MBh (R).

Fire fallen on a grassless plot is extinguished by itself. A man without patience brings unto himself many troubles. (P.N. Menon's translation).

642**

अतूणे सतृणा यस्मिन्
सतूणे तूणवर्जिता महीं यत्र ।
तस्मिञ्शिरा प्रविष्टा
वधतव्यं वा धनं तत्र ॥
(आ) SP 2201.
Āryā metre.

Where the ground has grass growing which should be free of it and devoid of it where it ought to be, then an underground spring can be predicted there or there ought to be a treasure (buried). (A.A.R.).

अतृप्तिव्याधिशोकार्तान् see No. 3418

643

अतो गरीयः किं नु स्याद् अशर्म नरकेष्वपि ।
यत् प्रियस्य प्रियं कर्तुम् अधमेन न शक्यते ॥
(आ) JS 441.2 (a. Bhagavad-Vyāsa).

What greater misfortune can there be even in hell than (to have) a worthless person who is (wilfully) unable to do a good deed for a friend ? (A.A.R.)

644**

अतो निजबलोन्मानं चापं स्याच्छुभकारकम् ।
देवानामुत्तमं चापं ततो न्यूनं च मानवम् ॥
(आ) SP 1744.

Therefore a bow suited to one's strength will do one good. The bow of the gods is the best (most effective) and inferior to that is that of men. (A.A.R.).

अतो बुध्येत पणितः see No. 4762

अतो यतेन धर्मेण see No. 5862

645

अतोऽर्थं पठ्यते शास्त्रं कीर्तिलोकेषु जायते ।
कीर्तिमान् पूज्यते लोके परत्रेह च मानवः ॥
(अ) Cr 30 (GL I.3 [Introductory stanza].

- (a) ज्ञानार्थं (°न°) CLT
(b) कीर्ति CL (var.); की...लोके (rest missing) CLA.
(c) लोकैः CL (var.); सवैः [लो°] GL (var.).
(d) परत्रेह CL (var.); मानव CL (var.).

This science is therefore set forth and it brings fame in the world. One who becomes famous is honoured in this world and hereafter.

अतो वै शास्त्रगभिष्या see No. 1758

646

अतो हास्यतरं लोके किञ्चिद्वन्यस्य विद्यते ।
यत्र दुर्जन इत्याह दुर्जनः सज्जनं स्वयम् ॥
(आ) MBh (MBh (Bh) 1.69, 14, MBh (C) 1.3087).

(Cf. Śakuntalopākhyāna ed. Chezy 7.9)2.

- (आ) VS 371, SR 56.101, SSB 318.103, IS 163
(a) अहो or ततो MBh (var.).
(c) यत्तु [यत्र] MBh (var.); दुर्जनम् MBh (C).
(d) दुर्जनाः MBh (var.); दु° स° tr. MBh (var.);
सुजनः or सज्जनः MBh (var.); जनं [स्व°]
MBh (var.), SR, SSB.

What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked ? (P. C. Roy's translation).

अतिकुपित कृतस्ते see No. 526

647*

अतुं वाञ्छति शंभवो गणपतेराखुं क्षुधातः कणो
तं च क्रौञ्चरिपोः शिखी गिरिसुतासिहोऽपि नागाननम् ।
इत्थं यत्र परिग्रहस्य घटना शंभोरपि स्यादगृहे

तत्रान्यस्य कथं न भावि जगतस्तस्मात् स्वरूपं हितम् ॥

- (अ) P (Pts 1.159, PtsK 1.175, Hamb. MS 1.154)
(आ) SR 365.52, SRK 290.1, SSB 257.73, IS 164
(a) वादनं [शो°] SR, SRK, SSB; राखुं SR, SSB, SRK

- (b) क्रौञ्चपतेः SR, SRK; च गिरिसिहोऽपि SR, SRK, SSB; नागाननम् IS
(c) गौरी जह्नु सुतामस्यति कलानाथं कपालानलो SR, SRK, SSB
(d) निर्वियणः स पपौ कुटुम्बकलहादीशोऽपि हाला-हलम् SR, SRK, SSB; जगतोय Pts

Śārdūlavikrīḍita metre.

The hungry serpent of Lord Śiva desires to eat the mouse (the vehicle) of Lord Gaṇeśa, and him (the serpent) the peacock (the vehicle) of Lord Kumāra. The lion (the vehicle) of the goddess Pārvatī (desires to eat) that eater of serpents. If such is the state of affairs in the household of Lord Śiva himself, why should it not be found elsewhere in the world ? For such is the law of nature. (A.A.R.).

648*

अत्यच्छं सितमंशुकं शुचिं नधु स्वामोदमच्छं रजः
कार्पूरं विधृताद्रिचन्दनकुचद्वन्दाः कुरङ्गीदृशः ।
धारावेदम सपाटलं विश्वकिलस्रग्दाम चन्द्रस्विवो
धातः सृष्टिरियं वृथैव तव न प्रीत्योऽभविष्यद्यदि ॥
(आ) SP 3833 (a. Bhojadeva), SR 336.28, JS 215.
17, SSB 205.29

- (a) अत्यच्छे SSB; प्रच्छाद्यमच्छं [स्वा] JS.
Sārdūlavikrīḍita metre.

A spotlessly white garment, pure wine of excellent fragrance, fine dust of camphor, deer-eyed damsels with bosom well smeared with cool sandal paste, a house furnished with artificial fountains, garlands of blooming flowers with *pāṭala* flowers among them and bright moonlight—all these creations of yours, O Creator, will be useless if there is not the advent of summer. (A.A.R.).

अत्यच्छेनावि° see No. 1608

अत्यच्छे सितमंशुकं see No 648

649

अत्यद्भुतमिमं मन्ये स्वभावममनस्विनः ।
यदुपक्रियमाणोऽपि प्रीयते न विलीयते ॥
(अ) VS 514 (a. Ārarājānaka), SR 70.21 (a. VS),
SSB 339.21 (a. Ārarājānaka).

I consider the nature of a mean person very wonderful inasmuch as he is pleased when benefits are done unto him though he does not melt (is not grateful). (A.A.R.).

650

अत्यन्तं कुर्वतां रसायनविधिं वाक्यं प्रियं जल्पतु
वाचः पारमियतु गच्छतु नभो देवादिमारोहतु ।
पातालं विशतु प्रसपतु विशं देशान्तरं ग्राभ्यतु
न प्राणी तदपि प्रहर्तुमनसा संत्यज्यते मृत्युना ॥

(अ) AS 307

- (a) कुर्वतां AS (var.)
(b) इयतु or इयतु AS (var.)
(c) प्रविशतु प्रशप्सतु AS (var.).
(d) संत्यजते AS (var.)

Sārdūlavikrīḍita metre.

Let a man contact all kinds of elixirs, let him speak sweetly or go beyond the seas or the sky or climb the divine mountain (Meru : Himavān) or let him enter the depths of the nether regions or wander all over the world—but he is not immune to the clutches of death when death intends to strike. (A.A.R.).

651**

अत्यन्तकण्डूतिपरो नराणां
विरोधकारी शुनकः सर्वत्र ।

स्यादूर्ध्वपादः शुनकः शयानः

सिद्धिप्रदः कार्यविधौ विदुष्टे ॥

(आ) SP 2627

Upajāti (Indravajrā and Upendravajrā)

A dog vigorously scratching (if seen when setting out on a mission) is always inimical to (the interests of) men. But if seen lying with legs up indicates that the particular purpose will be successful. (A.A.R.).

652*

अत्यन्तकृष्णः स विनिर्मलस्त्वं

स वामनः सर्वत उन्नतोऽसि ।

जनार्दनो यत् स दयापरस्त्वं

विष्णुः कथं वीर तवोपमानम् ॥

(आ) VS 2538 (a. Pt. ŚrīBaka)

Upajāti metre (Indravajrā and Upendravajrā).

How can Lord Viṣṇu be a standard of comparison with you when he is extremely dark in colour whereas you are very fair, he a dwarf and you tall in all ways, he a tormentor¹ of the people and you full of compassion ? (A.A.R.).

¹ Janārdana.

653

अत्यन्तकोपः कटुका च वाणी

दरिद्रता च स्वजनेषु वरम् ।

नीचप्रसङ्गः कुलहीनसेवा

चिह्नानि देहे नरकस्थितानाम् ॥

(अ) Gr 31 (GV VII.17, CPS 204.75).

(आ) IS 166 (cf. Pr 362), Sama 184

(a) कटुरा (°डु°) GV (var.); कटुता GV (var.);
परुषा [क°] GV (var.).

(b) बन्धुजने [स्व°] GV (var.).

(c) नीचप्रसङ्गः GV (var.).

(d) वा चिह्नानि GV (var.) (contra metrum);

चिह्नानि GV (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The following qualities of infernal people may characterise men on earth : extreme wrath, harsh speech, poverty, enmity with one's relations, the company of the base, and the service of men of low extraction. (K. Raghunathji's translation).

654

अत्यन्तचञ्चलस्येह पारदस्य निबन्धने ।
कासं विज्ञायते युक्तिर् न स्त्रीचित्तस्य काचन ॥

(अ) KSS (KSS (AKM) 7.232, KSS (NSP) 7.232).

(आ) SR 379.89, IS 167 (cf. Pr 362).

(a) °चञ्चलस्य इह KSS (AKM)

(b) पारदस्य KSS (AKM)

Although advice is known in this world for fixing that exceedingly fickle metal quicksilver, no expedient is known for fixing the heart of a woman. (C. H. Tawney's translation).

655**

अत्यन्तनिर्गते चंव सुबद्धे नव चाविले ।
प्रशस्ते वाजिनां नेत्रे मध्वाभे कालतारके ॥

(आ) SP 162r (a. Śālihotra from Aśvaśāstra (? (AP 92)).

The eyes of a horse are considered good when they are fully open, well knit but not discoloured, having the shine of honey and the pupils dark. (A.A.R.).

656*

अत्यन्तपरिणाहिवाद् अतीव इलक्ष्यतावशात् ।
न कांचिदुपमां रोदुम् ऊरु शक्नोति सुभ्रुवः ॥

(आ) VS 1564

The thighs of the beautiful lady (lit. possessed of charming eye-brows) cannot find a comparison on account of their being very expansive and of extreme smoothness. (A.A.R.).

657

अत्यन्तभीमवनजीवगणेन पूर्णं
दुर्गं वनं भवभूतां जनसङ्गमन्यम् ।
चौराकुलं विशति लोभवशेन मर्त्यो
नोऽधर्मकर्म विवधाति कदाचिद्वशः ॥

(अ) AS 74

(d) कर्मः om. AS (var.).

Vasantatilakā metre.

A foolish man may enter, out of greed, a forest difficult of access, filled with extremely terrifying wild beasts and robbers and whose terrors are beyond the imagination of mortal man—but he does not perform at any time righteous action (*dharma*). (A.A.R.).

658

अत्यन्तमतिमेधावी त्रयाणामेकमश्नुते ।
अल्पायुषो वरिद्रो वा ह्यनपत्यो न संशयः ॥

(आ) Sama 2 अ26

An extremely intelligent man experiences without doubt one of the following (misfortunes)—short life, poverty or childlessness. (A.A.R.).

659

अत्यन्तमन्यनकदर्शनमुत्सहन्ते

मयावया नियमिताः किमु साधवोऽपि ।

लक्ष्मीमुधाकरमुधाद्युपनीय शोभे

रत्नाकरोऽपि गरलं किमु नोज्जगार ॥

(आ) SR 176.955, SSg 164

(a) अत्यन्तमन्य SSg

Vasantatilakā metre.

Do even persons who never transgress the bounds of good conduct put up with the torment of extreme provocation (great disturbance) ? Did not the sea, though the abode of gems, vomit (put forth) the poison after having made a present of the goddess of fortune¹ the nectar-rayed one² and ambrosia, etc. ? (A.A.R.).

¹ Lakṣmī.

² the moon.

660

अत्यन्तमसंसार्याणाम् अनालोचितचेष्टितम् ।
अतस्तेषां विवर्धन्ते सततं सर्वसंपदः ।

(अ) K&D (K&D (B) 2.254, K&D (R) 2.250)

(आ) Sār. 327.34, IS 168

(c) अतस्तेषु Sār.

(d) निर्विघ्नया विभूतयः Sār.

Honourable men do not perform inconsidered actions; therefore, everywhere their welfare grows steadily.

661

अत्यन्तविमुखे देवे व्यर्थयस्ते च पौरुषे ।
मनस्विनो वरिद्रस्य वनावन्यत् कुतः सुखम् ॥

(अ) H (HJ 1.140, HS 1.124, HM 1.129, HK 1.132, HP 1.99, HN 1.100, HH 26.134, HC 35.17-8)

(आ) SR 65.9 (a.H.), SSB 332.10, SRK 56.10, JS 56.4 (a. Bhagavad-Vyāsa), IS 169, Sama 1 अ37

(इ) SS (OJ), 300

(a) अत्यन्तं विमुखे देवे HP (var.), HN (but देवे

corrected to द्वे

(b) व्यर्थ यत्ने HP (but B of HP as above), HM, SR, SSB, SRK, Sama; व्यर्थरत्नेषु कर्मसु SS (OJ).

(c) तेजस्विनो [म°] SS (OJ).

(d) वनं त्यक्त्वा कुतः सुखं see HP (Notes p. 32).

Fortune being exceedingly unfavourable, and human effort exerted in vain, whence, except from the forest, (can) comfort for the poor man endued with sensibility (be hoped for)? (F. Johnson's translation).

662

अत्यन्तव्यवधानलब्धजन्तुषो जात्यापि भिन्नक्रमाः

सानिध्यं विविधानां कुतूहलवता कुत्रापि संप्राप्तिताः ।

गच्छन्त्यामरणं गुणव्यतिकृता भवे न भूमौ हस्त

ते काष्ठावपि निष्ठुरा गुणगणये नैकतां प्राप्तिताः ॥

(आ) SMH 11.26

(c) गच्छन्त्या SMH (var.); गुणं SMH (var.).
Śārdūlavikrīḍita metre.

Trees, though growing in extremely different places and of different kinds by nature, if brought together in one place somewhere by a curious fate, do not alter their nature of goodness though subject to misfortune, till death. They are more wooden (cruel) than wood if by virtues they are not brought together into oneness (friendship). (A.A.R.).

663*

अत्यन्तशीतलतया सुभगवद्भाव

सत्यं न कश्चिदपि ते तदस्ति तुल्यः ।

छायाधिनामपि मुनिविकटद्विजिह्व-

सङ्गेन चन्दनं विषद्वमनिविशेषः ॥

(आ) VS 807 (a. Bhāgavata Amṛtadatta).
Vasantatilakā metre.

O sandal tree, truly there is no tree equal to you, who are of pleasing nature, on account of extreme coolness (goodness). But you are no different from a poisonous tree even to those desiring shade (only) on account of your association with frightful double-tongued creatures [serpents or talebearers]. (A.A.R.).

664*

अत्यन्तशुद्धचित्मात्रे परिणामविचाराय यः ।
तुर्पातीतं पदं तत् स्यात् तत्स्थोभूयो न शोचति ॥

(आ) SP 4491.

The final stage, after long remaining in the state of extreme pure consciousness, is the state which is the *turiyāṁśa* (the state beyond the fourth stage of the soul), remaining in which one never again comes to the grief (of *samsāra*). (A.A.R.).

665

अत्यन्तसुखसंचारा मध्याह्ने स्पर्शतः सुखाः ।

दिवसाः सुभगादित्याश छायासलिलदुर्भगाः ।

(अ) R (R (Bar), 3.15, 10, R (B) 3. 15, 10; (R (G) 3.22, 10).

(आ) SRHt 251.2 (a. R)

(a) पूर्वाह्णे दुःखसंचारा R (var.); अत्यन्तदुःखसंचारा (°तेदुः) R (var.); आद्यतदुःखं R (var.); मध्याह्ने [अ°] R (var.); प्रत्युषे दुःखं R (var.).

(b) मध्याह्नसमये सुखाः R (var.); मध्याह्ने विषयो-न्मुखाः R (var.); मध्याह्नविषये शुभाः R (var.); पश्यतः [स्पर्°] R (var.).

(c) सुभागाः (°खद्वा) पुण्यास (रम्यास or नित्यास) R (var.).

(d) स्वरितं विनिपातिताः R (var.); स्वरितव्यतिपातिताः or स्वरिता (°तं) व्यतिपातिनः or स्वरिता (°तं) व्यतियातिनः R (var.); छायाः स° SRHt; सौमगाः R (var.).

At midday the days are delightful to a range in, feel highly agreeable, and have pleasant suns; while shade and water are uncomfortable (M.N. Dutt's translation).

666

अत्यन्तस्तिमिताङ्गाणां व्यायामेन सुखं विणाम् ।

शान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ॥

(अ) Viṣṇu-purāṇa 1.17, 61

(d) दुःखमेव [प्र°] Viṣṇu-pur. (var.).

Even a beating [Or: kick from the foot of the loved one] gives pleasure to those who are extremely indolent and who expect happiness by taking exercise and whose senses are overcome by illusory knowledge (of love). (A.A.R.).

667

अत्यन्तोन्नतपूर्वपर्वतमहापीठे हरस्पर्शया

दूरोदञ्चित्तुष्टमसंनिभतमस्त्रारास्फुल्लङ्गाकुलम् ।

नूनं पञ्चशरोऽकरोच्छिमिश्रातं स्वज्वाललिङ्गं यतो
गर्वाच्छर्पराव दहेन्मनिवरात् सन्नानलर्वाग्निः ॥

(आ) VS 1996 (a. Śarīpha or Śarcpha).

(b) कस्यापि VS (var.).

Śārdūlavikrīḍita metre.

Surely the five-arrowed one¹ has placed (consecrated) the Linga (mark) of his effulgence, as a rival to Śivaliṅga, in the guise of the (orb of the) moon in the high pedestal of the extremely high eastern mountain, with the rising smoke (of incense) in the form of darkness and (waving) lights in the form of twinkling stars. With the pride of his great rays he may burn (torment) all the great sages who are devotees of Lord Śiva. (A.A.R.)

¹ Cupid.

668*

अत्यपूर्वस्य रागस्य पूर्वपक्षाय पल्लवाः ।
पद्मानि पादयुग्मस्य प्रत्युदाहरणानि च ॥

(आ) SR 269.406, SSB 91.3

The tender sprouts (of creepers) are but poor objects of comparison¹ to the extremely fine redness of her lips. The lotuses serve as counter examples (not possessing the relevant quality) of (the charms of) her feet. (A.A.R.)

¹ pūrvapakṣa.

669

अत्यम्बुपानं कठिनाशनं च
धातुक्षयो वेगविधारणं च ।
दिवाशयो जागरणं च रात्रौ
षड्भिर्नराणां निवसन्ति रोगाः ॥

(अ) Cr 1141 (GRT 7.16), GP 1.114, 28, (Variant of No. 671.

(a) कठिनाशनं GP

Upajāti metre (Indravajrā and Upendravajrā).

Excessive drinking of water, constant use of hard seats or cushions, loss of vital fluid, repression of any natural urging of the body, sleeping by day and staying awake by night, are the six exciting signs of sickness.

670

अत्यम्बुपानात् प्रभवन्ति रोगाः
अल्पाम्बुपाने च तथैव दोषाः ।
तस्मान्नरो वह्निविवर्धनाय
मुहुर्मुहुर्वारि पिबेद्भूरि ॥

(अ) Cr 1142 (GPS 259.105) Cf. No. 672

Upajāti metre (Indravajrā and Upendravajrā)

Sickness springs from drinking excess of water; equally harmful are the effects of drinking too little of it. Hence a person should frequently drink small quantities of water in order to increase the fire (of digestive capacity).

671

अत्यम्बुपानाद् विषमाशनाच्च
दिवाशयाज्जागरणाच्च रात्रौ ।
संरोधनान् मूत्रपुरीषयोश्च
षड्भिः प्रकारैः प्रभवन्ति रोगाः ॥

(अ) VCsr 23.7. (Variant of No. 669.).

(आ) SR 379.87 (a. VQ), IS 170.

(a) अल्पम्बु IS; विषमाशनाच्च VCsr (var.);
अतिसंगमाच्च VCsr (var.).

(b) दिवासु निद्रान् निशि जागराच्च VCsr (var.)

(c) निरोधनान् VCsr (var.)

(d) षड्विप्रकारेण भवन्ति° VCsr (var.)

Upajāti metre (Indravajrā and Upendravajrā).

Sickness arises in six ways; through too much water-drinking, and through eating irregularly (as to quantity and time), through sleeping by day and through staying awake by night, and through retention of urine and excrement. (F. Edgerton's translation).

672

अत्यम्बुपानान्न विपच्यतेऽन्नम्
अनम्बुपानाच्च स एव दोषः ।
तस्मान्नरो वह्निविवर्धनार्थं
मुहुर्मुहुर्वारि पिबेद्भूरि ॥

(आ) Sama 2अ54. Cf. No. 670

Upajāti metre (Indravajrā and Upendravajrā)

Food eaten is not properly digested due to excessive intake of water; the same is the defect if no water is drunk. Therefore a man should drink water again and again, but in moderate quantity, in order to kindle the fire of digestion. (A.A.R.)

673

अत्यर्थवक्रत्वमनर्थकं या
ज्ञान्यापि सर्वान्यगुणैर्व्यनक्ति ।
अस्पृश्यताद्वेषितया तथा किं
तुच्छश्चपुच्छच्छटयेव वाचा ॥

(अ) Śrīkaṇṭhacarita 2.14

(आ) VS 174 (a. Paṇḍita Maṅkhaka), SR 40.42
(a. VS), SSB 203. 42 (a. Maṅkha).

(b) शून्या तु VS, SR, SSB
Indravajrā metre.

A poem in which there are excessively indirect or ambiguous expressions and no depth of meaning at all and devoid of other merits is defective due to its being untouchable (ununderstandable); of what use is it? (it is of no use) like a mass of worthless (curved) dog's tails. (A.A.R.)

674

अत्यल्पं जीवितं पापान्य् आपातमधुराण्यलम् ।
तदाचर चिरस्थेय- परलोकावलोकनम् ॥

(आ) SMH 12.54

(d) चिरस्ते SMH (var.).

Life is all too short and there are enough sinful deeds sweet, but heading to a downfall. Similarly practise that which leads to a firm (everlasting) sight of the next world (heaven). (A.A.R.)

अत्यल्पमपि साधूनां see जललेखेव नीचानां

675

अत्यल्पसंपदः सन्तः पुमानिष्टश्च दुष्कुले ।
लक्ष्मीरनभिजातस्य वेधसः स्खलितत्रयम् ॥

(आ) IS 171, Subh 115

(b) पुमानिक्व च Subh.

The three failures of the Creator are: excellent men in bad financial position; nice men of low descent; and vulgar men full of wealth.

676

अत्याग्रहो न कर्तव्यो हठात्कश्चिन्न भाषते ।
यथायथोन्दति तथा भारो भवति कम्बलः ॥

(आ) Nisam 2.47

(c) यथायथोन्दति Nisam

One should not desire too much; too much forced talk does no good. The more a woollen blanket is wetted (drenched), the heavier it becomes to carry. (A.A.R.)

677*

अत्याजिलब्धविजयप्रसरस्त्वया किं
विज्ञायते रुचिपदं न महीमहेन्द्रः ।

प्रत्यर्थिदानवशताहितचेष्टयासौ

जीमूतवाहनधियं न करोति कस्य ॥

(अ) Naiṣ 13.28

(a) प्रसवः Naiṣ (var.)

Vasantatilakā metre.

Dost thou not recognise this king, the abode of beauty who hath achieved advancement in victory in mighty battles? Is there any one to whom he doth not appear to be Jīmūtavāhana by virtue of his benign activity, his liberality towards suppliants? (K.K. Handiqui's translation).

अत्यादरपरो see No 1318

678*

अत्यादरादध्ययनं द्विजानाम्

अर्थोपलब्ध्या फलवद्विधाय ।

कतूनतुच्छानवितुं तवैषा

मीमांसकाद्याधिकृतिः प्रसिद्धा ॥

(आ) SR 104.106, SSB 395.116

Upajāti metre (Indravajrā and Upendravajrā).

Having rendered fruitful a careful and respectful study of the Veda-s by the twice-born by the acquisition of wealth (meaning), this your work on Mīmāṃsā is well known to protect great sacrificial rites. (A.A.R.)

679*

अत्यादरेण निहितं मयि यद्भवत्या

तत्प्रेमहेम किमभूदिति नैव जाने ।

उत्सृज्य किं तदिह पातकमुत्तराणि

प्राणा अपि प्रियतमे कतमे भवेयुः ।

(आ) Vidy 715 (a. Bābumiśra).

Vasantatilakā metre.

I know not what happened to that gold of love which your ladyship was pleased to bestow upon me with great regard. Can I cross the pitfalls (of life) leaving off that gold? Beloved most, what may life become (without it). (A.A.R.)

680

अत्यादरो दारसहोदरेषु

न मातृपित्रोर्न च सोदरेषु ।

मूर्खे नियोगस्तनये वियोगः

पश्यन्ति लोकाः कलिकौतुकानि ॥

(आ) SuM ad 30.9 (41*)

Upajāti (Indravajrā and Upendravajrā).

Excessive regard for the wife's brothers, and little for one's parents and brothers, entrusting (business) in fools and disunion with sons—these are the interesting features of the iron age¹ which the people witness. (A.A.R.)

1 Kaliyuga.

681

अत्यादरो भवेद् यत्र कार्यकारणवर्जितः ।

तत्र शङ्का प्रकर्तव्या परिणाममुखावहा ॥

(आ) P (PP 1.408, Pts 1.413, Pts K. 1.463, PM 1.185), Cr 1143 (Cv L I 8.36)

(आ) IS 173

(d) सभावावहा [सु°] PP

Wherever there is fond attention / that does not seek a service pension, / was there no timid apprehension ? (A.W. Ryder's translation of PP.)

682*

अत्यायतनियमकारिभिर्दत्तानां

दिव्यः प्रभाभिरनपायमयैरुपायैः ।

शौरिर्भुजैरिव चतुर्भिरदः सदा यो

लक्ष्मीविलासमयैर्भुवनं बभार ॥

(आ) Kpr 394 (p. 559), Amd 235.638, SR 105.143 (a. (Kpr), SSB 397:155 (a. Kpr).

(b) °रुदरैः Amd (var.).

Vasāntatīlākā metre

The king who protected the world of the four expedients, like Viṣṇu by means of his four arms—the arms, long (the expedients strong and pure), the suppressors of the proud (the Rākṣasas for Viṣṇu, and common, proud people for the king) heavenly (excellent), resplendent and always successful.¹ (G. Jha's translation).

1 Example of a simile direct in a compound.

683

अत्यायासेन नात्मानं कुर्यादतिसमुच्छ्रयम् ।

पातो यथा हि दुःखाय नोच्छ्रायः सुखकृत् तथा ॥

(आ) SRHt 145.15 (a. Saṅgraha), SSSN 166.14

(b) °समुच्छ्रितम् SSSN

(d) नाच्छ्रयः SSSN

One should not go up too high by excessive exertions; elevation is not so conducive of happiness as is a fall (from a high position) conducive of misery. (A.A.R.)

684-685

अत्यायमतिदातारम्

अतिशरमतिव्रतम् ।

प्रज्ञाभिमानिनं चैव

श्रीभयाभोपसर्पति ॥

न चातिगुणवत्त्वेष्टा

नात्यन्तं निर्गुणेषु च ।

नैवा गुणान्कमयते

नैगुण्यां नानुरज्यते ।

उन्मत्ता गौरिवान्धा श्रीः क्वचिदेवावतिष्ठते ।

(आ) MBh (MBh (Bh) 5.39, 50 + ad 5.39, 50 (237*), MBh (G) 5.1509 sqq., MBh (R) 5.5. 38.64-66 ab), Cf. तीक्ष्णद्विजते सुदी

(आ) SRHt 205, 2.3 (ab cd hg ij) (a. Vallabhadēva ab/ad; Pratāpacakravartin ef/ij), SR 62.5 (ab/cd) SSB 327.5 (ab/cd), IS 174-5 ab/cd, ef/ij, VS 2646, SSSN 163.2-3.

(a) अस्यायम् MBh (R)

(c) प्रज्ञाभिमानितं MBh (var.)

(d) श्रीर् भ° (MBh (var.); उपतिष्ठति (°ते)

[उपस°] MBh (var.).

(e) एषा [चा°] MBh (var.)

(f) अपि [च°] MBh (var.).

(g) गुणेषु रमते [गु°] SRHt, SSSN

(h) विरज्यते [नातु°] MBh (var.); निर्गुणान्नातिवर्तते SRHt; निर्गुणं नावतिष्ठति SSSN

(i) चपला [उन्म] MBh (var.)

(j) °तिष्ठति MBh (var.).

Prosperity never approaches out of fear the person who is too highly worthy, exceedingly liberal, surpassingly heroic, of most austere vows, and who thinks too much of his wisdom.

Neither in the highly virtuous nor in those having no virtue at all, does prosperity abide. She is not after virtues nor is attached to absence of virtues. Blind like a furious cow she remains with some one (indifferent to his intrinsic merit, good or bad). (P. N. Menon's translation).

686

अत्याशीविषशस्त्रं हि विजितप्रलयानलम् ॥
तेजो लङ्घयितुं शक्तः को नु नाम द्विजन्मनाम् ॥

(आ) Bhāratamañjarī 1.327 (in other editions

1.333).

(a) °षमस्त्रं Bhār° (var.)

Who, indeed, is able to overcome the wrath of Brāhmans—wrath that is more dreadful than a (sharp) weapon or a venomous serpent, and that surpasses (even in its destructive effects) the *pralaya*-fire? (M. S. Bhandare's translation).

687

अत्यासना विनाशाय दूरस्था न फलप्रदा ।
तस्मादाहत्य वतिष्या भूमिः पार्थिवसत्तम ॥

(अ) Cr 2105 (GNPh 158; partly illegible and reconstructed): Cf. No. 688

- (a) अत्यासन्न GNPh
(b) °य फलप्रदा GNPh
(d) भूमिपा° GNPh.

O best of kings, land (given to the rival cousins) if too near to us will be harmful; if far away, will be of no use. Therefore they should be brought over here and land given to them (but not too near).

688

अत्यासना विनाशाय दूरस्था न फलप्रदा ।
सेव्या मध्यमभावेन राजावहितगुरुः स्त्रियः ॥

(अ) Cr 32 (CV XIV. 11, CR VII. 9, CNT IV 116, GNM 113, CPS 332.4), Kathāratnākara 203.5
(आ) SP 1380, SR 156.124; SSB 484.126, Sama 18107; IS 176, Subh 181 and 199:
(इ) PrS (C) 31

- (a) अत्यासन्ना CR (var.); अत्यासना CR (var.); अत्यासन्ना CR (var.); अत्यास IS; अत्यासन्ना IS; अत्यासन्नो CNM; सत्यासन्न GNPh, PrS (C); विनासेन PrS (C)
(b) अतिदूरच निष्फलम् PrS (C); दूरतश्चाफ° SP, SR, SSB; दूरतश्च IS; य [न] GNPh; अफलप्रदाः [न फ°] CR (var.); फलप्रदा (°दः IS) CR (var.).
(c) सेव्यता (°ता°ता GPS) मध्यमभावेन [°ध्यमभावे°] CV (var.), CPS, Sama; सेव्यन्ते (°व्यान्ता IS; वया IS; के IS) मध्यभागेन [°ध्यमभावे] GNM; मध्यभावेन सेव्यन्ते SP, SR, SSB; सेव्याश्च मध्यमोपये CR (var.); मध्यादूप येन CR (var.).
(d) राज वति गुरुस्त्रियः CV (var.), CR (var.); राजवद्गुरु CNM; वतिगुरुः CR (var.); वतिगुरु° Kathā, CV (var.), CR (var.), SP, PrS C; गुरुस्त्रियः गु° Sama; स्त्रि° tr. CR (var.).

It is ruinous to be familiar with the king, fire, the religious preceptor, and a

woman; to be altogether indifferent to them is to deprive ourselves of the opportunity to benefit ourselves; hence our familiarity with them must be of limited nature. (K. Raghunathji's translation).

अत्युक्तं (क्ति) रहसि गतम् see No. 2369

अत्युक्तो यदि न see No. 689

689*

अत्युक्तो यदि न प्रकुप्यसि मृषावाद् न चेन्मन्यसे
तद्गुमोऽद्भुतकीर्तनाय रसना केषां न कण्डूयते ।

देव त्वत्स्वरूपप्रतापदहनज्वालावलीशोषिताः

सर्वे वारिधयस्ततो रिपुवधूनेत्राद्बुभिः पूरिताः ॥

- (अ) VCjr IX.3 (p. 236), Mahān 14.83
(आ) JS 342.46 (a. Guṇesvara), SP 1246, SR 133.13 (a. SP), SSB 445.13, RJ 132, Alk 346.16-9, SkV 1464
(a) अत्युक्तो Mahān; नो मन्यसे IS; प्रकुप्यति IS; नैव कुप्यति मृषावच् Mahān (var.) न चेतन्यसे IS
(b) तद्गुमो IS; °कीर्तनेन (°वु Mahān, SkV) SP; दर्शनेन [की°] SR, SSB; °वस्तुवर्णनविधौ व्यप्राः कवीनां गिरः [की°] Mahān (var.); तेषां [के°] IS; काण्डूयते IS.
(c) राम [दि°] Mahān; त्वत्प्रकटप्र° Alk; तरुणा IS; °तापतपनज्वा° शोषिता IS; त्वदिज्यप्र° SkV; दहनज्वा SP; Mahān. (var.).
(d) तवारिवनितानेत्रा (°वाष्पा° Alk, JS, SP, SR, SSB, पारिधयस् IS; रिपुवधूबाष्पाद्बुभिः SkV. Sārdūlavikriḍita metre.

If you will not be angry at an exaggeration nor hold it to be sarcasm, then we will say—for whose tongue does not itch to praise marvels?—all the oceans, O sire, which were dried up by the rows of blazing flames kindled by your youthful majesty, have since been filled by the water of the tears of your enemies' wives. (F. Edgerton's translation).¹

1 Praise of Vikrama.

अत्युक्तो यदि न see No. 689

690*

अत्युच्चस्तनशूलदुर्गममुरो नाभिर्गभीरान्तरा

भीमं वेहवन् स्फुरद्भुजलतं रोमालिजालाकुलम् ।

व्याधः पञ्चशरः किरत्यतितरां दीक्षान कटाक्षाशगांस्-

तन्मे ब्रूहि मनःकुरङ्ग शरणं किं संप्रप्तं यत्स्यसि ॥

(आ) SSB 200.35 (a. Saṅgraha)

Sārdūlavikrīḍita metre

Oh deer of my mind, tell me where do you go for protection (safety), since the body of a woman is a frightful forest, the chest impassable due to the mountains of towering breasts, and the navel too deep, creepers of hands (obstructing the path) and crowded with bees in the form of lines of hair and the hunter of Cupid discharging extremely sharp arrows in the form of side glances ? (A.A.R.)

691*

अत्युच्चाः परितः स्फुरन्ति गिरयः स्फारास्तथाभोधयस्
तानेतानपि बिभ्रती किमपि न कलान्तासि नुभ्यं नमः ।

आश्चर्येण मुहुर्मुहुः स्तुतिमिमां प्रस्तौमि यावद्भुवस्
तावद्बिभ्रदिमां स्मृतस्तव भुजो वाचस्ततो मुद्रिताः ॥

(आ) VCjr (MS) IX.4 (p. 236.)

(आ) Kpr, 5.118 (p. 196) KāP 136.5, KāD (KāD (Bh) ad 2. 279, KāD (R) ad 2.279), Amd 126.294 and 230 ad 622, SSSN 91.16, JS 336.10 (a. Śrihanūmata), SSB 404.250 (a. Kpr), Skm (Skm (B) 1407, Skm (POS) 3.8, 2), Kuv ad 171 (p. 184), SR 110.232 (a. Kuv.), SRHt 170.9

(a) ततोऽभोधयस् Skm (Var.)

(b) वि° न tr. Kuval (var.), SSSN; श्रान्तासि Kuval; नुभ्यं KāD (R); tr. Kuval (var.).

(c) पुनः पुनः [मु°] SKm (B), JS; स्तुतिमिति SRHt, Amd 294 स्तुतिमिति VCsr, Kpr, KāD (R), JS, Kuval, SR

(d) संभ्रयसं [वि°] Kuval (var.); स्मृतस्तव भुजो KāD (R) *contra metrum*; भुजौ Kuval. Sārdūlavikrīḍita metre.

"Very high the mountains spring forth on every side, and extensive are the seas, yet you support them all and are not in the least wearied; homage to you." While I thus in admiration am making repeated praise of the earth, then I am reminded that your arm supports Her—and words fail me. (F. Edgerton's translation).

692

अत्युच्चैरतिनीचैर्

अश्लीलमयुक्तमनुपयुक्तं च ।

न वदति नृपतिः सभाया-

मादरमीप्सुर्महामनसाम् ॥

(आ) SMH 6.13

(b) °मनुक्त° SMH (var.)

(d) ह्यन्म° SMH

Āryā metre

One desiring to get the regard of the great (minded) does not speak in the king's assembly (of learned men) too loudly or too softly, neither uses obscure or improper words or words that are not deliberate. (A.A.R.)

अत्युच्चोऽपि भूमिसमः see No. 2132

693

अत्युच्छिते मन्त्रिणि पार्थिवे च

बिष्टम्य पादावुपतिष्ठते श्रीः ।

सा स्त्रीस्वभावादसहा भरस्य

तयोर्द्वयोरेकतरं जहाति ॥

(आ) P (PT 1.64, PTem 1.57 PS 1.56, PN 2.41, PP 1.221, PRE 1.65), H (HJ 2.126, HS 2.120, HM 2.127, HK 2.125, HP 2.113, HN 2.112, HH 62.26-7, HC 83.9-12), VMR 4.13, Cf. KSS 10.60, 117-8; Ru 47

(आ) SR 151.378 (a. 4), SSB 477.337, IS 178, Sama 1अ67, SRHt 103.16 (a. P), SSSN 113.16. (Cf. द्वयोर्द्वयपदा सा च)

(इ) Old Syriac 1.45-6

(a) अभ्युच्छिते PS (var.), SRHt, SSSN; अत्युच्छिते PS (var.); वा [च] PP, VMR (var.) (see b) SRHt, SSSN

(b) °वाष्टम्य PP, VMR (var.) (see a); पादाव-वतिष्ठते PS, (PN as above), PP, SRHt, SSSN

(c) श्री [स्त्री°] MVR (var.); चला च [भ°] PS (PN as above)

(d) तयोस्तयोरेक° PP

Upajāti metre (Indravajrā and Upendravajrā)

When the minister and the king is (each) very high, Fortune stands in attendance, planting (her) two feet immovably. From her female disposition, impatient of the burden of the two (at once), she deserts one or other of the twain. (F. Johnson's translation).

694*

अत्युच्छितोन्नतसितध्वजपङ्क्तिचित्रं

नागावपत्तिरथसंक्षुभितैर्बलौघैः ।

उद्धूतचामरविराजितगात्रशोभाः

पुण्येन भूमिपतयो भुवि संचरन्ति ॥

(आ) JS 436.9 (a. Bhadantaviśākhadeva).

Vasantatilakā metre.

Kings move about in their kingdom

happily, as a result of meritorious deeds done in previous births, with their bodily splendour shining by the waving chowries, accompanied by armies shaking the earth with forces of elephants, horses, chariots and foot-soldiers and rendered colourful with rows of extremely high and white fluttering banners. (A.A.R.)

695*

अत्युज्ज्वलैरवयवैर्मुकुतां दधाना
मुक्ता बलं वितरति स्मरदानदक्षा ।
स्निग्धाशया गुह्यगुणप्रथिता मनोज्ञा
फीणी नवीनललनेव मुवं दधाति ॥

(आ) SSB 570.4 (a. Rāmākṣṇa)

(b) °दानरक्षा SSB

Vasantatilakā metre.

Phīṇī,¹ gives delight like a young damsel (newly married) who possesses soft limbs [or : parts], full of splendour (and) gives strength to enjoy love when eaten [or : gives pleasures of love when enjoyed], glossy in structure [or : full of affection], possessed of great merits and pleasing in appearance. (A.A.R.).

1 A tasty dish made of flour mixed with butter.

696*

अत्युत्सार्य बहिर्विदुःकुवडभीगण्डस्थलश्यामिकां
भिन्नाभिन्नगवाक्षजालविरलच्छिन्नैः प्रवीपाशवः ।
आरूढस्य भरेण यौवनमिव ध्वान्तस्य नक्तं मुखे
निर्याताः कपिलाः करालविरलश्मभूप्ररोहा इव ॥

(आ) SkV 894 (a. (Bhaṭṭa)-Gaṇapati).

Śārdūlavikrīḍita metre.

The lamplight passes beyond the dark check of frieze and cornice / by the pores of window latticework / like the jagged and dispersed hairs of a red beard / growing from the face of darkness as it reaches manhood in the night. (D.H.H. Ingalls's translation).

697

अत्युत्सेकेन महता साहसाध्यवसायिनाम् ।
श्रीरारोहति संवेहं महतामपि भूभुताम् ॥

(आ) RT (RT (S) 4.518, RT (VVRI) 4.518, RT (T) 4.517)

(आ) SR 379.84 (a. RT), IS 179.

(a) अत्युत्से° RT (VVRI) (var.), RT (T)

सहसा RT; (S) (var.); RT (VVRI).

(b) सहसा व्यवसायिनाम् RT (S) (var.), RT (VVRI) (var.).

The fortunes even of great kings are exposed to danger, when from the excessive self-confidence due to glory they resolve upon inconsiderate acts (M. A. Stein's translation).

698

अत्युदात्तगणेष्वेषा कृतपुण्यैः प्ररोपिता ।
शतशाखी भवत्येव यावन्मात्रापि सत्क्रिया ॥
(आ) RT (RT (S) 3.304, RT. (VVRI) 3.304, RT (T) 3.304)

(आ) SR 379.83 (a. RT), IS 180

Even a small honour (bestowed) on persons of exalted character, grows into a (tree of a) hundred branches, since it is nourished by their (previously) acquired merits. (M.A. Stein's translation).

699*

अत्युद्गाढरयस्थिराकृतिघनध्वानभ्रमन्मन्दर-
भृङ्गक्षीरधिवीचिसंचयगतप्रालयपादोपमः ।
श्रीमत्पोतलके गभीरविवृतिध्वानप्रतिध्वानिते
सान्द्रस्वांशुचयश्रिया बलयितो लोकेऽवरः पातु वः ॥

(आ) SkV 19 (a. Jñānaśrimitra), Kav 19 ab (only)

(a) प्रत्युद्गाढ° Kav

(d) सान्द्रस्वांशु° SkV (var.)

Śārdūlavikrīḍita metre

May Lokeśvara protect as he sits, surrounded by his mass of rays, / on Mount Potalaka, which echoes / with the roar of its deep caves; / who thus is like the moon within the mass of waves / churned in the Sea of Milk by the mountain Mandara, / whirling with heavy roar / and unwavering because of its great speed. (D.H.H. Ingalls's translation).

अत्युद्धते see No. 693

700*

अत्युद्धता वसुमती दलितोऽरिवर्गः
क्रोडीकृता बलवता बलिराजलक्ष्मीः ।
एकत्र जन्मनि कृतं यदनेन यूना
जन्मत्रये तदकरोत् पुरुषः पुराणः ॥

(आ) BhPr (BhPr) (NSP) 216, BhPr (B) 216¹

1 Merutuṅga ascribes this verse to Dhanapāla

(see Prabandhacintāmaṇi, transl. by Tawney p. 57)

Vasantatilakā metre

Exceeding high the earth (is) lifted; cloven (is) the host of foes; by the Mighty One (Bhoja) the glory of mighty kings (is) made a jest; what the Primeval Man¹ did in three births (has been) done by this youth in a single birth. (L. H. Gray's translation).

¹ i.e. Viṣṇu

701

अत्युन्नतपदं प्राप्तः पूज्यान् नैवावमानयेत् ।
ननुषः शकतां प्राप्तश्च ज्युतोऽगस्त्यावमाननात् ॥

(अ) VCs 31.4, Kṣemendra's Cārucaryā 57

(आ) ŚP 1522, Nisam 56

(a) °पदारूढः Cāruc, ŚP, Nisam

(c) प्राप्य [प्रा°] ŚP; एत्य Cāruca°; Nisam

(d) °माननान् ŚP, Cāruca°.

Even though a man may have attained high position, let him not by any means insult the reverend (Brāhmaṇs). Nahuṣa, who had attained Indra's place, fell because he insulted Agastya. (F. Edgerton's translation).

702*

अत्युन्नतस्तनमुरो तपते सुवीर्ये
वक्त्रे भ्रुवावतितरां वचनं ततोऽपि ।

सध्योऽधिकं तनुरनुरागुर्नितम्बो

मन्दा गतिः किमपि वाद्भुतबौद्धतायाः ॥

(अ) Sāh (Sāh (BI) ad 3. 101; p. 42, Sāh (C) ad 3.73, p. 112)

(आ) SR 255.22 (a. Sāh), SSB 65.75, IS 181

Vasantatilakā metre

Her bosom hath very lofty breasts; her eyes are very long; curved are her eye-brows, and still more curved [or : indirect] than these is her speech; her waist is very slender; not a little massive are her lips; and somewhat slow is the gait of this one whose youth is wonderful in its full-blown gorgeousness. (Trans. in Bibl. Ind. 9).¹

¹ Description of a mature heroine.

703*

अत्युन्नतस्तनयुगा तरलायताक्षी

द्वारि स्थिता तदुपयातमहोत्सवाय ।

सा पूर्णकुम्भनवनीरजतोरणलक्ष्-

संभारमङ्गलमयत्नकृतं विधत्ते ॥

(आ) Sāh (Sāh (BI) ad 4.264 (p. 112), Sāh (C) ad 4.15 (p. 255))

(a) °नमुरो SR

(c) °जतां Sāh (C)

Vasantatilakā metre.

With breasts extremely raised and with eyes large and tremulous she, standing at the door to hail his arrival (i.e. her husband's), holds the auspicious omens of the full jar and the collection of garlands on the gate arch brought about without effort. (Translation in Bibl. Ind. 9)¹

¹ Example of the commixture of suggestions, as 'abiding intimately together'.

अत्युन्नता पुरस्ताद् see No. 2403

704

अत्युन्नतिं प्राप्य नरः प्रावारः कीटको यथा ।

स विनश्यत्यस्य देहम् आहवमशाना नृपः ॥

(अ) Hariv 1166, Cf. No. 2467

(आ) SR 379.81 (a. Sskr 57), IS 182

(a) अत्युन्नति Hariv; अत्युन्नति Harvi (var.); नृप [न°] Hariv (var.)

(b) प्राचारः Hariv. (var.)

(d) इहैव IS

A man who flew high up, like a flying ant, will certainly drop down into ruin, similarly as the flying ant drops down; so, O ruler, Uśanā declared.

705*

अत्युन्नतिव्यसनिनः शिरसोऽधुनेषु

स्वस्यैव चातकशिखः प्रणयं विधत्ताम् ।

अस्यैतद्विच्छति यदि प्रेततामु द्विषु

ताः स्वच्छशीतमधुराः क्व नृ नाम तापः ॥

(अ) Bhallaṭaśataka (KM IV) 17

(आ) VS 677, SRHt 128.18 (a. Bhallaṭa), SSSN 151.17

(c) नहि [यदि] VS

Vasantatilakā metre.

Let the young cātaka bird cultivate friendship with one who holds his head high like himself, for, if he is so inclined, where water pure, cool and sweet, will not be available in the broad expanse of the sky ? (A.A.R.)

706*

अत्युन्नतोऽम्बुभिर्मधश् चातकान् न धिनोति चेत् ।
मरुता हृतसर्वस्वः स पश्चात् किं करिष्यति ।

(आ) Subh 111, IS 183.

(a) अत्युन्नतो Subh; मेघाश् Subh

(c) हृतसर्वस्वः Subh.

If the cloud, situated so high, were not to satisfy the *cātaka* birds with its waters, it may be deprived of all its wealth by the wind. What then will it do afterwards ? (A.A.R.)

707

अत्युपचितं रुपायंश्
चक्रभूदेको भुजेरिव चतुर्भिः ।
नृपतिः श्रियमपि सुचिरं
हरिरिव परिरम्य निर्भरं रमते ॥

(आ) SMH 7.2

(a) अननु [अत्यु°] SMH (var.)

(c) श्रियति SMH (var.) (contra metrum)

Gīti-āryā metre

A king, like Lord Viṣṇu, possessing an army (holding the discus Sudarśana), with the four means of royal policy well developed [or : with his four hands] holding firmly kingly prosperity [or : embracing Lakṣmī warmly], enjoys for long. (A.A.R.)

708*

अत्युल्लसद्बिसरहृदययुजा भुजेन
वक्त्रेण शारदसुधांशुसहोदरेण ।
पीयूषपोषसुभगेन च भाषितेन
त्वं चेत् प्रसीदसि मृगाक्षि कुतो निदाघः ॥

(आ) Pad 83.40 (a. Bhānukara), SR 335.2, SSB 204.3

(b) °सरोरुहेण SR, SSB

(d) मृगालि SR

Vasantatilakā metre

If you, with your hands possessing the secret of splendid lotus stalks (coolness), and the face which fraternises with the autumnal moon and speech pleasing like dripping ambrosia, are pleased with me (and are in good humour), O deer-eyed one, where (is the rigour of) summer ? (A.A.R.)

709*

अत्युष्णा ज्वरितेव भास्कररंरापीतसारा मही
यक्षमार्ता इव पादपाः प्रमुषितच्छाया दवाग्न्याश्रयात्

विक्रोशन्त्यवशादिवोच्छ्रितगुहाग्न्यात्ताननाः पर्वता
लोकोऽयं रविपाकनष्टहृदयः संयाति मूर्छामिव ॥

(अ) Bhāsa's Avimārika 4.4

(c) पर्वताः Avi (var.)

Śārdūlavikrīḍita metre

The earth resembles a patient suffering from fever, the trees appear as if suffering from phthisis, the hills look as if tearing their cave-mouths asunder and crying aloud, and the entire world appears to have lost its consciousness on account of the heat of the sun (M. Winternitz's translation in his History of Indian Literature II, transl. by S. Jhā, p. 223).

710

अत्युष्णात् सद्यतावन्नाद् अच्छिद्राच्चैव वाससः ।
अपरप्रेष्यभावाच्च भूय इच्छन् पतत्यधः ॥

(आ) SR 137.628, SSB 500.628

One desiring more than very hot food mixed with ghee, a cloth free from tears (a good garment) and freedom from being a servant of another, falls into depths. (A.A.R.)

711

अत्येति रजनी या तु सा न प्रतिनिवर्तते ।
यात्येव प्रमुना पूर्णा समुद्रमुदकार्णवम् ॥

(अ) R (R(Bar) ad 2.98, 18 (2.208*), R (B) 2. 105, 19, R (S) 2.105, 17)

(आ) IS 184, SSkr 57

(a) अत्येतु or अन्येतु R(var.)

(c) पूर्ण R(var.)

(d) लवणार्णवं R(var.), उदकाकुलम् R(var.)

A night that flies returns no more even as the waters of the Yamunā flowing into the sea do not roll back from the same. (T. Srinivasa Raghavacharya's translation)

712*

अत्र चैत्रसमये निरन्तराः
प्रोषिताहृदयकीर्णपावकाः ।
वाग्नि कामुकमनोविमोहना
व्याललोलमलयाचलानिलाः ॥

(आ) Suvr (Suvr (KM) ad 2.13, Suvr (RP) 34) quoting Kṣemendra's verse.

Rathoddhatā metre

Here, in the Spring season, blow constantly the breezes of the Malaya

mountain, the breezes, unsteady like snakes, kindling fire in the hearts of ladies whose husbands are abroad, and captivating the hearts of lovers. (Dr. Sūryakānta's translation).¹

¹ Quoted as an example of Rathoddhatā metre with *visarga* at the end of the feet.

713*

अत्र मन्मथमिवात्सुन्दरं
दानवारिमिव दिव्यतेजसम् ।
शैलराजमिव धैर्यशालिनं
वेद्य वेङ्कटर्पति महीपतिम् ॥

(आ) SR 123.190, SSB 425.1, Kuv ad 110 (p. 188)
Rathoddhatā metre

I know king Venkaṭapati who is very handsome like Cupid, has the brilliance similar to Lord Viṣṇu (the enemy of demons), and is full of firmness (courage) like the king of the mountains (the Himalayas). (A.A.R.).

714*

अत्र यत् पतितं वर्ण- बिन्दुमात्राविसर्गकम् ।
भ्रमप्रमाददोषाद्धि क्षन्तव्यं तत् सुबुद्धिभिः ॥
(आ) BhS 361 (doubtful)

If in this (composition) there is defect in a single letter, or a dot or syllabic instant or *Visarga*, it is due to an illusory error, or absence of minute care and the same should be excused by the wise. (A.A.R.)

715**

अत्रस्तो निजपक्षैस्
तुण्डविघातैर्जनानभिभवन्तः ।
कुर्वन्ति शत्रुवृद्धिं
निशि विरुतवन्तो जनविनाशम् ॥

(आ) SP 2484
Āryā metre

When crows attack men without fear with thrusts of their beaks and wings, they (indicate the) increase of the prosperity of the enemies (of the people). When they caw at night, (they indicate) the destruction of the people. (A.A.R.)

716*

अत्रस्थः सखि लक्षयोजनगतस्यापि प्रियस्यागमं
वेत्त्याख्याति च धिक्छुकादय इमे सर्वे पठन्तः स्थिताः ॥

मत्कान्तस्य विप्रोगतापदहनैवालावलीचन्दनः

काकस्तेन गुणेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) SP 888, Any 68.128, SR 228.224, SSB 620.25
(b) धिक्छु° Any, SR; शठाः [स्थि०] SP, Any
(c) °वलीवारिदःSR, SSB, Any (var.); °चन्दनं Any

Śārdūlavikrīḍita metre

The crow remaining here, my friend, knows the arrival of my dear husband though he has gone away thousands¹ of miles and announces (the welcome news). He upon these rogues of parrots, etc. who are (ever) talking (uselessly). He is now engaged in the work remaining in a cage of gold, as it were, as he is smeared with the golden sandal paste in the form of flames of the fire of torment of separation from my loved one. (A.A.R.).

¹ eight hundred thousands.

717*

अत्राकण्ठं विलुठ सलिले निर्जला भूः पुरस्ताज्
जह्याः शोषं वदनविहितेनामलक्याः फलेन ।
स्थाने स्थाने तदिति पथिकस्त्रीजनः क्लान्तगात्रौ
पश्यन् सीतां किमु न कृपया वधितो रोदितश्च ॥
(आ) JS 316.19 (a. Bilhāṇa)

Mandākrāntā metre

Here wallow (bathe) up to the neck in the water, for the lands in front (hereafter) are devoid of water. You can assuage your thirst by munching slowly the *āmalaki*-fruit. At every place the women going on journey, seeing the furrow (*Sitā*) parched up, was it not grown out of compassion and wept over? (A.A.R.)

718*

अत्रानुगोदं मृगयानिवृत्तस्
तरङ्गवातेन विनीतखेदः ।
रहस्त्वदुत्सङ्गनिषण्णमर्धा
स्मरामि वानीरगृहेषु सुप्तः ॥

(आ) Ragh 13.35, (Gf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 206).

(आ) Amd 88.196 and 246.680, AR 41.4-5, Rasagaṅgādhara (KM 12) 291.16-7 Citramīmāṃsā° 147.11-2, Ratnāpa (BSS 65) 370, Tarala (BSS 63) 177.

(a) निमित्तं Ragh (var.)

(b) तरङ्गवातैरपनीतखेदः Amd 196 (but 680)

as above; however var. as here); निवृत्तखेदः
Ragh (var.), Citra°

- (c) °निपङ्ग °Ragh (var.); निपङ्ग° Citra° ;
मूर्द्धा Amd 88.196 (only)
(d) सुप्तिम् Ragh (var.), Amd, Rasa°, Citra°, Tarala; सुप्तिम् AR (var.).

Upājati metre (Indravajrā and Upendravajrā)

I remember (that) I returned from hunting with (my) fatigue relieved by the breeze from the waves, with (my) head resting on your lap, was asleep in private on the bowers of vāniri- (canes) on the bank of the Godāvari. (R. D. Karmarkar's translation).

719*

अत्रान्तरे किमपि वाग्विभवातिवृत्त-
वैचित्र्यमुत्तलितविभ्रममायताक्षयाः ।
तद्भूरिसात्त्विकविकारमपारतर्धयम्
आचार्यकं विजयि मान्मथमाविरासीत् ॥

- (अ) Mālatimādhava 1.29
(आ) Sāh (Sāh (BI) ad 3.137 (p. 54), Sāh (C) ad 3.114 (p. 167)), Amd 75.155
(b) वैचित्र्य° Sah (C) (printing error)
(c) °विकारिवि° Amd (var.); विकारविशेषरम्यम् Amd.
(d) किमपि [वि°] Sah (C); विजयमा° Amd (var.)

Vasantatilakā metre

Meanwhile there was manifested a certain triumphant specimen of Love's teaching, the wonderousness of which transcends the power of speech, raising an agitation in the long-eyed maid, and scattering to the winds any self-command (Transl. of Sāh in Bibl. Ind. 9).¹

¹ Quoted in Sāh, as example for flutter of delight

720*

अत्रान्तरे च कुलटाकुलवर्त्मघात-
संजातपातक इव स्फुटलाञ्छनश्रीः ।
वृन्दावनान्तरमदीपयदंशुजालैर्
दिवसुन्दरीवदनचन्दनबिन्दुरिन्दुः ॥

- (अ) GG (GG (NSP) 7.1; GG (RS) 45).
(आ) SR 304.153 (a. GG.), SSB 152.161.
(a) °वर्त्मपात° GG (var.), SR, SSB
Vasantatilakā metre

Meanwhile, like the spot of sandal adorning the forehead of the beauteous

maiden of the East, arose the moon, flooding the glades of Brndāvana with his argent sheen. Bright and full he rose, with those dark shadows on his orb, as if they were the stigmata he had earned through the sin of his impeding the movements of harlots with his tell-tale resplendence. (S. Lakshminarasimha Sastri's translation).

721*

अत्रापि भारतं श्रेष्ठं जम्बुद्वीपे महामुने ।
यतो हि कर्मभूरेषा अतोऽन्या भोगभूमयः ।

(अ) Viṣṇu-purāṇa 2.3, 22

(आ) SRRU 469

(d) ह्यतो Viṣṇu-pur. (var.)

Bhārata is the best of the divisions of Jambudvīpa, because it is the land of works; the others are places of enjoyment alone. (H.H. Wilson's translation).

722*

अत्रायातं पथिक भवता कर्मणाकारि पथ्यं
तथ्यं ब्रूमः पुनरपि सखे साहसं मा विधासीः ।
वामाक्षीणां नयननलिनप्रान्तनिर्धूतधैर्याः
स्वां मर्यादामिह हि नगरे योगिनोऽपि त्यजन्ति ॥

(आ) Vidy 433

(a) कर्म° Vidy

(c) °तथैर्याः Vidy

(d) मर्याः Vidy

Mandākrāntā metre.

You have come here, O traveller, and your action is beneficial. I tell you the truth; do not, O friend, commit this rashness again. In this city even sages abandon their customary good behaviour as their courage is shaken by glances from the lily eyes of charming woman. (A.A.R.)

723*

अत्राद्रचन्दनकुचापितसूत्रहार-
सीमन्तचुम्बिसिचयस्फुटबाहुमूलः ।
द्वैप्रकाण्डरुचिरासु गुरुपभोगो
गौडाङ्गनासु चिरमेष चकास्ति वेषः ॥

- (आ) Skm (Skm (B) 574 (a. Rājasekhara) Skm (POS) 2.20, 4 (a. Rājasekhara), Skm (BI) 2.20, 4) (a. Rājasekhara).
(c) गुरुपभोगात् Sp. in Skm (B)
Vasantatilakā metre

This mode of attire shines well for long due to its great attraction in the women of Gauḍa (Bengal), who are charming like the stalk of the *dūrvā*-grass—the dress which kisses (touches) the parting line on the head and the string of pearls placed on the bosom wet with the sandal paste and exposing the shoulders. (A.A.R.)

724*

अत्रार्यः खरदूषणत्रिशिरसां नादानुबन्धोद्यमे
हन्धाने भुवनं त्वया चकितया योद्धा निरुद्धः क्षणम् ।
सस्नेहाः सरसाः सहासरभसाः सभ्र भ्रमाः सस्पृहाः
सोत्साहास्त्वयि तद्वले च निदधे दीलायमाना दृशः ॥

(अ) Kṣemendra's Kanakajānaki quoted in
Kavikaṇṭhābharāṇa (Kavi (KM) ad 2.2
(p. 159), Kavi (RP) 23)
Śārdūlavikrīḍita metre.

Here, while the noise in the act of killing Khara, Dūṣaṇa and Trisīras, was filling the world, the noble and valiant warrior was held back by you for a moment, bewildered as you were, and he did cast on you and that army tremulous glance full of love, full of fondness, bright with smile, mixed with the play of the eyebrows, and full of longings and courage. (Dr. Sūryakānta's translation).

1 Example of charm residing in the flavour.

725*

अत्रावासपरिग्रहं गृहपतेराचक्ष्व चण्डोद्यमैः
चण्डालैरुपसेविताः सखि धनूर्हस्तैः पुरस्तादिमाः ।
उत्कालाकुलसारमेयरसनालेलिह्यमानोन्नत-
द्वाराप्रत्वगवास्थिसालशकलस्रग्वल्लयः पल्लयः ॥

(आ) JS 326.5 (a. Bilhāṇa)
Śārdūlavikrīḍita-metre.

Tell me friend, here is the residence of the householder in front of which are the huts of outcasts, fierce in their actions and holding bows in hands-huts wherein at the high entrance are suspended garlands of dripping pieces of bones of cows which are being constantly licked by the tongues of dogs who crowd there and are restive due to hunger. (A.A.R.)

726*

अत्राशितं शयितमत्र निपीतमत्र
सायं तथा सह मया विधिवञ्चितेन ।
इत्यादि हन्त परिचिन्तयतो वनान्ते ।
रामस्य लोचनपयोभिरभूत् पयोधिः ॥

(आ) PV 288, SR 274.2, SSB 101.3, Pad 44.7

(a) अत्रासितं Pad

(b) तोय [470] SR, SSB, Pad

(c) परिचिन्तयता SR, SSB

(d) हा तस्य [470] SR, SSB

Vasantatilakā metre,

“By me, deceived by fate, was the evening spent here with her¹; food was eaten here, drinks were taken here and sleep enjoyed here”—alas! by thoughts such as these in the forest, a sea was created by tears flowing from Śrī Rāma's eyes. (A.A.R.)

1 Sitā

अत्रासितं sec No. 726

727*

अत्रासीत् किल नन्दसद्य शकटस्यात्राभवद् भञ्जनं
बन्धच्छेदकरोऽपि दामभिरभूद् बद्धोऽत्र दामोदरः ।
इत्थं माथुरवृद्धवक्त्रविगलपीयूषधारां पिबन्
आनन्दाश्रुधरः कदा मधुपुरीं धन्यश्चरिष्याम्यहम् ॥

(आ) PG 120 (a. Kaviśekhara), Bhaktirasāmṛta p. 203 (a. Padyāvali).

(c) विगलन्माध्वीकधारां PG (var.); पीयूषधारां Bhakti^o; पीयूषधाराः PG (var.).

(d) आनन्दाश्रु वहन् PG (var.).

Śārdūlavikrīḍita metre.

“Here was the house of Nanda, here was the cart (of the demon Śakaṭāsura) broken, and here (child) Kṛṣṇa was bound by ropes though he saves people from bondage (of *saṃsāra*)”—drinking in such a flow of nectar of words coming from the mouths of elderly citizens of Mathurā and with tears of joy flowing, when shall I be fortunate to move about the city of Mathurā? (A.A.R.)

728*

अत्रासीत् फणिपाशबन्धनविधिः शक्त्या भवद् देवरे
गाढं वक्षसि ताडिते हनुमता द्रोणाद्विरत्राहतः ।
दिव्यैरिन्द्रजिदत्र लक्ष्मणशरैर्लोकान्तरं प्रापितः ।
केनाप्यत्र मृगाक्षि राक्षसपतेः कृत्ता च कण्ठाटवी ॥

(अ) Bālarāmāyaṇa 10.20

(आ) Kpr. 5.115 (p. 193), Pras 5-5

(c) °जिवन् Pras; लोकान्तरे Pras.
Sārdūlavikrīḍita metre.

Here was done the trapping by the chains of serpents on your younger brother-in-law who was deeply wounded in his chest by the missile. The Droṇa mountain was brought here by Hanumat; here by the divine arrows of Lakṣmaṇa the conqueror of Indra was sent to the other world; by some one here, O deer-eyed one, the forest-like necks of the Demon-king were cut down. (R. C. Dwivedi's translation).

729*

अत्रास्थः पिशितं शवस्य कठिनैस्तृकृत्य कृत्स्नं नखैर्
नग्नस्नायुकलघोरकुह्रैर्मस्तिष्कविधाङ्गलिः ।
संदश्यौष्ठपुटेन भुग्नवदनः प्रतश्चित्ताग्निद्रुतं
सूतकारं नलकास्थिकोटरगतं मज्जानमाकर्षति ॥

(आ) SkV 1535 (a. Jayāditya)

Sārdūlavikrīḍita metre.

Standing here, a ghost has ripped off all a corpse's flesh / with his sharp nails, from under which bare sinews hang; / and now, his fingers smeared with brains, / pursing his lips and twisting to one side his mouth / he sucks the marrow, melted by the corpse-fire, / from out the hollow of a bone. (D.H.H. Ingalls's translation).

730*

अत्रास्मिन् सुतनु लतागृहेऽस्ति रम्यं
मालत्याः कुसुममनुच्चितं परेण ।
इत्युक्त्वा मृदुकरपल्लवं गृहीत्वा
मृगधात्री रहति निनाय कोऽपि धन्यः ॥

(आ) JS 241.16 (a. Bhūtimādhava), VS 1866
(a. Jayamādhava)

(a) सुरत [सु०] ŚP

(c) °करपल्लवे ŚP

(d) धूर्तः JS [but JS (var.) as above], ŚP
Praharsini metre.

"Here, fair-bodied one, in the bower is a fine *mālātī*-flower not plucked by another (girl)—saying thus and holding the sproutlike soft hand of the charming-eyed one, one fortunate young man led her privately into it (the harbour). (A.A.R.)

731*

अत्रिलोचनसंभूत- ज्योतिरुद्गमभासिभिः ।
सदृशं शोभतेऽप्यर्थं भूपाल तव चेष्टितम् ॥

(आ) Kpr. 7.158 (p. 284), Amd 152. 386, SR 188.41, SSB 537.52

Thy actions O King ! shine like those blooming by the light of him who is born out of the eyes of Atri. (G. Jha's translation).¹

¹ Quoted as an example of the obscure (having its signification interrupted).

732*

अत्रैव दास्यसि विमुक्तिमथापि याचे
मातः शरीरपतनं मणिकर्णिकायाम् ।
अस्तु स्वकृत्यमनुकम्पनमीश्वराणां
दास्यस्य कर्मकरतैव तथा स्वकृत्यम् ॥

(आ) Ānas 26

Vasantatilakā metre.

You may be pleased to give me absolution here itself; still I make this request, O mother, that the place where my body falls (in death) should be Maṇikarnikā (in Banaras). Gods may perform their duty of showing compassion (to the devotees); similarly the bounden duty of a servant is to do his own work. (A.A.R.)

733*

अत्रैव सरसि जातं
विकसितमत्रैव निर्भरं नलिनः ।
कालवशागततुहिनैर्
विलीनमत्रैव हा कष्टम् ॥

(आ) Skm [Skm (B) 1774, Skm (POS) 4.27, 4].
Āryā metre.

Here itself in the lake it [the lotus] was born and blossomed here itself closely with (other) lotuses. But alas ! in course of time [by fate], by the coming of frost it has disappeared here itself. (A.A.R.)

734*

अत्रैष स्वयमेव चित्रफलके कम्पस्खलल्लेखया
संतापार्तिविनोदनाय कथमप्यलिलेख्य सख्या भवान् ।
बाष्पव्याकुलमीक्षितः सरभसं चूताङ्कुरैरचितो
मूर्ध्ना च प्रणतः सखीषु मदनव्याजेन चापह्नुतः ॥

(आ) SkV 549 (a. Bimboka or Dimboka or Vimboka or Himboka), Kav. 285 (a. Bimboka)
Skm (Skm (B) 634, Skm (POS) 2.32. 4,

SkM (BI) 2,32, 4 (a. Vākkūṭa), AB 523,
Prasanna 128

- (a) अत्रैव SkV (var.), SkM AB
(b) विख्यातवान् Prasanna
(c) सपुलकं [स०] SkV (var.); SkM, AB;
च्युताङ्कुरैः SkV (var.); अञ्चितः AB
(d) सुदृशो च प्रणतः सखी सुमदन° Pasanna; सखीसु
Kav (var.); चापहतः SkM (B) (var.).
Śārdūlavikrīḍita metre

To dispel her pain of fever / your
mistress painted you upon her tablet /
although with lines that shook from the
trembling of her hand. / Then to deceive
her friends who saw her tears / she offered
mango sprays and bowed her head /
implying that the portrait was the god
of love. (D.H.H. Ingalls's translation).¹

1. Words of a female messenger.

735*

अत्रोत्पातघनेन मन्त्रिविकले शून्याम्बरव्यापिना
धृष्टस्वप्नकृतिक्रियासमुचिते प्राप्ते तथा जृम्भितम् ।
रथ्याकर्दमबाहिनामतिशुचिस्वच्छात्मनामन्तरं
नाप्यज्ञायि जनैर्यथौघपयसां स्रोतोऽजलानामपि ॥

(आ) VS 849 (a. Bhaṭṭa-Vṛddhi; could be identical
with Śākavṛddhi)
Śārdūlavikrīḍita metre.

The cloud rising high in the sky and
spreading in its empty space burst open
in the village befitting its naturally over-
powering activity in such a way that the
people were unable to see the distinction
between the inundation carrying off the
muddy water of streets and the intensely
pure water of limpid streams. (A.A.R.)

736*

अत्रोद्याने मया दृष्टा बल्लरी पञ्चपल्लवा ।
पल्लवे पल्लवे ताम्रा यस्यां कुसुममञ्जरी ॥

(अ) KāD [KāD (B) 3.112, KāD (R) 3.112,
KāD (Bh) 3.112].

(आ) IS 185

- (a) दृष्ट्वा KāD (R)
(b) मञ्जरी [व०] KāD (var.)
(c) चाद्री or सान्द्रा [ता०] KāD (var.)
(d) यस्याः KāD (var.)

In this garden [female body] I have
seen a creeper [arm] having five twigs
[fingers], and in each of these twigs
there are ruddy blossoms [red nails].¹

1 Example of the *samānarūpā*-riddle (3.100)

737

अत्ररा सर्वकार्येषु त्वरा कार्यविनाशिनी ।
त्वरमाणेन मूर्खेण मयूरो वायसीकृतः ॥

(आ) Subh 201, IS 186

(a) अत्ररं Subh

Deliberations (never require) haste.
Haste spoils deliberations; a fool who
hurried turned a peacock into a crow.

738*

अथ कालाग्निरुद्रस्य तृतीयनयनोत्थिता ।
ज्वाला दहति तत्सर्वं निर्वाणं ब्रह्मणो यतः ॥

(आ) ŚP 4265 (a. Yogarasāyana)

Then the flames emanating from the
third eye of Rudra of destructive fire
[Śiva in his destructive aspect] burn up
everything, whence there is extinction of
Brahman [the first of the Trinity]. (A.
A.R.)

739*

अथ कृतकविहङ्गैः पार्थिवोद्भूतयन्तैः
तुमुलमुपरिपातादम्बुवर्षात् त्रसन्त्यः ।

अविगलितसपत्नीगात्रसंमर्ददुःखाः

प्रणयिनमभिपेतुर्हानिनादेन देव्यः ॥

(आ) JS 245.2 (a. Sūktisahasra)

(a) °दूतयन्त्रैः suggested in JS instead of °दूतयन्तैः

(d) प्रणयिमभिपेतुर्हानिनादेन JS (MS).

Mālinī metre

Then the queens approached the
dear [king] with lamentations (resound-
ing with *hā*), unconscious of the misery
of rubbing shoulders with co-wives and
frightened with the sudden fall of water
[rain] and confused with the fall of dust
thrown by artificial (pet) birds. (A.A.R.)

740

(अर्जुन उवाच)

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।
अनिच्छन्नपि बाष्पेण बलादिव नियोजितः ॥

741

(श्रीभगवानुवाच)

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्मन्मिह वैरिणम् ॥

742

धूमेनाव्रियते वह्निर यथादशौ मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

- (अ) MBh [MBh (Bh) 6.2.36-8; BhG 3.36-8]
 (c) इव or नापि [अपि] MBh (var.)
 (d) अक्रम्येन or बलादपि [ब०] MBh (var.)
 (e) एव [ए०] MBh (var.)
 (i) विधुमेनायते or धूमेनावृयते (°नाद्रियते; °नापिहितो) MBh (var.)

(Arjuna said :)

Then by what impelled does this / man commit sin, / even against his will, / Vṛṣṇi-clansman, / as if driven by force? (36)
 (The Blessed one said :)

If it is desire, it is wrath, / arising from the strand of passion, / all consuming, very sinful; / know that this is the enemy here. (37)

As fire is obscured by smoke, and as mirror by dirt, / as the embryo is covered by its membrane-envelope, / so this (universe¹) is obscured thereby. (38). (F. Edgerton's translation).

¹ Or "knowledge"

743*

अथ कोकिल कुव मौनं
 जलधरसमयेऽपि पिच्छिला भूमिः ।
 विकसति कुटजकदम्बे
 वक्तरि भेके कुतस्तवावसरः ॥

(आ) SR 225. 129, SSB 614. 15
 Giti-āryā metre.

Then, O Cuckoo, observe silence during the rainy season, for the ground is slippery and when the *kuṭaja* (*Wrightia antidysenterica*) and the *kadamba* (*Nauclea Cadamba*) are in bloom and when the songsters [speakers] are the frogs, where is the scope for you ? (A.A.R.)

अथ गच्छति मूढचेतनः see No. 3219

744**

अथ धूकस्वरो वामे यात्रायां गच्छतः शुभः ।
 दक्षिणे मृतये किंचिद् बुद्धं दर्शनमस्य हि ॥

(आ) SP 2650

The hooting of an owl, if on the left, is auspicious when going on a journey; if on the right it forecasts death; and its sight is somewhat inauspicious. (A.A.R.)

745*

अथ जगदवगाढं वासरास्तापचारात्
 तिमिरपटलद्वयावप्रतीकारसत्त्वम् ।

शशिभिर्गगनुपूर्वं शीतहस्तो भिषज्यन्
 अधिकविशदवक्त्रः स्वरभाव चकार ॥

- (आ) Skm [Skm(B) 399, Skm (POS) 1.80, 4, Skm (BI) 1.80, 4]
 (c) अभिषिञ्जन् Skm (var.)
 (d) °वक्त्रस्वै° Skm (POS), Skm (BI)
 Mālinī metre.

Then the world was plunged in dense darkness (*timira*) with all activity stilled due to the departure of the day (*apacāra*); immediately the physician of the moon, with cool rays [hands] giving treatment, it came out with very clear face and was rendered at ease. (A.A.R.)

746*

अथ दीर्घतमं तमः प्रवेक्ष्यन्
 सहसा रुग्णरथः स संभ्रमेण ।
 निपतन्तमिवोष्णरश्मिमुख्या
 बलयीभूततदं धरां च मेने ॥

- (आ) Kir 13.30
 (आ) Sar ad 3.149 (p. 381)
 (a) दीर्घतरं Kir (var.) Sar
 (b) रुग्णरथः Kir (var.)
 Aupacchandisika metre.

The boar while about to enter the long-lasting darkness (of death), suddenly had its movements checked, and owing to its reeling, took the sun as falling down and the earth as having its trees circling on. (S. and K. Ray's translation).

747*

अथ देहं स्थिरीकर्तुं योगिनां सिद्धिमिच्छताम् ।
 कथ्यन्ते शुद्धकर्माणि यैः सिद्धिं प्राप्नुवन्तः ॥

(आ) SP 4406

Then are dealt with, pure actions to make quiescent the body of *yogin-s* [earnest seekers] who are desirous of final beatitude; whereby the best of men attained final emancipation. (A.A.R.)

748*

अथ नगरधृतेरमात्यरत्नैः
 पथि समियाय स जाययाभिरामः ।
 मधुरिव कुसुमश्रिया सनाथः
 क्रममिलितैरलिभिः कुतूहलोत्कं ॥

- (आ) Nais 16.124
 Puspitāgrā metre.

Like as the spring accompanied by the beauty of flowers, meets the eagerly curious bees that come one by one, so did Nala, charming with his bride, meet his ministers on the way, jewels of the city, and eager with curiosity. (K. K. Handiqui's translation).

749*

अथ नभसि निरीक्ष्य व्याप्तदिवचक्रवालं
सजलजलदजालं प्राप्तहर्षप्रकर्षः ।
विहितविपुलबर्हाडम्बरो नीलकण्ठो
मदमूढकलकण्ठो नाट्यमङ्गीचकार ॥

(आ) SR 341.52, SSB 214.48

Mālinī metre.

Then the peacock commenced his dance with a gentle sweet song of intoxication, proudly spreading his multicoloured tail as he became overjoyed on seeing the sky fully overcast with fresh (raining) clouds. (A.A.R.)

750*

अथ नयनसमुत्थं ज्योतिरत्रैरिव द्यौः
सुरसरिदिव तेजो वह्निनिष्ठचूतमैशम् ।
नरपतिकुलभृत्यं गर्भमाधत्त राज्ञी
गुरुभिरभिनिविष्टं लोकपालानुभावः ॥

(अ) Ragh 2.75 (Gf. A. Scharp's Kālidāsa Lexicon I.4; p. 44)

(आ) Amd 192.508, Kāvyaṃkārasūtrāṇi of Vāmana (KM 15) ad 2.2 (p. 31) a only Mālinī metre.

As from great Atri's eye the sky receives / its light, or as Gaṅgā Śiva's potent seed, / the Queen conceived the Sun-race to prolong, / the World's great Regents blessed her fruitful womb. (P. de Lacy Johnstone's translation).

751

अथ नित्यमनित्यं वा नेह शोचन्ति तद्विदः ।
नान्यथा शक्यते कर्तुं स्वभावः शोचतामिति ॥

(अ) BhPn 7.2, 49

(आ) SR 379.80 (a. BhPn), IS 187

Those who are acquainted with the nature of the Eternal and the Transient, do not lament for either of them; when some among these beings even are seen to mourn, it is to be understood, that nature rules supreme in them. (J. M. Sanyal's translation).

752*

अथ पङ्क्तिमतामुपेयिवद्भिः
सरसैर्वक्त्रपथश्रितैर्वचोभिः ।
क्षितिभर्तुहपायनं चकार
प्रथमं तत्परतस्तुरङ्गमाद्यैः ॥

(आ) Amd 260. 725

(a) पङ्क्तिमतमु० Amd (var.)

(b) सरसैर्वक्त्र० Amd.

Aupacchandisika metre.

Then forming themselves into a row, they at first offered a present to the king with words, full of fine sentiments and appeal; and thereafter with horses, etc. (they offered presents). (A.A.R.)

753*

अथ पथिकवधूदहनः
शनकैश्चदभिशिकाशरालोकः ।
कुमुदप्रबोधदूतो
व्यसनगुरुश्चक्रवाकीणाम् ॥

(अ) Kal [Kal (KM) 1.30, Kal (RP) 1.30]

(आ) ŚP 3623 (a. Kṣemendra), AP 19, SR 299.10, SSB 144.12 (a. Kṣemendra).

Āryā metre.

Then slow uprose the shimmering moon, tormenting the wives of those afar, portending the awakening of the night-lotuses, and causing the female *cakravāka* birds the grief of loss of their spouses. (A. B. Keith's translation in his 'A History of Sanskrit Literature', p. 239).

754*

अथ प्रसन्नेन्दुमुखी सिताम्बरा
समाययावुत्पलपत्रलोचना ।
सपङ्कजा श्रीरिव गां निषेवितुं
सहस्रबालव्यजना शरद्वधूः ॥

(आ) ŚP 3902 (a. Mahāmanuṣya); VS 1818(a. Mahāmanuṣya), SR 344.13 (a. VS), AP 72, SSSN 219.18

(b) °नेत्र [°पत्रा] AP; °पललोचना VS (var.)

(c) सपङ्कजश्रीर् VS; सपङ्कजां VS (var.)

Varṇasasthā metre.

Then arrived the bride of autumn with the charming face of the moon, white robed with clouds and with lily eyes like goddess Lakṣmī with her lotus and royal fans in the form of swans.¹ (A.A.R.)

1 Cf. ZDMG 27.635

अथ प्रायं यो विदि° sec No. 2290

755*

अथ बद्धजटे रामे सुमन्त्रे गृहमागते ।
त्यक्तो राजा सुतत्यागाद् अविश्वस्तेरिवासुभिः॥

(आ) SR 361.5, SSB 249.5

Then when Śrī Rāma wore matted hair and Sumantra returned home (after leaving Rāma in the forest), the king (Daśaratha) became bereft of life due to separation from his son, as (people are abandoned) by untrustworthy persons. (A.A.R.)

756

अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
मुवं तदापि कुर्वीत हानिद्वेषफलं यतः ॥

(आ) Viṣṇu-purāṇa 1.17, 81

(c) तथापि Viṣṇu-purāṇa (var.)

If fortune be propitious to them, and I am unable to partake of the like enjoyments; yet wherefore should I cherish malignity towards those who are more prosperous than myself; I should rather sympathise with their happiness; for the suppression of malignant feelings is of itself a reward. (H. H. Wilson's translation).

757*

अथ मनसिजदिग्जयाभिर्शंसी
जलधरदुन्दुभिराततान शब्दम् ।
तदनु तदनुजीविभिः कवम्बैः
कवचित्तमुन्मदषट्पदच्छलेन ॥

(आ) VS 1758 (a. Jayamādhava), JS 219.3

(d) °षट्पद° JS (printing error)

Puṣpitāgrā metre.

Then proclaiming the all conquering character of the god of love, the war drums of clouds [thunder] resounded all round. Thereafter the *kadamba*-trees (*Nauclea Cadamba*) its followers, put on armour in the guise of intoxicated swarms of bees. (A.A.R.)

758**

अथ मन्त्रमिमं कर्णे जपेद्दंशं स्पृशेत् तथा ।
एकविंशतिवारं च वृश्चिकक्ष्वेडशान्तये ॥

(आ) SP 2950

Then the (following) *mantra* should be recited in the ear, touching the injured

(bitten) part, twenty one times for the removal of the poison of scorpion (bite). (A.A.R.)

759*

अथ मन्मथवाहिनीपरागः
किमपि ज्योतिरुदस्फुरत् पुरस्तात् ।
तिमिरस्य जरा चकोरकूरं
कुलटाकेलिवनीदवानलार्चिः ॥

(आ) SP 3622. SR 299.17 (a. SP), SSB 114.19
Aupacchandisika metre.

Then arose in the east a luminary [the moon], the dust (indicative) of the army of Cupid; the dotage (end) of darkness, the food of *cakora*-birds and the conflagration to the pleasure garden of harlots (desirous of meeting lovers). (A.A.R.)

अथ ये बुद्धिमप्राप्ताः sec ये च बुद्धिमुखं प्राप्ताः

अथ ये संहता (सहिता) वृक्षाः sec महानप्येकजो वृक्षः

760*

अथ रतिरभसादलीकनिद्रा-
मधुरविघृणितलोचनोत्पलाभिः ।
शयनतलमशिश्रियन् वधूभिः
सह मदमन्मथमन्थरा युवानः ॥

(आ) Skm [Skm (B) 1091 (a. Ratnākara), Skm (POS) 2.124, 1 (a. Ratnākara)], AB 373
Puṣpitāgrā metre.

Then the young men rendered indolent by wine and passionate love resorted to their beds along with their wives whose lotus eyes were rolling sweetly by pretended sleep in the ecstasy of love. (A.A.R.).¹

¹ Th. Aufrecht translated this verse in AB as follows : Burschen legen sich zu Maegdelein. Darum herum werden einige alltägliche Attribute gethan und so entstehe in Vers, der aus dem Zusammenhang gerissen keinerlei Werth hat.

761

अथ राजा दरः कार्यो न तु कस्यां चिदापदि ।
अपि चेतसि दीर्णः स्यान् नैव वर्तते दीर्णवत् ॥

(आ) SRHt 126.3 (a. MBh), SSSN 149.3

Then the king should not be afraid when any calamity befalls; even if he is affected by fear in his mind he should not appear to others as one frightened. (A.A.R.)

762**

अथर्तुपक्वात् कलतोऽवशोषिताद्
विकृष्य बीजं पयसा निषिच्य ।
विशोषितं पञ्चदिनानि सर्पिषा
विडङ्गमिश्रेण च धूपयेत् ततः ॥

(आ) SP 2132

(a) °वशोषितान् SP

Vamśasthā metre (in b defective)

Then drawing out the seed (from the pod) by sprinkling water when it has dried up due to the ripening in the appropriate season and having dried it (the seed) for five days, it should be smoked with a mixture of ghee and the fruit of *viḍaṅga* (A.A.R.)

763

अथर्वविधितत्त्वज्ञैर् ब्राह्मणैर्विजितेन्द्रियैः ।
मन्त्रतन्त्रविधानज्ञैर् दूरादुन्मूलयेद् रिपून् ॥

(आ) Mānasollāsa 2. 1238

(आ) SRHt 167.14 (a. Mānasollāsa), SSSN 149.14

(a) °विधि° Mānaso°

(d) रिपून् SRHt

(The king) should uproot (destroy) the enemies completely with the help of Brāhmaṇa-s who are proficient in the secrets of the Atharva Veda, self-controlled and knowing the practical use of *mantra-s* and *tantra-s* (A.A.R.)

764

अथर्वमन्त्रायतत्त्वज्ञस् तन्त्रज्ञः क्रतुकर्मठः ।
धनुर्वेदस्य वेत्ता च पुरोधा राजसंमतः ॥

(आ) SSB 460.1

That priest is approved by the king who knows the true import of the Atharva-Veda proficient in *tantra-s* and the performance of sacrifices and knowing the science of archery. (A.A.R.)

765*

अथ लक्ष्मणानुगतकान्तवपुर्
जलधिं विलङ्घय शशिदाशरथिः ।

परिवारितः परितः ऋक्षगणैस्
तिमिरौघराक्षसकुलं बिभिदे ॥

(आ) Śiś 9.31

(आ) VS 1974 (a. Māgha), SR 300.56 (a. Śiś),
SSB 146.58 (a. Māgha)

(b) व्यतीस्य [वि°] VS

(c) ऋक्षबलैस् VS

Pramitākṣarā metre.

Then the moon-Rāma with a charming form accompanied by his spot—Lakṣmaṇa having crossed the ocean and surrounded by stars—bears and monkeys destroyed the darkness-demon. (A.A.R.)

766

अथवा नश्यति प्रज्ञा प्राज्ञस्यापि नरस्य हि ।
प्रतिकले गते दैवे विनाशे समुपस्थिते ।

(आ) R [R (Bar) 6. did not appear yet; R(G)
6.8. 15]

(आ) IS 188

When fate is unfavourable and destruction is near at hand, the intelligence of even a wise man perishes. (A.A.R.)

अथवा परिवृष्टानि see No. 1754

767**

अथवा प्रोच्यते ध्यानम् अन्यदेवात्र योगिनाम् ।
रहस्यं परमं मुक्तेः कारणं प्रथमं च यत् ॥

(आ) SP 4473

Or the Science of meditation is now dealt with that which is specially practised by *yogin-s* [earnest seekers of truth], which is the supreme secret and the first (best) means of attaining liberation. (A.A.R.)

768

अथवा भवतः प्रवर्तना
न कथं पिष्टमियं पिनष्टि नः ।
स्वत एव सतां परार्थता
ग्रहणानां हि यथा यथार्थता ॥

(आ) Naiṣ 2.61

Viyoginī metre.

Or perhaps my urging thee to action is like crushing a thing already crushed; for the good do good to others of their own accord, just as sense perceptions become valid on their own account. (K. K. Handiqui's translation).

769*

अथवाभिनिविष्टबुद्धिषु
व्रजति व्यर्थकतां सुभाषितम् ।
रविरागिषु शीतरोचिषः
करजालं कमलाकरेणिव ॥

- (अ) Śiś 16.43
(आ) SR 40. 46 (a. Śiś), SSB 294.46 (a. Māgha),
SSap 538
(a) अभिनिवि° SSap
Viyoginī metre.

Or salutary advice (good literature) falls on deaf ears [is useless] in the case of those who are perverse-minded : just as the mass of rays of the moon on lotus ponds which are attached to the sun. (A.A.R.)

770*

अथवा मम भाग्यविप्लवाद्
अशनिः कल्पित एष वेधसा ।
यदनेन तरुर्न पातितः
क्षपिता तद्विटपाश्रया लता ॥

- (अ) Ragh [Ragh (S) 8.46, Ragh (K) 8.47, Ragh (G) 8.47]. (Cf. A. Scharpé's Kālidāsa. Lexicon, I. 4; p. 124)
(आ) SuM 15.11
(a) मता Ragh (var.); सुरमाल्यरूपभाग् Ragh (var.)
(b) कल्पित Ragh (G) (printing error); निर्मित [क°] Ragh (var.); पद्म SuM (var.)
(c) पातितस्तरुः [त° पा°] Ragh (S); निपातितस्तरुः SuM (but A in SuM as Ragh (S)); तरुः [पा°] Ragh (var.)
(d) आश्रितः Ragh (var.)
Viyoginī metre.

Or perhaps, through the adverseness of my fate, the creator has created this (strange) thunderbolt, since the tree was not felled down by it while it cut off the creeper twining round its branches. (M. R. Kale's translation).

771**

अथवा मूलसंस्थानाम् उदघातैस्तु प्रबोधयेत् ।
मुप्तां कुण्डलिनीं शक्तिं विसतस्तुनिभाकृतिम् ॥
(आ) ŚP 4368 (a. Śārṅgadharma)

Or one should rouse the dormant power of the Kuṇḍalinī [mystical coil like serpent's] situated near the region of the navel and which has a shape similar

to a thread of lotus stalk, by the regulation of breathings [breath control]. (A.A.R.)

772*

अथवा मृदु वस्तु हिसितुं
मृदुनैवारभते प्रजान्तकः ।
हिमसेकविपत्तिरत्र मे
नलिनी पूर्वनिदर्शनं मता ॥

- (अ) Ragh 8.45 (Cf. A. Scharpé's Kālidāsa. Lexicon I.4; p. 125)
(d) गता [म°] Ragh (var.)
Viyoginī metre.

Or the God of death undertakes to destroy a delicate thing by means of a delicate one alone. And herein, the lotus plant whose destruction is due to the shower of frost, is regarded by me as the first instance. (R. D. Karmarkar's translation).

773*

अथ वासवस्य वचनेन
रुचिरवदनस्त्रिलोचनम् ।
कलान्तिरहितमभिराधयितुं
विधिवत् तपांसि विदधे धनंजयः ॥

- (अ) Kir 12.1
(आ) Sar 2.19 (p. 153)
Udgīti metre.

Now Arjuna having mild countenance, duly and untiringly carried on penance at the words of Indra, to pacify Śiva, the three-eyed. (S. and K. Ray's translation).

अथ व्यवसितानुज्ञा see No. 5074

अथ संत्यजतो धर्मम् see धर्ममाचरतो राज्ञः

774*

अथ संसारसंहार- वामनाबन्धवासितः ।
अजायत वृषारूढो भैरवो महसां निधिः ॥

- (आ) Pad 83.39 (a. Bhānukara)

Then (in summer) came the sun (the store-house of effulgence), fierce, and in the month of Ṛṣabha, being rendered fragrant by association with *aṅkaṭa*-trees and as if intending to kill (torment) the world (with his heat) like Lord Śiva, the store-house of brilliance, mounted on his bull and who is celebrated for his vile attachment to the destruction of the world. (A.A.R.)

775*

अथ स ललितयोषिर्द्व्यस्ताचारशङ्खं
रतिवलयपदाङ्कु चापमासज्य कण्ठे ।
सहचरमधुहस्तन्यस्तचूताङ्कुरास्त्रश
शतमलमुपतस्थे प्राञ्जलिः पुष्पधन्वा ॥

- (अ) Kum 2.64 (Cf. A. Scharpé's Kālidāsa Lexicon, I. 3, p. 38).
(आ) Suvr [Suvr (KM) ad 2.22, Suvr (RP) 48], KH 396. 4-6, Alamkāraśekhara (KM 50) 31. 3-6
(a) सुललि° Kum. (var.) Alam; °शङ्खे [°श°] Kum (var.); °शङ्ख Alam°
(b) °पथाङ्के Kum (var.)
(c) °चरमदहस्त° Kum (var.)
(d) शतमधु Kum (var.); पुष्पकेतुः Kum (var.), Suvr
Mālini metre.

Then that flower-bannered god, approached Indra with foiled hands, having placed his missile, the sprout of a mango-tree in his comrade Spring's hand, and having put on his shoulder, marked with the marks of bracelets of Rati, his bow whose ends were beautiful like the creeper like eye-brows of lovely women. (Dr. Sūryakānta's translation of Suvr):¹

¹ Example of a Mālini verse without visarga-s

776*

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे
नृपतिकुबं दस्त्वा यूने सिततापवारणम् ।
मुनिवनतदृच्छायां देव्या तया सह शिष्ये
गलितवयसा मिश्रवाक्पानिर्बहिः कुलव्रतम् ॥

- (अ) Ragh 3.70. (Cf. A. Scharpé's Kālidāsa Lexicon I. 4; p. 57).
(आ) Amd 194. 516, Auc (KM I) ad 28 (p. 148) (a. Kālidāsa), °Kāvyaalamkārasūtrāṇi (KM 15) ad 3.10 (p. 27) ab (only), Sar ad 5. 451 (p. 702).
Hariṇi metre.

His soul from things of sense / he quite withdrew, then, solemnly gave o'er / to his young son the Kingdom, and himself / went with his Queen to Hermits' shady grove, — / the use of aged of Manu's race. (P. de Lacy's translation).

777*

अथ सान्द्रसांध्यकिरणगणितं
हरिहेतिहृति मिथुनं पततोः ॥

पृथगुत्पपात विरहातिवलद-
धृदयस्तुतासृगनुलिप्तमिव ॥

- (अ) Śiś 9.15
(आ) SR 299.3 (a. Śiś.), SSB 139.5 (a. Māgha)
(d) °दयस्तुता° SSB
Pramitākṣarā metre.

Then the pair of *cakravāka*-birds flew away separately¹ with their bodies reddened by the thick rays of evening twilight as if they were smeared with the blood flowing from their hearts broken by the grief of separation. (A.A.R.)
¹The *cakravāka* couple separate at night fall.

778**

अथ सामान्यभृङ्गारे युवतीनां प्रशंसनम् ।
स्त्रीपुंसजातिकथनं तयोः संयोगवर्णनम् ॥

- (आ) ŚP 35

Then in the general treatment of love there are the praise bestowed on young women, the enumeration of the different types of men and women, and the description of their coming together (in love). (A.A.R.)

779*

अथ स्फुरग्मीनविधूतपङ्कजा
त्रिकङ्कुतीरस्खलितो निसंहतिः ।
पयोऽवगाढं कलहंसनादिनी
समाजुहावेव वधूः सुरापगा ॥

- (अ) Kir 8.27
(आ) SR 338.72 (a. Kir); SSB 208.14 (a. Bhāravi)
(b) विपङ्क° SR, SSB
Varṇasāsthā metre.

Then (after the gathering of flowers) the divine river (Gaṅgā) invited the young ladies to plunge into its waters by the cacklings of royal swans — the river with its lotus flowers shaken by the sparkling fish and the series of its waves dashing against its mudless banks. (A.A.R.)

780*

अथ स्वमादाय भयेन सन्ध्यामा
धिरस्तरत्नाधिकमुच्चितं चिरात् ॥
मिलीय तस्मिन् निवसन्नयानिधिर्
वने तडाको ददृशोऽवनीभुजा ॥

- (अ) Naiṣ 1.107
(आ) SSB 410.2 (in the index only)

(d) तदाको Naiṣ (var.)
Varṇasasthā metre.

By that king was seen in that forest a lake which (as if) was the ocean remaining concealed there, having taken its wealth which was amassed since long and had more jewels than the ancient ones [viz. fourteen jewels] through fear of churning (S. V. Dixit's translation).

781*

अथ स्वस्थाय देवाय नित्याय हृत्पाप्मने ।
त्यक्तकमविभागाय चैतन्ययोतिषे नमः ॥

(आ) SR 1.1, SSB 1.9

Then salutation to the luminary of all sentience [the Supreme Spirit], which is free of the division into Trinity [of Brahmā, Viṣṇu and Śiva], eternal, free from all sin and the divinity that is self abiding. (A.A.R.)

782*

अयागत्य भुवं राजा गता बाह्वता हयाः ।
तेषां धर्मार्थकामाश्च साधयन्त्युपकारिणः ॥

(आ) SP 1604. (a. Śārngadhara)

Then the horses, coming down to the earth, became the vehicles of kings for riding; they also render help in their realization of *dharma*, *artha* and *kāma*. (A.A.R.).

783*

अथाङ्गराजादवतार्य चक्षुर
याहीति जन्मामवत कुमारी ।
नासौ न काम्यो न च वेद सम्यग्
व्रष्टुं न सा भिन्नवर्णिह लोकः ॥

(अ) Ragh 6.30 (Cf. A. Scharpé's Kālidāsa-Lexicon I 4; p. 93)

(आ) Sama 2 भ 12, VyVi 60.8

(b) यातेति [या०] Ragh (var.), VyVi; जन्म्यान् or यान्यान् Ragh (var.)

(c) सम्यक् VyVi
Upajāti metre (Upendravajrā and Indravajrā).

Then taking off her eyes from the king of the Angas, the princess said, "proceed", to her friend. It was not that he was not attractive, nor that she was not good at making judgments (of the suitability of the intended husband); but tastes differ. (A.A.R.)

784**

अथातः संप्रवक्ष्यामि लक्षणानि हि वाजिनाम् ।
शुभानि वर्णैः सवर्तैस् तानि विद्याद्विचारास्तः ॥

(आ) SP 1642 (a. Nakula; according to AP. from Nakula's Aśvaśāstra, but not found in Tanjore edition).

Now I shall speak of the characteristics of horses. They should be known as auspicious by careful consideration of their colour and *āvartas* (locks of hair curling backwards). (A.A.R.)

785**

अथातः संप्रवक्ष्यामि हयारोहणमुत्तमम् ।
येन विज्ञातमात्रेण रेदन्तः प्रियतां व्रजेत् ॥

(अ) Aśvacikitsita 8. 1

(आ) SP 1678 (a. Jayadatta, according to AP from Jayadatta's Aśvaśāstra)

(c) विज्ञानमात्रेण Aśva°

(d) रेदन्तेनोपमीयते Aśva°

Now I shall speak of the best kind of riding of horses; as soon as one knows this, their neighings become pleasing (to the ears). (A.A.R.)

786*

अथात्मनः शब्दगुणं गुणजः
पदं विमानेन विनाहमानः ।
रत्नाकरं वीक्ष्य मिथः स जायां
रामाभिधानो हरिरित्युवाच ॥

(अ) Ragh 13.1 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 201).

(आ) Amd 175.467, Sar ad 1.98 (132; p. 92) (cd different).

(c) सजायं Amd (but v. l. in Amd as above).
Upajāti metre (Upendravajrā and Indravajrā).

Incarnate now in Rāma, Viṣṇu's self, High Judge of virtue, crossed in Heavenly Car/ his sound-pervaded realm,—and, as He gazed/ on Ocean rich in pearls, his Spouse addressed in love's soft tunes. (P. de Lacy Johnstone's translation)

787*

अथानन्दकरं वक्ष्ये षड्वर्णां च वर्णनम् ।
यद्वसात्वादमुदिता विभ्राति विबुधालम् ॥

(आ) PV 594

(d) विभ्राति PV (MS)
Metrically defective.

Now I shall speak of the delightful description of the six seasons; the abodes of learned men shine brightly, delighted by the appreciation of its poetic sentiments. (A.A.R.)

788*

अथानुकमद्वाराणि विरच्यन्तेऽत्र वाङ्मये ।
अन्योक्तिसूक्तमुक्तालौ समुद्रतु श्रुताम्बुधेः ॥
(आ) Any 3.25

Now gateways, in due order, into eloquent speech are being made by raising garlands of pearls in the form of humorous and satirical poetry from the ocean of literature. (A.A.R.)

789

अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।
विषयेन्द्रियसंयोगान् मनः क्षुभ्यति नान्यथा ॥
(अ) BhPn 11.26, 27

Moreover, one who knows the meaning (of the purpose of life) should not get attached to women or to things pertaining to women. The mind gets agitated only when there is the contact of the senses with their objects, not otherwise. (A.A.R.)

790**

अथाप्रशस्ताः खरतुल्यनादाः

प्रवीप्तपुच्छाः कृन्ना विवर्णाः ।

निकृत्तकर्णा द्विपमस्तकाश्च

भवन्ति ये वा सिततालुजिह्वाः ॥

(आ) SP 2824

Upendravajrā metre.

Then (as omens, goats) possessed of the following signs are inauspicious—those bleating like donkeys, with excessively shining tails, with deformed hoofs, possessing unnatural colour, with ears cut, having forehead resembling that of an elephant and those with tongue and palate pale in colour. (A.A.R.)

791*

अथायतनसंनिधौ भगवतो भवानीपतेर्

मनोहरमचीलनद् भुवनभूषणं भूपतिः ।

विगाहनकुतूहलोत्तरलपौरसीमन्तिनी-

पयोधरभरश्रुटद्विकटवीचिमुद्रं सरः ॥

(आ) Skm[Skm (B) 2065, (a. Vasukalpa), Skm
(POS) 5.13 (a Vasukalpa)]

Prthvi metre.

Then, in the vicinity of the temple of Lord Śiva, the king had a lake dug, beautiful and an ornament to the world, the rising uneven tides of which were broken by the massive bosoms of the city ladies who were full of enthusiasm in plunging into its waters. (A.A.R.)

अथार्थी जीवलोकोऽयं see No. 2985,

792

अथाशुद्धोद्भवो ग्राम्य- नर्तकस्येव यो भवेत् ।
कैतवस्नेहमापन्नो भवः संकीर्ण उच्यते ॥
(आ) SP 3154.

Then impure mixed feelings (around in an audience) are said to be those which are similar to feelings produced by an uncultivated (country) dancer and of false affection (A.A.R.)

793**

अथाश्वानां जन्मदेशान् प्रवक्ष्याम्यनुपूर्वशः ।

उत्तमानां च मध्यानां हीनानां यत्र संभवः ॥

(आ) SP 1674 (a. Jayadatta. According to AP from Jayadatta's Aśvaśāstra, but not found in the Tanjore edition).

Now I shall speak, in due order, of the native countries of horses wherein are born those that are superior, middlings and inferior. (A.A.R.)

794*

अथासतावास्तमनिन्द्यतेजा

जनस्य दूरोज्जितमृत्युभीतेः ।

उत्पत्तिमद्वस्तु विनाश्यवश्यं

यथाहमित्येवमिबोपदेष्टुम् ॥

(आ) VS 1898 (a. Pāṇini)

Upajāti metre (Upendravajrā and Indravajrā)

Then the irreproachable luminary [the sun] set; it was as if to instruct [remind] the people, whose fear of death was far away, that things born must necessarily die; just as in his [the sun's] case. (A.A.R.)

795*

अथेतरे सप्त रघुप्रवीरा

ज्येष्ठं पुरोजन्मतया गुणेश्च ।

चक्रः कुशं रत्नविशेषभाजं
सौमित्रमेवां हि कुलानुसारि ॥

(अ) Ragh. 16.1 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 249).

(आ) SRHt 95.13

(a) रघुप्रवीराः SRHt

Upajāti metre (Upendravajrā and Indravajrā)
Now did the heroes of Raghu's line /
raise Kuśa, eldest-born and most ren-
owned / of all their race for virtue, to the
throne / of sovereign power;—for, ever in
their house / ruled love fraternal. (P. de
Lacy Johnstone's translation)

796*

अथेवं रक्षोभिः कनकहरिणच्छन्नविधिना
तथा वृत्तं पापैर्व्यथयति यथा क्षालितमपि ।
जनस्थाने शून्ये विकलकरणैरायं चरितैर्
अपि प्राप्ता रोदित्यपि दलति वज्रस्य हृदयम् ॥

(अ) Uttararāmacarita. 1.28

(आ) SR 362.32 (a. Uttara), SSB 251.32, SRK
288. 2 (a. Uttara)

(c) कर्णः (°शैः) [विकल°] SR, SSB, SRK
Sikharinī metre.

Then the wicked Rākṣasa-s. resorting
to the stratagem of a golden deer acted
in such a way that even now it grieves us
though avenged. On account of the
behaviour of my lord in the lonely Jana-
sthāna, in which his senses were over-
powered, even the stone weeps, even the
heart of adamant breaks (C. N. Joshi's
translation).

797

अथेह कथ्यतेस्माभिः कर्मणा येन बन्धनम् ।
छिद्यते सद्युपायेन भुत्वा तत्र प्रवर्त्यताम् ॥

(आ) ŚP 4424

Now is declared by us that activity
by practising which good means man
comes to the end of bondage; having
heard (this), let it be acted upon. (A.A.R.)

798

अथेत्तत् पूर्णमभ्यात्मं यच्च नैत्यनृतं वचः ।
सर्वं नैत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन् मृतः ॥

(अ) BhPn 8.19, 42 (BhPn (B) 8.19, 42 cd—
43 ab)

(a) अथ्यात्मं BhPn (var.)

...“no”—this lie has fullness in it. But

whoever always speaks lie saying “no”
to everything, is always censured and is
like a dead man though living. (J. M.
Sanyal's translation).

799*

अथो गणपतिं वन्दे महामोदविधायिनम् ।
विद्याधरगणैर्यस्य पूज्यते कण्ठगर्जितम् ॥

(आ) JS 45.72 (a. Rājasekhara), SH fol. 34^a,
(138); Kav. 86

(a) नरपति [ग°] JS (var.)

(b) महामद° SH

Now I bow to (God) Ganapati who
brings about great joy (to the devotees)
and whose trumpeting is worshipped by
groups of Vidyādhara-s¹. (A.A.R.)

¹ Semi-divine beings.

800*

अथोच्चकैर्जरठकपोतकधरा-
तनूस्त्रहप्रकरविपाण्डुरद्युति
बलैश्चलच्चरणविधूतमुच्चरद्
धनावलीखदचरत क्षमारजः ॥

(अ) Śiś 17.52

(आ) SR 127.1 (a. Śiś.), SSB 436.1

(d) °चरतः SR, SSB

Rucirā metre

Then arose the dust from the earth
high up to reach the mass of clouds—dust
raised by the fast moving feet of the
soldiers and which possessed the grey
colour of the feathers in the neck of a well
grown pigeon. (A.A.R.)

801**

अथोच्यते श्वानस्तस्य सारं
सारं समस्तेष्वपि शाकुनेषु ।
विस्पष्टचेष्टं शुभलक्षणं च
शुभाशुभं प्रास्तनकर्मपाकम् ॥

(आ) ŚP 2328

Upajāti metre (Upendravajrā and Indravajrā).

Now is declared the essence [signi-
ficance] of the barking of dogs (as omen)
which is the essence of all such omens
(at the time of starting on a journey);
the clearly discernible activity, the
auspicious signs and those that are good
and bad as the fruition of the activities
of former times. (A.A.R.)

802*

अथोत्तरस्यां विशिः खञ्जरीटम्
आलोक्य कोऽपि स्मितमादधानः ।
कस्याश्चिदास्ये स्मितचाहभासि
सभावयामास विलोचनानि ॥

(अ) Pad 78.4 (a. Bhānukara)

Upajāti metre (Upendravajrā and Indra-
vajrā).

Then one of them, observing a wag-
tail in the northern direction, smiled and
fully directed his glances at the face of a
young lady who too was resplendent with
smiles. (A.A.R.)

अथोद्दामरिन्दोः see तथोद्दामरिन्दोः

803*

अथोद्ययौ बालमुहत् स्मरस्य
इयामाववः इयामल्लक्ष्मभङ्ग्या ।
तारावभूलोचनचुम्बनेन
लीलाविलीनाञ्जनबिन्दुरिन्दुः ॥

(अ) Ksemendra's Padya-kādambarī quoted in
Kavikanṭhābharāṇa [Kavi (KM) ad 4.1
(p. 160), Kavi (RP) 27]Upajāti metre (Upendravajrā and Indra-
vajrā).

Then there did rise the moon, the
Lord of the Night and a friend of Cupid
from boyhood. The Moon with a coque-
tish small speck in prominence, it being
nothing more than a drop of collyrium
wiped off in the act of kissing the eyes of
his luminary spouse. (Dr. Sūryakānta's
translation).¹

¹ Example of purity of flavour.

असौ नरपति see No. 799

804*

अथोपगृहे शरदाः शशाङ्के
प्रावृड् ययौ शान्ततडित्कटाक्ष ।
कासां न सौभाग्यगुणोऽङ्गलानां
नष्टः परिमृष्टपयोधराणाम् ॥

(अ) JS 226.5 (a. Bilhāṇa), Kuv. ad 61.123 (p.
141), ŚP 39.11, AR 118, 14.5, SR 344.3 (a.
Kuv.), SSB 219.5, IS 7624, SRK 142.1,
Amd 283.807

(b) शरद्ययौ ŚP

Upajāti metre (Upendravajrā and Indra-
vajrā).

Then when the moon was united with
[embraced by] the autumn season, the
rainy season [the female full of jealousy]
became dim [dispirited] in casting
glances in the form of lightning. Which
woman's happiness of love is not lost
when her *payodhara-s* [bosom or clouds of
the rainy season] have dropped. (A.A.R.)

805*

अदः समितसंमुखवीरयोवत-
ब्रुड्भुजाकम्बुमृणालहारिणी ।
द्विषद्गणस्त्रेणद्गम्बुनिर्भरे
यशोमरालावलिरस्य लेलति ॥

(अ) Nais 12.35

(आ) SR 135.15 (Nais), SSB 447.15
Varṇāsthā metre.

Those serried swans, his fame, play
in the fountain of tears shed by the wives
of his enemies, taking away (for food)
those lotus-stalks, the broken conch
bracelets of the young wives of the heroes
fronting his campaigns. (K.K. Handiqui's
translation).

806

अवण्डनमवण्डधानां वण्डधानां चापि वण्डनम् ।
अप्राह्याग्रहणं चैव प्राह्याणां ग्रहणं तथा ॥

(अ) KN [KN (AnSS) 14.53, KN (BI) 13.53]¹

Cf. Nos. 807, 1071-72 and राजानो मन्त्र°

¹ इति वृत्तं महीपतेः

Withholding of punishment from those
who do not deserve them, and the afflic-
tion of them on those who rightly merit
them, acceptance of things acceptable and
the rejection of those unacceptable (are
the functions of the king). (M. N. Dutt's
translation).

अवण्डयवण्डनं लोके see No. 1071

807

अवण्डधान् वण्डयन् राजा वण्डधास्वैवाप्यवण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥

(अ) Mn 8.128. Cf. Nos. 806, 1071-72, and
राजानो मन्त्र°(आ) SRHt 65.15 (a. Manu), VR 1825, SSSN 53.13
(a) अदयड्यं VR

A king who punishes those who do not
deserve it, and punishes not those who
deserve it, brings great infamy on himself
and (after death) sinks into hell. (G.
Bühler's translation).

808

अदत्तं नादत्ते कृतमुकृतकामः किमपि यः
शुभश्रेणिस्तस्मिन् वसति कलहसीव कमले ।
विपत् तस्माद् दूरं व्रजति रजनीवाम्बरमणेर
विनीतं विद्येव त्रिविधशिवलक्ष्मीर्भजति तम् ॥

(आ) SuMuñ° 34
Śikharinī metre.

In him who aspires for the result of his own good actions only and does not take (others') things unless given, a series of goodness resides, as a she-swan in lotus. Danger goes afar from him as night from the Sun and divine wealth of auspiciousness resorts to him as learning does the well-disciplined. (A.A.R.)

809

अदत्तदोषेण भवेद् दरिद्रो
दरिद्रदोषेण करोति पापम् ।
पापादवश्यं नरकं प्रयाति
पुनर्दरिद्रः पुनरेव पापी ॥

(अ) VCsr II 5 (MSE)
(आ) Subh 290, IS 189, TP 371, NT 56, IS 7440
(a) अदत्तदानाच्च Subh; अदानदो° TP, NT, IS 7440; दरिद्रो Subh; दरिद्रो IS
(b) दरिद्रभावादितनोति Subh; दारिद्र्यदो° TP, NT, IS 7440
(c) पापं हि कृत्वा Subh
Upajāti metre (Upendravajrā and Indravajrā).

A person may become poor by the fault of non-giving (of gifts) and he does sinful deeds by the fault of poverty. He necessarily goes to hell due to the sins. Poor again, sinner again (he becomes). (A.A.R.)

810

अदत्तभुक्तमुत्सृज्य धनं सुचिररक्षितम् ।
सूचका इव गच्छन्ति कदर्याः स्वक्षये क्षयम् ॥

(अ) Dar 2.71

As rats when the property declines, misers when they perish, must give the money which was neither spent nor enjoyed and which they have guarded for a long time.

अदत्तवारं see No. 2789

811

अदत्तानामुपादानं हिंसा चैवाविधानतः ।
परदारोपसेवा च शरीरं त्रिविधं स्मृतम् ॥

(अ) Mn. 12.7 (Cf. Y 3.136)
(आ) Madanapārijāta 692
(d) कायिकं [श°] Madana

Taking what has not been given, injuring (creatures) without sanction of the law, and holding criminal intercourse with another's man's wife, are declared to be three kinds of (wicked) bodily action. (G. Bühler's translation).

812

अदत्तेत्यागता लज्जा दत्तेति व्यथितं मनः ।
धर्मस्नेहास्तरे न्यस्ता दुःखिताः खलु मातरः ॥

(अ) Bhāsa's Pratijñāyugandharāyana 2.7.
Shame were it if she be not betrothed; yet if betrothed sorrow is one's lot; between duty and love mothers are sore vexed in heart. (A. B. Keith's translation in his "The Sanskrit Drama," p. 119).

813

अदनस्पृहया दुरीश्वराणां
सदनद्वारि वितदिमाश्रयन्तां ।
अपुनर्भवसाधनं शरीरं
जरयामो वयमो नमः शिवाय ॥

(आ) SuM 20.6
Aupacchandisika metre.

Waiting in the verandah at the entrance of the palace of haughty kings with the desire to get bread one becomes old in body, the instrument for non-re-birth. Om, salutation to Lord Śiva ! (A.A.R.)

814*

अदभ्रमभोपलपट्टकेषु ये
शितीक्रियन्ते मदनने पत्रिणः ।
तडिल्लता तन्निकषोत्थपावक-
स्फुलिङ्गभङ्गी ललिताङ्गि सेवते ॥

(अ) Vikram. 13.25
(आ) VS 1781
(a) °पलपट्टकेषु यच्च VS
(b) शिती° VS; मार्गणाः [प°] VS
(c) तडिल्लतास VS
(d) °भङ्गील° VS; °तानि विभ्रति VS
Vamśasthā metre.

O Lady of graceful frame, the slender lightning looks like sparks of the fire produced from the rubbing of those arrows of Cupid, which are slightly whetted on the slab of stone in the form of clouds. (S. Ch. Banerji's translation).

815*

अदम्भा हि रम्भा विलक्षा च लक्ष्मीर्
धृताची ह्रिया चीरसंच्छादितास्या ।
अहो जायते मन्दवर्णप्यपर्णा
समाकर्ण्य तस्या गुणस्यैकदेशम् ॥

- (आ) PdT 118 (a. Gadādhara), Pad 29.5 (a. Gadādhara), SR 253.17, SSB 61.29
(a) व [च] PdT (MS)
(b) संच्छादि स्यात् PdT (MS), चीरसंच्छादितास्या Pad. Bhujaṅgaprayāta metre.

On hearing only a part of her virtues, Rambhā lost her pride, Lakṣmī became embarrassed, and Ghṛtācī concealed her face with her garment due to shame; and even Goddess Pārvatī, O wonder, grew pale (by defeat). (A.A.R.)

816

अदयं घर्ष शिलायां
दह वा दाहेन भिन्धि लीहेन ।
हे हेमकार कनकं
म मां गुञ्जाफलैस्तुल्य ॥

- (आ) Skm [Skm (B) 1733, Skm (POS) 4.19, 3] Āryā metre.

Rub me hard¹ against the touchstone, burn me in fire or break me by striking with a hammer—me, a piece of gold, O goldsmith. But do not weigh me [put me in the same scales] with the (worthless) *guñja*-berries. (A.A.R.)

¹ without pity

817*

अदय दशसि किं त्वं बिम्बबुद्ध्याधरं मे
भव चपल निराशः पक्वजम्बूफलानाम् ।
इति दयितमवेत्य द्वादशाप्तमन्या
निगदति शुक्मुच्येः कान्तदन्तक्षतौष्ठौ ॥

- (आ) Kṣemendra's Lāvaṇyavatī in Auc [Auc (KM I) ad 35 [p. 154], Auc (RP) 96]
(d) न्यगदत [नि०] Auc. (var.)
Mālinī metre.

O cruel one, do you bite my lower lip

mistaking it for a *bimba*-fruit? O capricious one, now be despaired of (getting) a ripe *jambū*-fruit. Thus another seeing that her husband had reached the door loudly speaks to the parrot with her lip bitten by her paramour. (Dr. Sūryakānta's translation).¹

¹ Example of poet's composition properly ornamented

818*

अदर्शनादापतितः पुनश्चादर्शनं गतः ।
न त्वासौ वेद न त्वं तं कः सन् कमनुशोचसि ॥

- (आ) MBh (MBh (Bh) 12.168, 17, MBh (C) 12.6473), Cf. No. 819
(आ) SRHt 265.2 (a. Rāmāyaṇa) (in c 4 akṣara-s missing)
(इ) Cf. SS (OJ) 494
(a) आदर्शनाच्च प० MBh (var.); आपतितः MBh (var.), SS (OJ)
(b) गताः SS (OJ)
(c) न ते तव न तेषां त्वं SS (OJ); न त्वसौ or नन्वासौ MBh (var.); तत्त्वं तं or न त्वं च (तत्) [न त्वं तं] MBh (var.); न त्व.. त्वं तत् SRHt
(d) का तत्र परिदेवना (वेदना) SS (OJ); कस्मात् कमनुशोचसि SRHt; तस्मात् (क०) [कःसन्] MBh (var.); किम् [कम्] MBh (var.); अथ [अनु०] MBh (var.)

Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? (P. C. Roy's translation)

819*

अदर्शनादापतिताः पुनश्चादर्शनं गताः ।
न ते तव न तेषां त्वं तत्र का परिदेवना ॥

- (आ) VS 3268 (Cf. No. 818)

They have come to you from an invisible source and they have once again disappeared. They are not yours, nor you theirs. Where is the scope for lamentation here? (A.A.R.)

820

अदर्शने दर्शनमात्रकामा
दृष्टौ परिष्वङ्गरसैकलोला ।
आलिङ्गितायां पुनरायताक्ष्याम् ।
आशास्महे विग्रहयोरभेदम् ॥

(अ) BhS 122

(आ) IS 190

(a) अदर्शना BhS (var.)

(b) दृष्टे or दृष्ट्वा or दृष्टाः or दृष्ट्याः BhS (var.);
°सुखेक° [°रसैक°] BhS (var.); °लोलाः or
°कामा [°लो°] BhS (var.)

(c) अलिङ्गितायां or अलोकितयां or अलिङ्गितायां or
अलिङ्गितायाः BhS (var.)

(d) अध्यास्महे or नाशास्महे [आ°] BhS (var.);
अमेदात् BhS (var.)

Upajāti metre (Upendravajrā and Indravajrā)

As long as we do not see her, our only wish is to have a glance of her handsome person; but when this simple wish is gratified we are anxious to have her body in our loving embrace. However, when that boon is also granted we pray God that He may be gracious enough never to part us asunder but to keep our bodies inseparably closed to one another ! (P. G. Nath's translation).

821

अदाक्षिण्यादतीवोघ्राः पवना इव दुर्जनाः ।

गुरुनपि प्रतिक्षेप्तुं प्रयतन्ते क्षमाभूतः ॥

(आ) SSKR 4.6, KSSKP 4.6, SSSN 37.17

Kings are very harsh for lack of courtesy and mischievous like strong wind; they attempt to contradict even preceptors and elders. (A.A.R.)

अदातरि समृद्धिं see किशुके किं शुकः

822

अदाता पुरुषस्त्यागी दाता त्यागी च नित्यशः ।

इति ज्ञात्वा स्वयं बुद्ध्या धनं दद्यात् पुनः पुनः ॥

(अ) Gr 1144 (GRB I.13) Cf. Nos. 823 and 825.

A non-giver [close fisted person] is a mendicant (in the next birth) and one who is generous (in giving gifts) is always a *tyāgī* [a noble person who performs actions with no thought of reward]. Discriminating thus by one's own intelligence, one should give again and again.

823

अदाता पुरुषस् त्यागी धनं संत्यज्य गच्छति ।

दातारं कृपणं मन्ये मृतोऽप्यर्थं न मुञ्चति ॥

(अ) Gr 33 (GRr I.14, CNW 77 *ed/ab*, CNPh 116, CNP II 210, GPS 7.19,) Cf. Nos. 822 and 825.

(आ) ŚP 468 (a. Vyāsa) SRHt 17.14 (a. Bṛhatkathā) and 215.8, (a. Śṛṅgāraprakāśa) SuM 5.15, SR 70.2 (a. ŚP), SSB 339.2, SRK 222.5 (a. ŚP) IS 2745, Kk 30, Vyās 28.

(इ) Vyās (G) 26, Vyās (S) 26.

(b) स्वधनं (°जनं CNP II) त्यज्य गच्छति (°द्व°) CNP II, SRHt 17.14 (215.8 as above); सर्व [ध°] CNPh; गच्छति CNW.

(c) दातादरं GR (var.); कृपणां CNPh.

(d) मृते CNW.

I consider a generous man as a miser, since even after death he refrains from (making use) of his wealth [good deeds]; the miser, on the other hand, is generous, since when leaving (this world) [when dying] he gives away his entire wealth.

824

अदातारं दातृप्रवरमनयं विश्वविनयं

विरूपं रूपादयं विगतजयिनं विश्वजयिनम् ।

अकुल्यं कुल्यं त्वामहमवदमाशापरवशात्

मृषावादेत्युक्तिस्त्वयि खलु मृषावादिनि मयि ॥

(आ) SR 106, 156, SSR 398.170

Śikharinī metre.

I converted you (in my praise) into the best of generous persons, full of humility, though close-fisted, the unhandsome into one rich in beauty, a defeated one into an all conquering hero, and an ill-born into a nobly born, on account of my hopes of reward; and if my hopes turn out false, then indeed are all my statements falsified. (A.A.R.)

825

अदाता वंशदोषेण कर्मदोषाद् दरिद्रता ।

उन्मादो मातृदोषेण पितृदोषेण मूर्खता ॥

(अ) Gr 34 (CNR 46, GPS 369.51). Cf. Nos. 822-23.

(आ) SR 161.382, IS 192, SSB 492.389, VP 9.49

(a) अदातृत्वं (°ता) वंशदोषात् CN (var.), GPS

(b) कर्मदोषेण निःस्वता CN (var.); कर्मदोषात् CN (var) GPS

(c) रुग्णता [उ° GN] (var.), GPS.

Stinginess is due to some faults in one's ancestry; poverty is due to the fault of circumstances; madness comes through the mother and foolishness through the father.

अदातुर्मनसं क्वापि see No. 825

अदातुत्वं (°ता) वंशदोषात् see No. 825

826

अदातुमानसं क्वापि न स्पृशन्ति कवेर्गिरः
दुःखायैवातिवृद्धस्य विलासास्तस्मिणीकृताः ॥

(अ) BhPr [BhPr (NSP) 132, BhPr (B) 132]

(आ) SR 71.21, SSB 341.21

(a) अदातुर्मनसं SR, SSB

(c) दोषयै° SR, SSB

Nowhere do a poet's songs touch a non-giver's mind; to the distress of the exceeding old sports are made young. (L. H. Gray's translation).¹

¹ Kālidāsa's words.

अदानदोषेण भवेद् see No. 809

827

अदानमीषद् दानं च किञ्चित् कोपाय दुर्धियाम् ।
संपूर्णदानं प्रकृतिर् विरामो वैरकारणम् ॥

(अ) Kalivi 95

To silly people the non-giving of gifts or the partial giving of the same produces slight anger. Fullness in giving is considered natural; its stoppage causes enmity. (A.A.R.)

828

अदान्तस्याविनीतस्य दूष्यपण्डितमानिनः ।
न गुणाय भवन्ति स्म नदस्येवाजितात्मनः ॥

(अ) BhPr 10.78, 26

(Study of the *sāstra-s*) has done him no good as he has no self-control and humility but only vain pride of a smattering of knowledge; he is like an actor without self-mastery. (A.A.R.)

829*

अदाहि यस्तेन दशार्धबाणः
पुरा पुरारेर्नयनालयेन ।
न निर्वहंस्तं भवदक्षिवासी
न वैरशुद्धेरधुनाधमर्णः ॥

(अ) Nai 8. 73

Upendravajrā metre.

Cupid, who was aforetime burnt by the god of fire with his abode in Śiva's eye, is not now a defaulter in paying the

debt of hostility, burning as he does the god of fire, taking up his abode in thy eyes. (K.K. Handiqui's translation).

अदीत्या जीवनं शून्यं see No. 3345

830

अदीप्तेजनौ हतो होमो हता भुक्तिरसाक्षिका ।
उपजीव्या हता कन्या स्वार्थे पाकक्रिया हता ॥

(अ) Cr 35 (CSr I. 97)

(आ) IS 7441.

(a) अदीप्ताग्नौ CS; अदीप्तेज्वौ (sic !) CS (var.); होम (°मौ; °मः) CS (var.)

(b) हतो CS (var.); भुक्तार CS (var.); असाक्षाणा (°क्षिणी; °क्षिकाः) CS (var.)

(c) उपजीवा CS (var.); उपजिह्या CS (var.)

(d) पाक हता क्रिया [पा° ह°] CS (var.).

Lost are oblations in the fire without flame; lost is a benefit without witnesses; lost is a daughter on whose earnings one lives; and lost is a cooking for one's self only.

831-3*

अदीर्घं कालमापन्नः प्रथमं युवतेः स्मरः ।
प्रगल्भ्यते मनस्येव मुग्धं वपुषि जायते ॥

बिभेस्यङ्गार्पणे वाञ्छ- त्यालिख्यातां रतिं प्रिये ।
उक्तप्रत्युक्तसंमूढा संमुखं न निरीक्षते ॥

रतचूतफलोत्पाक- रसः कान्तं न धिन्वती ।
बाला निवाचलक्ष्मीव तापयत्येव केवलम् ॥

(अ) Nāṭakalakṣa° 2343-2348. (Cf. Nos. 5000-05, कण्ठग्रहं न वा° and विपद्गन्ध°)

Love which has not for long gained control of the girl's modesty swells only in her heart and is born bewildered in her body. She fears to surrender herself; she desires her friend to expatiate on the pleasure with her lover. Inexperienced in conversation, she does not look him in the face. Not satisfying her lover with the flavours of the ripe mango-fruit of love, the girl, like the splendour of summer, torments him only (Miles Dillon's translation).¹

¹ Description of the first stage of youth of the heroine.

834

अदीर्घदंशिभिः क्रूरैर् मूडैरिन्द्रियसायकैः ।
हसद्भिः क्रियते कर्म हृदभिरनुभूयते ॥

(आ) VS 3360, SRHt 49.3 (a. Vyāsaśataka), SSSN 39.4

(a) °भिर् मूडैः SRHt, SSSN (see b)

(b) क्रूरैरिन्द्रियकैरपि SRHt, SSSN (see c)

By the arrows of foolish senses which are cruel and not far-seeing are actions done merrily; the results are experienced in weeping. (A.A.R.)

835

अदीर्घसूत्रः स्मृतिमान् कृतज्ञो नीतिशास्त्रवित् ।
धीमानायतिदर्शी च मन्त्री राज्ञः सुसन्निधिः ॥

(अ) Cr 36 (GRr V. 15, CPS 114.16)

(a) अदीर्घसूत्रो विद्वश्च GR (var.); अदीर्घसूत्री CPS

(c) अस्यायतिदर्शी suggested by O. Botto

(d) राज्ञः (°ज्ञो) GR (var.); सुसन्निधिः GR (var.) Cf. Cvr 225

The councillor should be very near to the king, quick in action, to have a good memory, grateful, should know the *niti-śāstra*, be intelligent and have a good grasp (of the possibilities) of the future.

अदीर्घसूत्रताक्षौर्ध्वं see कौलिन्यं कूट°

836

अदुर्गविषयः कस्य तारैः परिभवास्पदम् ।
अदुर्गोऽनाश्रयो राजा पोतच्युतमनुष्यवत् ॥

(अ) H (HJ 3.54, HS 3.51, HM 3.51, HK 3.51, HP 3.49, HN 3.49, HH 82, 4-5, HC 109. 2-3). Cf. KN 4.58, Matsya-purāṇa in VirR 203

(आ) SR 143.64 (a.H.), SSB 463.4, IS 193

(a) अदुर्गो विषयो यस्य HS; अदुर्गो वि० HM, HP, SR, SSB; सद्गुणो or सुदुर्गो H (var.)

(b) राज्ञो [ना०] IS; °स्पदः IS

(c) अदुर्गो विषयो HS; अदुर्गो विषयो IS

(d) गोत्र [पो०] IS

By what enemy (is) an unfortified country not liable to subjugation? A prince without a fortress (is) helpless as a man fallen out of a ship. (F. Johnson's translation).

अदुर्गविषयो कस्य यस्य see No. 836

अदुर्गो विषयो यस्य see No. 836

837

अदुष्टापतितां भार्यां मूढो यस्तु परित्यजेत् ।
सप्तजन्मनि स स्त्रीत्वं लभते नात्र संशयः ॥

(आ) ŚP 706. Cf. No. 838.

That fool, who abandons his wife who is unfallen and guiltless, obtains without doubt the state of being born a woman for seven births. (A.A.R.)

838

अदुष्टापतितां भार्यां यौवने यः परित्यजेत् ।
स जीवन्ान्ते स्त्रीत्वं च वन्ध्यत्वं च समाप्नुयात् ॥

(अ) Dakṣa 4.16 (in some editions 4.17) Cf. No.

837

(a) अदुष्टां पतितां Dakṣa (Dutt's ed.)

(d) वन्ध्यत्वं Dakṣa (var.)

He, who renounces in youth a wife who is free from any fault and is not degraded, will attain after death womanhood and become barren. (M. N. Dutt's translation)

839

अदूरगमनं तीर्थम् अदेहदमनं तपः ।
अनन्धःसंभवं स्नानं मातुश्चरणपङ्कजम् ॥

(आ) SuM 31.5

The lotus feet of the mother is a holy place of pilgrimage not far off, penance without torture to the body, and a (holy) bath without water. (A.A.R.)

840*

अदृश्यन्त पुरस्तेन खेलाः खञ्जनपङ्कस्तयः ।
अस्मर्यन्त विनिःश्वस्य प्रियानयनविभ्रमाः ॥

(अ) Rāmācarita 1.19

(आ) Amd 245.679

Rows of sporting wagtails were seen by him in front of him; and he was reminded, sighing, the sportive movements of the eyes of his beloved. (A.A.R.)

841

अदृष्टगुणदोषाणाम् अधतानां च कर्मणाम् ।
नान्तरेण क्रियां तेषां फलमिष्टं प्रवर्तते ॥

(अ) R [R (Bar) 3.62, 16, R (G) 3.71, 13, R (B) 3.66, 17].

(b) अधितानां (आ०) च (तु) R (var.); कर्मस्व- (स्वधर्म) भिरतात्मनां R (var.); अत्र वायां R (var.); तु [च] R (var.)

(c) नान्तरे क्रियतां वीर R (var.); अंतरेण R (var.);

क्रिया R (var.); वीर [ते०] R (var.)

(d) फल (ल) काले R (var.); बलविष्ट [फ०] R (var.); च वर्तते [प्र०] R (var.)

Persons are not aware of the acts done by them in their previous births; they cannot see the virtuous or the wicked side of these acts; but it is certain that the fruits that are now being enjoyed must conform to the acts done by them before. (T. Srinivasa Raghavacharya's translation).

अवृष्टदानं कृतपूर्वनाशनं see विमानना कुश्चरि०

अवृष्टनर आदिष्ट see कपाल उपहारश्च

842*

अवृष्टपूर्वः कण्ठोऽयं कान्ताया भुवनत्रये ।
यस्माद्विमाननादस्य समुद्भूतिविभाव्यते ॥
(आ) SSB 81.1

There was not seen before, in the three worlds, such a (sweet) throat of the beloved, from which (surely) has risen the melody of the lute. (A.A.R.)

843*

अवृष्टपूर्वमस्माभिर्यदेतद्वृथयतेऽधुना ।
विव विषधरः पीतं मूछिताः पथिकाङ्गनाः ॥
(आ) VS 1729, SP 3896, SR 343.97 (a. SP), SSB 217.1, SSSN 216.6 (Gf. Kuv 37.85)

(b) यदेव [यदेतद्] SP; यदि तं SSSN
What is seen now has never been seen by us before : the serpents drank the poison (but) the wives of travellers swooned (as the effect of the poison). [The clouds took in water, i.e. fresh clouds were seen in the sky and separated ladies were affected]. (A.A.R.)

844

अवृष्टपूर्वनावाय भावानपरिशङ्कितान् ।
इष्टानिष्टान् मनुष्याणाम् अस्तं गच्छन्ति रात्रयः ॥
(आ) MBh [MBh (Bh) 12.318.8, MBh (C) 12.2519
(आ) SR 379.78, IS 194

(a) आधाय [अदाय] MBh (var.)
(b) भावनपरि MBh (var.); भवान् MBh (var.);
शक्तिः MBh (var.)
(c) इष्टानिष्ट [इष्ट] MBh (var.)
(d) अतं MBh (var.); नाशु or आशु [अ०] MBh (var.); व्युच्छति [व्यु०] MBh (var.);
वाञ्छति or गच्छति MBh (var.); रात्रिषु MBh (var.)

The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him. (P. C. Roy's translation)

845

अवृष्टपूर्वा बहवः सहायाः

सर्वे पदस्थस्य भवन्ति वक्ष्याः ।

अर्थाद्विहीनस्य पदच्युतस्य

भवन्ति काले स्वजनोऽपि शत्रुः ॥

(अ) Gr 37 (GRr II.13, CPS 30.17), CP 1.109, 7
(इ) NM (T) 6.9.

(a) सहाया CR (var.).
(b) पदस्थस्य CR (var.); मित्राः [व०] GP.
(c) अर्थाद्विहीनस्य CR (var.), GP; पदच्युतस्य CR (var.).
(d) भवत्यकाले CR (var.), GP; भवेद्भिः CR (var.);
हि [सपि] CR (var.), शत्रु CR (var.).

Upajāti metre (Upendravajrā and Indravajrā)

When a man is powerful and prosperous, friends gather around him and (come to him) from all directions; (but) if he is out of office and (lost his) fortune, they turn their backs on him, as foes in time of calamity.

846

अवृष्टमुखभङ्गस्य युक्तमन्धस्य याचितुम् ।
अहो बत महत् कष्टं चक्षुष्मानपि याचते ॥

(आ) VS 503, SP 253, SR 73.8 (a. VS), SSB 343.8, SRHt 221.1 (a. Suvarṇadeva) SSSN; 175.1, SMa 2.43

(a) अदुः ६० SSSN

It is but proper for the blind to beg as he does not see the change of expression [contempt] (on the face) of the person begged. O wonder and alas! greatly pitied should be the one who has eyes and begs. (A.A.R.)

847*

अवृष्टव्यापारं गतवति विनानामधिपती

यशः शेषीभूते शशिनि गतधाम्नि ग्रहगणे ।

तथान्धं संजातं जगदुपनते मेघसमये

यथामी गण्यन्ते तमसि पटवः कीटमणयः ॥

(आ) SP 898 (a. Ānandavardhana), JS 83.6 (a. Ānandavardhana), SR 229.239, SSB 621.7 (a. Ānandavardhana), SRK 193.3 (a. Viśvagunādarśa(?)), IS 195, Any 78. 24
(a) अवृष्टव्यापारं SP, JS, Any
(c) तथा ध्वान्तं जातं SR, SSB, SRK Viśvagunādarśa IS (Zweiter Beitrag p. 403) तथाव

संज्ञातं IS; सदा [त०] JS (var.) उ पगते IS
Sikharinī metre.

When the lord of the day [the Sun] has ceased his activity, when the moon remains only in its fame and other planets are devoid of lustre, then when the world is under the grip of darkness in the rainy season then only are the gems of worms [glow-worms] noticed as efficient (in dispelling a little darkness). (A.A.R.)

अद्विष्टदानं see No. 639

अद्विष्टव्यापारं see No. 847

848*

अद्विष्टे दर्शनोत्कण्ठा दृष्टे विच्छेदोत्पत्तिरता ।
नादृष्टेन न दृष्टेन भवता लभ्यते सुखम् ॥

(आ) Kpr 5. 128 (p. 208), KāP ad 5.1 (p. 143, 2-3),
Dhv ad 3.95 (p. 521.6-7), AIR 415, SRHt
256.3 (a. Sar.); VS 1043, SR 291.1, (a.
Kpr.), SSB 929.2 (a. Kpr.), IS 1197.

(b) विश्लेष SRHt

(d) विषये [त०] SRHt

There is no comfort to me from you either when seen or unseen; in the former (I am troubled by) the fear of separation, and in the latter (by) a longing to see you. (G. Jhā's translation).¹

¹ Example of abstruse subordinate suggestion.

अद्विष्टः सुभगः see No. 409

849

[अद्विष्टकालार्थमनायतिशयं

यवप्रियं लाघवकारि आत्मनः ।

विचिन्त्य बुद्ध्या मुहुर्न्यवेन्महं

न तद्वचो हालहलं हि तद्विषम् ॥

(अ) P (PT 3.66, PTem 3.52, Pts 3.112, PtsK
3.113, PRE 3.54, PP 3.100). Cf. KSS 10.
62, 59. Cf. Ru 145

(आ) SR 379. 77, IS 198

(इ) Old syriac 6.39

(a) °कालश्च Pts, PtsK, PP, SR

(c) यो भाषते कारणवर्जितं वचो PP, PRE; योऽत्रात्र-
वीत्कारणवर्जितं वचो Pts, PtsK, SR

(d) न तद्वचः स्याद्विषमेव (तद्वचे तद्वचः PtsK, SR)
PRE, Pts, PtsK, PP, SR

Varṇasthā metre.

On pondering carefully and frequently over the matter of man's utterance which is out of tune with place and time, which is not beneficial for future good, which displeases others and lowers one's prestige, I have come to the conclusion that it is not speech (that he makes) but the terrible hālāhala poison. (A.A.R.)

850

अद्विष्टकाले यद् दानम् अपात्रेभ्यश्च दीयते ।

असत्कृतमवनातं तत्तामसमुदाहृतम् ॥

(अ) MBh [MBh (Bh) 6, 39, 22, MBh (C) 6.
1448; BhG 17.22]

Cf. दातव्यमिति and सत् प्रत्युपकारार्थम्

(आ) IS 199, SSap 330

(b) °भ्यः प्र० MBh (var.)

(c) अविशतं (°तु) MBh (var.); अवज्ञातं
MBh (var.)

(d) तद्दानं तामसं स्मृतं MBh (var.)

What gift at the wrong place and time / and to unworthy persons is given, / without (suitable) marks of respect and with contempt, / that is declared to be darkness. (F. Edgerston's translation).

अद्विष्टस्थो बहुरिषु see कालो वृद्धो

851

अद्विष्टस्थो हि रिपुणा स्वल्पकेनापि हन्यते ।

प्राहोऽस्मीयानपि जले गजेन्द्रमपि कर्षति ॥

(अ) KN, [KN (BI) 9.38, KN (AnSS) 9.39],
H (HJ 4.49, HS 4.45, HM 4.45, HK 4.50,
HP 4.48, HN 4.48, HH 107. 13-4, HC 143,
14-5). Cf. नक्तः स्वस्थानमासाद्य

(आ) IS 200

(a) ऽपि [हि] IS

(b) बाध्यते [ह०] HS; वध्यते [ह०] IS

(d) गजेन्द्रम् IS, गजेन्द्रमपक० KN; अपकर्षति [ग०]
HP (var.)

One out of his place is vanquished even by an insignificant foe. An alligator, although very small, drags even the king of elephants under the water. (F. Johnson's translation).

852

अद्विष्टं वचनं कुर्युर् वचनं चाप्यद्विष्टम् ।

लोकपालान् सृजयुश्च लोकानन्यास्तथा विजः ॥

(आ) VS 2835, SP 1315

(d) लोकानन्याश्च कोविताः SP

The twice born can make gods of those who are not gods and gods into non-gods; he may (even) create the guardians of the directions, as also create different worlds. (A.A.R.)

अद्वैतं खलु see No. 634

853*

अदोषादोषाद्वा त्यजति विपिने तां यवि भवान्
अभ्रं भ्रं वा त्रिभुवनपते त्वां वदतु कः ।
इवं तु कूरं मे स्मरति हृदयं यत् किल तया
त्वदर्थं कान्तारे कुलतिलक नात्मापि गणितः॥

(आ) PG 297; (a. Rāmacandradāsa) Vijjala-nīla-
mani 162 (a. Padyāvali)

(b) नमन्दं मन्दं वा PG (var.); ब्रजकुलपते [त्रि०]
PG (var.)

(c) स्फुरति [स्म०] PG (var.)
Sikharīṇī metre

If you abandon her (Sitā) in the forest, whether innocent or guilty, who, in the three worlds, will speak to you about it that it is wrong or right? But my hard heart does indeed remember that for your sake, O best in the family, she did not spare herself in the forest. (A.A.R.)

854

अद्भिः शुध्यन्ति वस्त्राणि मनः सत्येन शुध्यति ।
अहिसया च भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(आ) Subh 192, SuB 4.4, IS 202, Cf. No. 855.

(c) पूतात्मा [भू०] Subh; पूतत्मा [भू०] SuB

Garments are cleaned by water. the mind by truth; the soul by *ahimsā*; the intellect by knowledge.

855

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
त्रिधातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(आ) Mn (MnJ) 5.109, MnJh 5.108, Vi 22.92,
Vās 3.60, B. 1, 5, 8, 2 *adloc.* Cf. तपो वेदविद्
and भूतात्नस्वपोविद्ये Cf. No. 854

(आ) IS 201, BrDh 2.6, 7, SSap 412

(इ) Tantri (OJ) 35

(a) अद्भिः शु० गा० tr. B.

(b) शुध्यतीति B (d. see d); शुध्यन्ते Tantri (OJ)

(c) अहिसया च भू० B

(d) शुध्यतीति Vās, B.

The body is cleansed by water, the

internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge. (G. Bühler's translation).

856*

अद्भुतस्तर्कपाथोधिर् अगाधो यस्य वर्धकः ।
अक्षपादोऽतमःस्पृष्टस् त्वकलङ्कः कलानिधिः ॥

(आ) Viśvagunādarśa 560

(आ) SR 42.1, SSB 297.1, SRK 81.4 (a. Viśva-
gunādarśa)

The ocean of *tarka* is indeed wonderful whose architect is the very deep *akṣa-pāda*, untouched by lethargic qualities (*tamoguna*) and a treasure house of knowledge free from stain. [He is born blind but untouched by darkness, and he is the full moon but without the black spot]. (A.A.R.)

857

अद्भयोऽग्निर्ब्रह्मतः क्षत्रम् अश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥

(आ) Mn (MnJ) 9.321, MnJh 9.321, MBh
(MBh (Bh) *ad* 1.126, 34 (1423*), MBh (Bh)
5.38, 13; 5.15, 32; 12.56, 24 and 12.79, 22

(a) आग्नेयो [अ०] MBh 12.56, 24 (var.); ब्रह्मणः
or ब्राह्मणा or ब्रह्मत० MBh Ādi and 12.56, 12,
79, 22 (var.); प्रोक्तः [क्ष०] MBh 12.56,
24 (var.)

(b) अश्मतो or शश्मतो or अश्नतो or अश्मानो (°षो)
MBh 12.56. 24 and 12.79, 22; लोभम् or लेहम्
or लोक्म् or लोलम् MBh 12.56, 24 (var.)
उत्तमं MBh 12. 79, 22 (var.)

(c) एषां [ते०] MBh (Bh) 5.38, 13 (var.); 5.72,
17 (var.); सर्वगतं MBh Ādi (var.) and 5.15,
32 (var.), 5.38, 13 (var.), 12.56. 24 (var.),
12.79, 17 (var.); धर्मगतं MBh 12.56, 24
(var.); सर्वगम् MBh 15.56, 24 (var.)

(d) स्वं स्वं [स्वा०] MBh (Bh) 5.15, 32 (var.);
स्वात्म० [स्वा०] MBh (Bh) 5.38, 13 (var.);
सस्तु [स्वा०] MBh 12. 56, 24 (var.); स्वस्व०
MBh 12.79, 22 (var.); °श्यति MBh 12.56,
24 (var.).

Fire sprang from water, Kṣatriya-s from Brāhmaṇa-s, iron from stone; the all-penetrating force of those [three] has no effect on that whence they were produced. (G. Bühler's translation)

अद्यकालिकया बुद्ध्या see No. 4779

858**

अद्यतनो योद्धव्ये

शकुनो विजयाय यात्रिकविरुद्धः ।

दिवसान्तरिते युद्धे

क्षेमः प्रास्थानिकः शकुनः ॥

(आ) ŚP 2758.

(b) शकुने ŚP

Āryā metre.

For to-day's fighting the omen (seen) for victory is inimical to the traveller [to the person who sets out]. For the battle of the next day (however), this favourable omen at the time of starting is for his welfare. (A.A.R.)

अद्य द्यूतजिताधरप्रह्विधाबीशोऽसि see No. 133

859*

अद्य धारा सदाधारा सदात्मन्वा सरस्वती ।

पण्डिता मण्डिताः सर्वे भोजराजे भुवं गते ॥

(आ) SR 117.83, SSB 416.10

Now that king Bhoja has come to the earth [throne], the kingdom of Dhārā has a good ruler [support], learning a good patron, and learned men (will be) well rewarded. (A.A.R.)

860**

अद्य प्रभृत्यवनताङ्गि तवास्मि दासः

क्रीतस्तपोभिरिति वादिनि चन्द्रमौली ।

अह्नाय सा नियमजं क्लममुत्सर्जं

क्लेशः क्लेन हि पुनर्नवतां विधत्ते ॥

(आ) Kum 5.86 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 80)

(आ) Sar 652.19-653.2.

(a) अनवम् Kum (var.)

(b) फीतस् [क्री०] Kum (var.); चन्द्रमौलन् Kum (var.)

(c) श्रमम् [क्ल०] Kum (var.)

(d) पिपत्ते or प्रपेदे [वि०] Kum (var.)

Vasantatilakā metre.

"From today, (O) you possessed of a beautiful body, I am your slave bought by (your) austerities"—as the mooncrested one spoke thus, she immediately bid adieu to the fatigue due to her (observance of the) vows; for fatigue brings on

freshness again by (its) fruit (being secured). (R. D. Karmarkar's translation).

861*

अद्य भौमदिनं सत्यं सत्यमप्रस्तुतं तव ।

तथापि दूति गन्तव्यं नार्तः कालमपेक्षते ॥

(आ) VS 1179.

Today is Tuesday, it is true, and you have by no means recommended (my starting to meet the beloved). Still, dear messenger, I must go; for one tormented by love does not brook delay [cares not to wait for auspicious time]. (A.A.R.)

862*

अद्य मे सफलमायतनेत्रे

जीवितं मदनसंश्रयभावम् ।

आगतासि भवनं मम यस्मात्

स्वागतं तव वरोह निषीद ॥

(आ) Nāṭyaśāstra ad 16.38

Svāgatā metre.

Today the two large eyes of mine¹ have attained their object and so has my life and love, because you have come to my house; O fair lady, you are welcome; please be seated. (M. Ghosh's translation).²

¹ My question mark (L.S.)

² Example for a svāgatā verse.

863

अद्य यावदपि येन निबद्धौ

न प्रभु विचलितुं बलिबिन्ध्यौ ॥

आस्थितावितथतागुणपाशसु

त्वादृशा स विदुषा दुरपासः ॥

(आ) Naiṣ 5.130.

(c) आश्रुतावितथता Naiṣ (var.)

(d) त्वादृशेन Naiṣ (var.)

Rathoddhatā metre.

A wise man like thee cannot get rid of the noose that is fidelity to one's promise—the noose, bound by which Bali and Vindhya are still unable to move. (K. K. Handiqui's translation).

864

अद्य शीतं वरीर्वति सरीसति समीरणः ।

अपत्नीको मरीर्मति नरीनति कुचोष्णयान् ॥

(आ) SR 345.7, SSB 222.10, SRK 143.5 (a. Sphuṭa-sloka), IS 7625

Today the cold is very intense and the wind blows severely [bitingly]; it is death to one without wife and dancing joy to him who is warmed by the bosom (of his wife). (A.A.R.)

865*

अद्य स प्रवसतीति सुभूवः
श्रोत्रसीमनि विजृम्भिते ध्वनौ ।

सद्य एव निजपाणिगुम्फिते
पुष्पदामनि महोरगभ्रमः ॥

(आ) Vidy 590 (a. Rucipati)
Rathoddhatā metre.

When the sound (news) that the lover would be going on a journey today disclosed itself at the border of her ear, the charming-eye-browed one had the flurried vision that the flower garland which she was stringing with her own hands had turned out to be a big snake. (A.A.R.)

866*

अद्य सुन्दरि कलिन्दनन्दिनी-
तीरकुञ्जभुवि केलिलम्पटः ।

वाद्यन् मुरलिकां मुहुर्मुहुर्
माधवो हरति मामकं मनः ॥

(आ) PG 165, Gf. Premāmṛta, Dānakhaṇḍa 13,
(ed. Murshidabad) 1335 (=1928)

(b) कोपि लम्पटः [के°] PG (var.)
Rathoddhatā metre.

Today, my charming friend, Kṛṣṇa captivates my heart playing on the flute frequently, full of joyful sport, in the grounds of the arbours of the river Yamunā. (A.A.R.)

867*

अद्य स्वर्गवधूणे गुणमय त्वत्कीर्तिमिन्दुज्ज्वलाम्
उच्चैर्गयति निष्कलङ्कमदशमादास्यते चन्द्रमाः ।

गीताकर्णनमोदमुक्तयवसप्रासाभिलाषो वद
स्वामिन्नङ्कमृगः कियन्ति हि दिनान्येतस्य वर्तिष्यते ॥

(आ) SkV 1007, (a. Amarasiṃha), Skm [Skm
(B) 1634, Skm(POS) 3.53, 4] (a. Murāri),
Prasanna 76b (Amarasiṃha)

(a) स्वर्गिव° Skm, SkV (var.); गुणमयस् Prasanna;
त्वत्कीर्ति Skm (B); °भिदुज्ज्वला Prasanna.

(c) श्रीवाकर्णललाटमुक्ता Prasanna; वर Skm

(POS), Skm (B) (MS), SkV (var.)

(d) कियन्ति दिवसान् Prasanna
Sārdūlavikriḍita metre.

As now the nymphs of heaven sing aloud / your moonbright fame, / the moon itself will soon attain / to spotlessness; / for how long can its deer-mark live, / its appetite for grazing lost / in its delight of listening to that song ? (D. H. H. Ingalls's translation).

868*

अद्य स्वां जननीमकारणरुषा प्रातः सुदूरं गतां
प्रत्यानेनुमितो गतो गृहपतिः क्षुत्वेव मध्यंदिने ।
पङ्गुत्वेन शरीरजर्जरतया प्रायः स लक्ष्याकृतिर्
दृष्टोऽसौ भवतान किं पथिक हे स्थित्वा क्षणं कथ्यताम्

(आ) SkV 828, Kav 521, Prasanna 154b (ab only)
(a) जननी Kav (MS); सुदूर Kav (MS)
(b) गृहपतिः Kav (MS)
(c) सुलक्ष्याकृतिर् Kav (but MS as above)
Sārdūlavikriḍita metre.

Early this morning my husband's mother in a needless huff / set off for distant parts, and husband when he heard of this / —that was at noon—set off to fetch her back. / Oh traveller, did you see him on the way ? / His lameness and decrepitude would easily mark him out. / Remain a while and tell me. (D.H. H. Ingalls's translation).

अद्याक्रान्ता वसतिर° see No. 1149

अद्यात् काकः पुरोडाशम् see यदि न प्रणयेद्वाजा

869*

अद्यापि कोकनदचासरेखहस्तां
तां शातकुम्भकलशस्तनचाहगात्रीम् ।
बिम्बाधरीं विषमबाणनिषोडिताङ्गीं
संचिन्तये द्वयणुकमध्यतनुप्रकाशाम् ॥

(आ) Gaur [(Ca'ir) (A) 114]
Vasantatilakā metre.

Even today I remember her with her painted and lovely hands like red lotuses, her gracious body, her breasts like two golden jars, her lips red like *bimba*-fruit, her heart troubled by the god of (five) arrows, her radiant waist subtle like two atoms.

870*

अद्यापि कोपविमुखीकृतगन्तुकामा

नोक्तं वचः प्रतिददाति यदेव वक्त्रम् ।

चुम्बामि रोदिति भृशं पतितोऽस्मि पादे

दासस्तव प्रियतमे भज मां स्मरामि ॥

(अ) Caur [Caur (POS) 36, Caur (B) 36]

(b) पूर्वम् [वक्त्रम्] Caur (B)

Vasantatilakā metre.

And then, I remember, when she turning her face (aside) in anger, and wishing to go away, did not respond to my words, nor did she offer her face (to kiss). I kissed her (drawing her towards myself) and when she began to cry in earnest, I (afraid of her real anger and pain) fell at her feet, and said, 'Dearest, I am your slave ! Love me.' (S. N. Tadpatrikar's translation).

871*

अद्यापि चाटुशतदुर्ललितोच्छितार्थ

तस्याः स्मरामि सुरतकलमविह्वलायाः ।

अव्यक्तनिःस्वनितकातरकथ्यमान-

सकीर्णवर्णरुचितं वचनं प्रियायाः ॥

(अ) Caur [Caur (POS) 21, Caur (B) 24]

(c) अव्यक्तनिस्व° (Caur (B)

Vasantatilakā metre.

I still remember my beloved, who being exhausted by the exertions of sex-act, spoke many sweet coaxing words, the right meaning in which was made difficult, owing to the syllables coming out in broken order, in a trembling, indistinct voice. (S. N. Tadpatrikar's translation).

अद्यापि जातु निपुणं see No. 936

872*

अद्यापि तत्कनककुण्डलघटगण्डम्

आस्यं स्मरामि विपरीतरताभियोगे ।

आन्दोलनश्रमजलस्फुटसान्द्रबिन्दु-

मुक्ताफलप्रकरविच्छुरितं प्रियायाः ॥

(अ) Caur [Caur (POS) 12, Caur (B) 12, Caur (KM) 77, Caur (A) 70].

(आ) SP 3467 (a. Amaruka), VS 1291 (a. Bilhana), SR 278.39 (a. VS), SSB 107.43, Sar ad 1.152 (195; p. 136), Amd 176.470

(a) तत्प्रचलकुण्डल SP, VS, SR, SSB; °मुष्ट° [°धृष्ट°] Caur (A) °धृष्टिगौर° VS (but c as

above); धृष्टमाण्ड Amd (var.); °ण्डस् Amd (var.)

(b) आस्यं Amd (var.); वक्त्रं [आकलं] SP, VS, SR, SSB

(c) °धर्म° [सान्द्र°] Sar; °साद्र° VS (var.)

(d) °विस्फुरितं युवत्याः Caur (A) Vasantatilakā metre.

I remember during reversed sex-act, the face of my beloved, gold ear-rings rubbing against her cheeks, face looking dense with drops of perspiration caused by exertion of swinging the body, the drops appearing like thickly spread collection of pearls (S.N. Tadpatrikar's translation).

873*

अद्यापि तत्कनकगौरकृताङ्गरागं

प्रस्वेदबिन्दुविततं वदनं प्रियायाः ।

अन्ते स्मरामि रतिखेदबिलोलनेत्रं

राहूपरागपरिमुक्तमिवेन्दुबिम्बम् ॥

(अ) Caur [Caur (B) 10, Caur (POS) 10] Vasantatilakā metre.

Even at this moment (of my life), I remember the face of my beloved, besmeared with gold-dust shining all over with drops of perspiration, eyes dull on account of fatigue of the sexual act, like the disc of the moon just freed from the eclipse caused by Rāhu (S. N. Tadpatrikar's translation)

874*

अद्यापि तत्कनकरेणुघनोरुद्वेशे

न्यस्तं स्मरामि नखरक्षतलक्ष्म तस्याः ।

आकृष्टहेमरुचिराम्बरमुत्थितायां

लज्जावशात् करधृतं च ततो व्रजत्याः ॥

(अ) Caur [Caur (POS) 15, Caur (B) 15].

(b) तस्याः [न्य°].....न्यस्तम् [त°] Caur (B)

(c) °तयाः Caur (B)

Vasantatilakā metre.

I still remember (having seen) that mark of deep nail-prints on her thigh annointed with gold-dust and sandlepaste, the mark being seen, as she got up and I snatched her shining garment, the mark then being shyly covered by her hand, as she walked away (from me). (S. N. Tadpatrikar's translation).

875*

अद्यापि तत्कमलरेणुसुगन्धगन्धि
तत्प्रेमवारि मकरध्वजपातकारि ।
प्राप्नोम्यहं यदि पुनः सुरतैकतीर्थं
प्राणांस्त्यजामि नियतं तदवाप्तिहेतोः ॥

- (अ) Caur [Caur (POS) 42, Caur (B) 42]
(a) वक्त्रं [गन्धि] Caur (B)
(b) °जतापहारि Caur (B)
(c) सुरतैकतीर्थं Caur (POS)
(d) नितरां Caur (B)
Vasantatilakā metre.

If I were to possess again that sole sacred bathing place of Surata, having water of Love, sweetly fragrant like the aroma of lotus-pollen, destroying all the sins of Cupid, I shall, sure, give up this life to gain that spot. (S. N. Tadpatrikar's translation).

अद्यापि तत्कुचयुगग्रहणेन see No. 876

876*

अद्यापि तत्कुतकचप्रहमाग्रहेण
वन्तैर्मया दशनवाससि खण्ड्यमाने ।
तस्या मनाडमुकुलिताक्षमलक्षमाण-
सीत्कारगर्भमसकृद्वदनं स्मरामि ॥

- (अ) Caur [Caur (KM) 97, Caur (POS) Annex 4.19]
(a) तत्कुचयुगग्रहणे न गाढं Caur (POS)
(c) मनागलसलोचनमीक्षमाणं Caur (POS)
Vasantatilakā metre.

Even now do I remember frequently her face, with the eyes half closed in pleasure and gently emitting the cry of pain when her lip was bitten by me passionately, caressing her tresses (with my fingers at the same time). (A.A.R.)

877*

अद्यापि तत्तरलतारकिताक्षमास्यम्
आलिप्रचन्दनरसाहितशोभमस्याः ।
कस्तूरिकातिलकतारकिताभिराम-
गण्डस्थलद्युतिं मुहुर्मनसा स्मरामि ॥

- (अ) Caur [Caur (A) 87, Caur (KM) 46, Caur (POS) Annex 4.18]
(a) °रतताक्षमास्यम् (°रतारा° Caur (POS)) Caur (KM), Caur (POS)

- (b) आलिप्त° Caur (KM) Caur (POS); पाण्डु-
कान्ति [°शोत्र°] Caur (KM), Caur (POS)
(c) °काकुटिलपत्रलताभिरामं (°कुलित° Caur (POS)
Caur (KM), Caur (POS)
(d) गण्डस्थलं (गल्ल Caur (POS)) हृदि गतं (मुहुः
Caur (POS)); स्थिरयामि तस्याः Caur (KM),
Caur (POS)

Vasantatilakā metre.

Even now do I remember frequently her face with eyes twinkling like stars, with fore-head resplendent with the application of sandal paste and which shines with a star-like mark made of musk and which is charming with bright cheeks. (A.A.R.)

अद्यापि तत्प्रचलकुण्ड° see No. 872

878*

अद्यापि तत्प्रणयभङ्गुरवृष्टिपातं
तस्याः स्मरामि रतिविभ्रमगात्रभङ्गम् ।
वस्त्राञ्चलस्खलनचारुपयोधरास्तं
वन्तच्छब्दं दशनखण्डनमण्डनं च ॥

- (अ) Caur [Caur (POS) 13, Caur (B) 13]
(c) वस्त्रान्तर° Caur (B)
(d) वा [च] Caur (B)
Vasantatilakā metre.

I still remember her side glances at the time of love-making, the charming movements of her body at the time of sexual sport, (at other times) a part of her beautiful breast being exposed by her upper garment falling out, as also her lower lip, bearing the marks of my biting kiss. (S. N. Tadpatrikar's translation).

879*

अद्यापि तत्सपरिवेषशशिप्रकाशम्
आस्यं स्मरामि जडगात्रविवर्तनेषु ।
तद्वेलदुञ्जलकराङ्गलिजालगुम्फ-
दोः कन्दलीयुगलकं दयितं प्रियायाः ॥

- (अ) Caur [Caur (KM) 102, Caur (POS) Annex IV. 24]
(a) °वेश° Caur (POS)
(b) °वर्तनेन Caur (POS)
(c) उद्वेलपल्लवकरा° Caur (POS)
(d) युगुलमण्डललितं प्रि° Caur (POS)
Vasantatilakā metre.

Even now do I remember the face of the beloved, having the brilliance of the moon surrounded by a halo, during

her turning (in bed) from one side to another; also her beloved hands resembling *kandali*-plants with the fingers resplendent in their movements. (A.A.R.)

अद्यापि तत्सरलं see No. 989

880*

अद्यापि तत्सुरतकेलिनिरस्त्रयुद्धं
बन्धोपबन्धपतनोत्थितशून्यहस्तम् ।
दन्तोष्ठीडननखक्षतरक्तसिक्तं
तस्याः स्मरामि रतिबन्धुरनिष्ठुरत्वम् ॥

(अ) Caur [Caur (POS) 48, Caur (B) 48]

(c) दन्तो° Caur (B)

Vasantatilakā metre.

I still remember her charming tenacity in the sexual struggle without resorting to any weapons of fight, in which relying upon different positions of lying down, and getting up without any force of arms, in which blood propped up when lips were bit by teeth and nails were pressed deep (on her breasts, hips, thighs, etc.) (S. N. Tadpatrikar's translation).

881*

अद्यापि तत्सुरतकेलिविम्बलेख-
संजातधर्मकणविरुक्तिं प्रियायाः ।
आपाण्डुरं तरलतारनिमीलिताक्षं
वक्त्रं स्मरामि परिपूर्णनिशाकराभम् ॥

(अ) Caur [Caur (POS) Annex IV. 31]

Vasantatilakā metre.

I still remember the face of the loved one, resembling the full moon, all white, with eyes having tremulous pupils closed (in pleasure), and shining with drops of sweat formed by the fatigue of love-sports. (A.A.R.)

882*

अद्यापि तद्वदनपङ्कजगन्धलुब्ध-
भ्राम्यद्द्विरेकचयचुम्बितगण्डयुग्मम् ।
लीलावधूतकरपल्लवकङ्कणानां
वक्त्राणि विमूर्च्छति मनः सुतरां मदीयम् ॥

(अ) Caur [Caur (POS) 34, Caur (B) 34]. Cf. No. 928.

(b) °गण्डदेशम् [Caur (POS)]

(d) भ्रायोऽपि मूर्च्छितमनः Caur (B)

Vasantatilakā metre.

Her cheeks being kissed by a group of bees attracted towards her by the sweet fragrance of her lotus-like face, and the sound issuing from the bracelets, while she waved her hands playfully to drive the hovering bees away,—this sight still, greatly prevails upon my mind. (S. N. Tadpatrikar's translation).

अद्यापि तद्विकचं see No. 988

883*

अद्यापि तद्विकसिताम्बुजमध्यगौरं
गोरोचनातिलकभासुरफालरेखम् ।
ईषन्मदालसविघूर्णितवृष्टिपातं
तस्या मुखं प्रति मनो मम गच्छतीदम् ॥

(अ) Caur [Caur (A) 69, Caur (KM) 76, Caur (POS) Annex 4, 4]

(a) तां विक° Caur (A) (var.)

(b) °पाण्डुरमध्यदेशम् Caur (KM); °कमण्डितमध्य-
देशम् Caur (POS)

(c) ईषन्निमीलितवि° Caur (POS)

(d) कान्तामुखं पथि मया सह गच्छतीं च (°तीव Caur (POS) Caur (KM), Caur (POS))

Vasantatilakā metre.

Even now does my mind go to recall her face white like the interior of a full blown lotus with the forehead marked with the *tilaka* made of yellow pigment and with eyes rolling a little due to slight intoxication. (A.A.R.)

884*

अद्यापि तन्नयनकञ्जलमुज्ज्वलास्यं
विश्रान्तकर्णयुगलं परिहासहेतोः ।
पश्ये तवात्मनि नवीनपयोधराभ्यां
क्षीणं वपुर्यदि विनश्यति नो न दोषः ॥

(अ) Caur [Caur (POS) 40, Caur (B) 40]

(a) °ज्जलमिश्रमश्रु Caur (B)

(b) दधतीं विरुष्टां [प०] Caur (B)

(c) कान्तां स्मरामि धनपीनपयोधराभ्यां Caur (B);

अत्युच्चवृत्तपृथुपीनपयोधराभ्यां Caur (var.)

(d) श्यामामनल्पगुणगौरवशोभमानाम् Caur (B)

Vasantatilakā metre.

I still see, reflected on my heart, that bright face of yours, with its eyes full of black pigment, and diamond pendants resting on the ears; if now, just to deride

me, your body, weakened by the burden of large blooming breasts, were to die, it is no fault of mine. (S. N. Tadpatrikar's translation).

885*

अद्यापि तन्मदनकार्मुकभङ्गुरभु-
दन्तद्युतिप्रकरकबुरिताधरोष्ठम् ।
कर्णाविसक्तपुलकोज्ज्वलदन्तपत्रं

तस्याः पुनः पुनरपीह मुखं स्मरामि ॥

(अ) Gaur [Gaur (KM) 84, Gaur (POS) Annex 4.8]

(c) कथान्त° Gaur (POS); °विपुलोज्ज्वलकञ्जनेत्र Gaur (POS)

Vasantatilakā metre.

Again and again do I remember her face with eyebrows charming like the bow of Cupid, with the (red) lower lip variegated by the mass of rays from her shining teeth and with the resplendent ear-pendants tremulous by contact with her ears. (A.A.R.)

886*

अद्यापि तन्मनसि संपरिवर्तते मे
रात्रौ मयि भुतवति क्षितिपालपुण्या ।
जीवेति मङ्गलवचः परिहृत्य कोपात्
कर्णे कृत कनकपत्रमनालपन्या ॥

(अ) Gaur [Gaur (POS) 11, Gaur (B) 11 Gaur (KM) 79, KM (A) 73]

(आ) SP 3470 (a. Bilhana), VS 1378 (a. Bilhana), Pad 45.18 (a. Bilhana), SSSN 236.3, SR S178.42 SB 107.46

(a) सा [तन्] SP, SR, SSB; संप्रति वर्तते [सं°] Gaur (KM), SR SSB

(b) भुतवति Gaur (B)

(c) परिहृत्य Gaur (B); राषात् [को°] Gaur (A); पश्चात् [को°] VS

(d) कर्णेपितङ्गलक° Gaur (A), SSSN, कमलपत्रमना° SP, °मरालकेश्या Gaur (B)

Vasantatilakā metre.

Even now the incident is fresh in my memory, when I sneezed at night, the princess angrily desisted from the auspicious word "live long," but without uttering anything she donned the gold-leaf on her ear. (S. N. Tadpatrikar's translation).

अद्यापि तल्ललितनाद° see No. 986

अद्यापि तां कटितर्पि° see No. 891

887*

अद्यापि तां कनककङ्कणभूषिताग्र-
हस्तां च वक्त्रकमलेन मुनिजितेन्दुम् ।
लीलावतीं सुरतखेदनिमीलिताक्षीं
ध्यायामि चेतसि मदाकुललालसाङ्गीम् ॥

(अ) Gaur [Gaur A (A) 111]

Vasantatilakā metre.

Even today I remember her with her arms adorned with golden bracclets, whose lotus-face conquered (the beauty) of the moon, the frolicsome one, with her eyes contracted due to fatigue caused by sensual pleasure, with her body burning from excitement and ecstasy.

888*

अद्यापि तां कनककान्तिमवालसाङ्गीं
व्रीडोत्सुकां निपतितामिव चेष्टमानाम् ।
अङ्गङ्गसङ्गपरिचुम्बनजातमोहां
तां जीवनीषधिमिव प्रमदां स्मरामि ॥

(अ) Gaur [Gaur (POS) 47, Gaur (B) 47].

(a) °कान्तिधृताल° Gaur (B)

(b) मदनभीतिविकम्पमानाम् Gaur (B)

(c) अङ्गङ्ग° Gaur (B)

(d) मञ्जीव° Gaur (B)

Vasantatilakā metre.

I still remember that lustful girl of golden brightness, her limbs sluggish owing to youthful intoxication, she being uneasy and bashful at heart and acting as if falling down (in sheer passion) and then by close contact of bodies, as also by kissing all round, having lost her balance of mind,—she, who was like the panacea of my life. (S. N. Tadpatrikar's translation).

889*

अद्यापि तां कनकचम्पकदामगौरीं
फुल्लारविन्दवदनां तनुरोमराजीम् ।
मुप्तोत्थितां मदनविह्वलसालसाङ्गीं
विद्यां प्रमादगलितामिव चिन्तयामि ॥

(अ) Gaur. [Gaur (B) 1, Gaur (POS) 1, Gaur (A) 116, Gaur (KM) 75]

(आ) SP 3469, SR 278.41, SSB 107.45

(b) °विन्दनयनां SP; नवरो° Gaur (KM)

(c) मुप्तोद्धितं सुरत° Gaur (A); °वहललालसाङ्गीं Gaur (POS), Gaur (A), SP, SR, SSB

- (d) विधुल् Caur (A); गुणितामिव Caur (POS);
°गुणितामिव Caur (KM)
Vasantatilakā metre.

Even now, I think of her of a bright colour like garland of gold *campāka*, her face beaming like a full-blown lotus, with a thin line of hair (at the navel), just got up from sleep, her whole body showing the keen desire affected by passion, of her like learning affected by intoxication. (S. N. Tadpatrikar's translation).

890*

अद्यापि तां कनकपत्रसनाथकर्णाम्
उत्तुङ्गकर्कशकुचापिततारहाराम् ।
काञ्चीनिपुञ्जितविशालनितम्बबिम्बाम्
उद्धाननूपुररणच्चरणां स्मरामि ॥

- (अ) Caur [Caur (KM) 99, Caur (POS) Annex IV, 21]
(b) °तारहाराम् Caur (POS)
(c) °नियन्त्रित° Caur (POS)
Vasantatilakā metre.

Even now do I remember her, with ears adorned with golden ear-pendants, with pearl necklace placed on her high and hard bosom, with a golden girdle pressing closely against her broad charming hips and with her feet resounding with the jingle of well-shaped anklets. (A.A.R.)

891*

अद्यापि तां कटिसमर्पितवामपाणिम्
आकुञ्चितैकचरणाग्रनिदग्धभूमिम् ।
स्तम्भावलम्बितभुजां पथि मां व्रजन्तं
पश्यामि बन्धुरितकंधरमीक्षमाणाम् ॥

- (अ) Caur [Caur (KM) 122, Caur (POS) Annex IV (p. 42) 7]
(a) कटितटपि° Caur (POS)
(c) °स्कन्धाव° Caur (KM)
Vasantatilakā metre.

I remember even now with her left hand resting on the hip, with one foot slightly bent placed on the ground, leaning against a pillar and looking at me, as I was moving along the road, with her neck slightly turned (in my direction). (A.A.R.)

892*

अद्यापि तां कुटिलकुन्तलकेशपाशम्
उन्निव्रतामरसपत्रविशालनेत्राम् ।

उत्तुङ्गपीवरपयोधरकुड्मललब्धां
ध्यायामि चेतसि यथैव गुरुपदेशम् ॥

- (अ) Caur [Caur (A) 74, Caur (KM) 81, Caur (POS) Annex 4, 5]
(a) कुटिलकोमलकालकेशीन् Caur (KM), Caur (POS)
(c) प्रोत्तुङ्गपीवरकठोरपयोधराढ्यां Caur (KM);
°पीनकठोरपयोधराद्यां Caur (POS)
(d) महोन्नतसन्निभाम् Caur (POS)
Vasantatilakā metre.

As a person revolves in his mind the advice of his preceptor, so I meditate on her face with tresses all arranged in curls, with eyes broad like the petals of a full blown lotus and charming with her bud-like breasts stout and towering. (A.A.R.)

893*

अद्यापि तां क्षणवियोगविषोपमेयां
सङ्गे पुनर्वद्वतराममृताभिवेकाम् ।
तां जीवधारणकरीं मदनातपत्राम्
उद्वृत्तकेशनिबहां सुवर्तीं स्मरामि ॥

- (अ) Caur [Caur (POS) 30, Caur (B) 29]
(b) °मृताभिवेकाम् Caur (B)
(c) मञ्जीवधा° Caur (B); मदनात्सतन्द्रां Caur (B)
(d) किं ब्रह्मकेशवहरेः Caur (B)
Vasantatilakā metre.

I still remember her of charming teeth, she, comparable to poison when away for a moment, but, again, sprinkling (one) with (refreshing) nectar, at the time of union; thus she, who had turned her copious hair (to form a braid), was my protection from Cupid's heat, in fact, my life depends on her. (S. N. Tadpatrikar's translation)

894*

अद्यापि तां क्षितितले वरकामिनीनां
सर्वाङ्गसुन्दरतया प्रथमं करेखाम् ।
शृङ्गारनाटिकरसोत्तमपानपात्रीं
कान्तां स्मरामि कुसुमायुधबाणखिन्नाम् ॥

- (अ) Caur [Caur (POS) 24, Caur (B) 20]
(c) °रत्नपात्री Caur (var.) °पान्त्र Caur (B)
Vasantatilakā metre.

I still remember her being afflicted by Cupid's arrows, she, my beloved, the only first among the choicest women, in point of beauty of all the limbs; she,

the source from which to taste the best elements of the drama of Eros. (S. N. Tadpatrikar's translation).

895*

अद्यापि तां गतिनिराकृतराजहंसी
धम्मिल्लनिजितकलापमयूखभासाम् ।
मत्तश्रिया मदचकोरविलोलनेत्रां
संचिन्तयामि कलकण्ठसमानकण्ठाम् ॥

(अ) Gaur [Caur (A) 98, Gaur (KM) 116, Caur (POS) Annex IV (p. 42) 10].

(b) °तमयूरकलापभाराम् Gaur (KM), Caur (POS)

(c) चक्षुः श्रिया मञ्जु प्रियां Gaur (POS); इलित-
मत्तचकोरनेत्रां Gaur (KM), Caur (POS)

(d) °करठोम् Gaur (KM), Caur (POS)
Vasantatilakā metre.

Even now do I think of her who has vanquished the royal swan with her gait and the brilliance of the peacock's tail with her well-decorated tresses, and whose eyes are sparkling with the beauty of intoxication like those of the *cakora*-bird and whose voice is sweet like that of the cuckoo. (A.A.R.)

896*

अद्यापि तां गमनमित्युदितं मदीयं
श्रुत्वेव भीरुहरिणीमिव चञ्चलाक्षीम् ।
वाचः स्वलद्विगलदश्रुजलाकुलाक्षीं
संचिन्तयामि गुरुशोकविनम्रवक्त्राम् ॥

(अ) Gaur [Caur (POS) 28, Caur (BI) 28]

(a) अद्यापि भीरुहरिणीमिव चञ्चलार्क्षी Gaur (B) (See b)

(b) तां गतिं प्रति जनैरुदितं तु वाचं Gaur (B) (See a)

(c) श्रुत्वा [वाचः] Caur (B)

(d) कान्तां स्मरामि [सं] Caur (B)
Vasantatilakā metre.

I still remember the moment she heard the people saying that the time for our parting had come, her eyes, restless like those of a terrified deer, painfully giving out faltering drops of tears, and her face bent down by deep grief. (S.N. Tadpatrikar's translation).

897*

अद्यापि तां गलितबन्धनकेशपाशां
क्षस्तल्लजं स्मितमुधामधुराधरौष्ठीम् ।

पीनोन्नतस्तनयुगोपरिचारुचुम्बन्-

मुक्तावलीं रहसि लोलवृक्षं स्मरामि ॥

(अ) Gaur [Caur (POS) 17, Caur (B) 17]

(c) °चुम्बि Caur (B)

Vasantatilakā metre.

Even now I remember her bands of hair having dropped away and the flowers thereon falling off, in (our) private (meeting), the necklace of pearls playing closely on her large, rising breasts, her smiling sweet lips and her longing eyes. (S. N. Tadpatrikar's translation).

अद्यापि तां चिरगते मयि see No. 920

898*

अद्यापि तां चिरयिते मयि तस्मिन्नासं
रात्री समागतवतीं परिवर्तमानाम् ।
गत्वा स्मितं किमपि चञ्चलितां निषण्णां
सख्या समागतवतीमधिकं स्मरामि ॥

(अ) Gaur [Caur (A) 88]. (Cf. No. 920.
Vasantatilakā metre.

Even to-day do I remember her very much when she came with her friend, a little flurried and resting and smiling after wandering about the house at night, when I happened to be late at the rendezvous. (A.A.R.)

899*

अद्यापि तां जगति वर्णयितुं न कश्चिच्च
छन्नोत्पद्युष्टसदृशो च परिग्रहं मे ।
दृष्टं द्वयोः सदृशयोः खलु येन रूपं
शक्तो भवेद्यदि स एव नरो न चान्यः ॥

(अ) Gaur [Caur (POS) 38, Caur (B) 39]

(a) कश्चित् Gaur (B)

(b) शक्तो ह्यपृष्टः Caur (B); शक्तो (Caur (var.)
प्रतिविग्रहं [च पं] Caur (var.)

(c) तयोः [द्वं] Caur (POS)

(d) शक्तो Caur (var.); परं तुनान्यः [नं न चां]
Caur (B)

Vasantatilakā metre.

None in this world has, uptil now, been able to describe her adequately she, my better half, the like of whom has not been found. Only that man, and none other, who has seen the charm of both these equals, would, if at all, be able to do it. (S. N. Tadpatrikar's translation).

900*

अद्यापि तां जघनदर्शनलालसेन
कृष्टं मया निवसनांचलमेकपाश्वर्तात् ।
पूज्य स्थितामपि ततो मुहुराकृषन्तीं
मन्दाक्षसंकुचितनूतनमुखीं स्मरामि ॥

- (अ) Caur [Caur (A) 89, Caur (KM) 107],
Caur (POS) Annex IV (p. 41) 4].
(a) ताज्जं Caur (POS); °साक्षीं Caur (POS).
(b) क्रान्तं मया इव (?) समाञ्चलमेव पश्चात् Caur
(KM) सृष्टं [कृ०] Caur (A) (var.), तिबसनां
Caur (POS).
(c) पूर्वोक्तामपरतो बहुशः क्षिपन्तीं Caur (KM);
पूर्वोक्तां मम रते बहुशः क्षिपन्तीं Caur (POS).
(d) मन्दाक्षरं (?) कुचितसर्वतनुं Caur (KM);
°चितसर्वतनुं Caur (POS).
Vasantatilakā metre.

Even now do I remember her fresh
face, bent a little due to shyness, when I
drew her garment aside, a little on one
side, with an intense curiosity to see her
thighs, when she held it back again and
again. (A.A.R.)

901*

अद्यापि तां दृष्टिं वक्षितकम्भरायां
निक्षिप्तपाणिकमलां च नितम्बबिम्बे ।
वामांसपाश्वर्लसदुज्जलकेषापाशां
पश्यामि नां प्रति दृशं बहुशः क्षिपन्तीम् ॥

- (अ) Caur [Caur (A) 77, Caur (KM) 85, Caur
(POS) Annex IV.9].
(a) रतविबर्तितकम्भं Caur (POS); °राश्यां Caur
(KM).
(b) न्यस्तैकपाणिं Caur (KM); Caur (POS),
स्वनितम्बबिम्बे [च नि०] Caur (KM).
(c) वामांसपृष्ठलदुज्जलके Caur (KM); वामाङ्ग-
पार्श्वलदुज्जलके Caur (POS).
(d) दृशं Caur (var.).
Vasantatilakā metre.

Even now do I see her with her neck
turned aside a little, with hands resting
on her charming hips and tresses tossed
over her left shoulder and glancing at me
frequently sideways. (A.A.R.)

902*

अद्यापि तां धवलवैशमनि रत्नदीप-
मालामयूषपटलैर्वलिताम्भकारे ।
प्राप्तोद्यमे रहसि संमुखदर्शनाय
लज्जामभ्यासं नयनामनुचिन्तयामि ॥

- (अ) Caur [Caur (POS) 18, Caur (B) 18].
(b) मालामयूषपटं Caur (B).
(c) स्वाप्रोक्ष्य मे रं Caur (B); °दर्शनोत्थं Caur (B).
Vasantatilakā metre.

And then I still think of her (sad
plight), when, in that white house, the
darkness was dispelled by flood of rays
emanating from rows of diamond lamps,
and I was busy trying to have her frontal
view, while her eyes suffered from bashful-
ness and fear. (S. N. Tadpatrikar's trans-
lation).

903*

अद्यापि तां नखपदं स्तनमण्डले यद्
वत्तं मयास्यमधुपानविमोहितेन ।
उद्भिन्नरोमपुलकैर्बहुभिः समन्ताज्
जागति रक्षति विलोकयति स्मरामि ॥

- (अ) Caur [Caur (POS) 35, Caur (B) 35].
(a) सा [तां] Caur (B); यद् (Caur (B)).
(c) प्रयत्नाय [सं] Caur (B).
Vasantatilakā metre.

I still remember, when I was well nigh
mad to sip the sweet wine from her lips,
I pressed my nails deep on her round
breasts—the nail-mark brought thrills all
over her body, and while keeping awake,
and trying to defend herself (from further
attacks) she looked on. (S. N. Tadpatri-
kar's translation).

904*

अद्यापि तां न खलु वेद्यि किमीशपत्नी
शापं गता सुरपतेरथ कृष्णलक्ष्मीः ।
धात्रेव किं नु जगतः परिमोहनाय
सा निमिता युवतिरस्तविद्वक्षया वा ॥

- (अ) Caur [Caur (POS) 39, Caur (B) 38].
(a) अद्याप्यहं Caur (B).
(b) शापागता Caur (B).
(c) त्रिजगतः [नु ज०] Caur (B).
Vasantatilakā metre.

I am still unable to decide whether
she is a Pārvati, the consort of Śiva, or
Urvaśī, (who had become) the victim
of curse from the Lord of Gods, or Kṛṣṇa's
Lakṣmī ? Or was she, by the Creator,
created to make the world mad, or was
it that the Lord Himself wanted to see
the jewel among women ? (S. N. Tad-
patrikar's translation).

905*

अद्यापि तां नववयःश्रियमिन्दुवक्त्रां
उत्तुङ्गपीवरपयोधरभारखिन्नाम् ।
संपीड्य बाहुयुगलेन पिबामि वक्त्रां
प्रोन्मत्तवन्मधुकरः कमलं यथेष्टम् ॥

(अ) Gaur [Gaur (A) 72, Gaur (KM) 80]. Cf. No. 925.

(a) तां मकरकेतुशरातुराङ्गीम् Gaur (KM).

(d) श्रौष्टीनमन्मथरसङ्कमलं Gaur (A).
Vasantatilakā metre.

Even now do I seem to kiss her lips, as an intoxicated bee a lotus to its heart's content, crushing with both hands her bosom, stout and high, and with her face resembling the moon in her budding youth. (A.A.R.)

906*

अद्यापि तां निजवपुःकृशवेदिमध्याम्
उत्तुङ्गसंभृतमुधास्तनकुम्भयुग्मां ।
नानाविचित्रकृतमण्डनमण्डिताङ्गौ
सुप्तोत्थितां निशि दिवा न हि विस्मरामि ॥

(अ) Gaur [Gaur (POS) 46, Gaur (B) 46].

(a) प्रणयिनी [नि०] Gaur (B).
Vasantatilakā metre.

Even now, by day as by night, I cannot forget her (charming) body slender in the waist, like that of the sacrificial altar, her two towering breasts touching each other like jars, full of nectar, she who had adorned her body with variegated ornaments, and had just awakened from sleep. (S. N. Tadpatrikar's translation).

907

अद्यापि तां निधुवनक्लमनिःसहाङ्गीम्
आपाण्डुगण्डपतितालककुन्तलालीम् ।
प्रच्छन्नपापकृतमन्तरिवावहन्तीं
कण्ठावसक्तमृदुबाहुलतां स्मरामि ॥

(अ) Gaur [Gaur (B) 4, Gaur (POS) 4].

(c) °कृतमन्थरमाव° Gaur (POS)
Vasantatilakā metre.

Even now I remember her limbs unable to bear the fatigue of sexual act, her profuse hair falling (in disorder) on her pale cheeks, herself trembling on account of (the fear caused by the secret sin, and her tender arms clinging to my (her) neck. (S. N. Tadpatrikar's translation).

908*

अद्यापि तां निधुवने मधुपानरक्तां
लीलाधरां कृशतनुं चपलायताक्षीम् ।
काश्मीरपङ्कमगनाभिकृताङ्गरागां
कर्पूरपूगपरिपूर्णमुखीं स्मरामि ॥

(अ) Gaur [Gaur (B) 9, Gaur (POS) 9].

(a) मधुवने Gaur (var.).

(ab) मधुदिग्धमुग्धलीलाधरां Gaur (var.).

(c) काश्मीरगन्धमृग° Gaur (B).
Vasantatilakā metre.

Even now I remember her during sexual sport, her face glowing (ruddy) by drink—she of a sportive nature, and slender build; her large eyes rolling about, she having besmeared her body with paste made of saffron, sandal and musk, and her mouth full with camphor-scented betel-powder. (S. N. Tadpatrikar's translation).

909*

अद्यापि तां निभृतवक्त्रकमापतन्तां
मां द्वारि वीक्ष्य सहस्रैव मिषेण सुप्ताम् ।
मन्दं मयि स्पृशति कण्टकिताङ्गयष्टिम्
उत्कुल्लगल्लफलां बहुशः स्मरामि ॥

(अ) Gaur [Gaur (POS) Annex IV. 33].
Vasantatilakā metre.

Frequently now do I remember her (pose of once) feigning asleep when she saw me enter the chamber silently; and when I gently touched her there was a thrill all over her body and her broad cheek was blooming (with pleasure). (A. A. R.).

910*

अद्यापि तां नृपतिशेखरराजपुत्रीं
संपूर्णयौवनमदालसधूर्णनेत्रीम् ।
गन्धर्वयक्षसुरकिन्नरनागकन्यां
स्वर्गादिहो निपतितामिव चिन्तयामि ॥

(अ) Gaur [Gaur (POS) 45, Gaur (B) 45].

(a) °शेखराज° Gaur (B).

(b) °नेत्रां Gaur (B).

(c) °किन्नरराजकन्यां Gaur (B).

(d) साक्षान्नभोनि° Gaur (B).
Vasantatilakā metre.

I still brood over that princess, her eyes languidly rolling in the intoxication of full blowing youth, thinking her to be

the daughter of a Gandharva, a Yakṣa, Sura, Kinnara or Nāga, fallen down from heaven. (S. N. Tadpatrikar's translation).

911*

अद्यापि तां प्रणयिनीं मृगशावकाक्षीं
पीयूषपूर्णकुचकुम्भयुगं वहन्तीम् ।
पश्याम्यहं यदि पुनर्दिवसावसाने
स्वर्गापवर्गनरराजसुखं त्यजामि ॥

(अ) Gaur [Gaur (POS) 23, Gaur (B) 26].

(d) स्वर्गं तथात्र न च रा° Gaur (B); स्मरामि
[त्य°] Gaur (B).
Vasantatilakā metre.

If, again, towards the close of the day, I meet that loving girl having eyes of young deer and wearing her large breasts full of nectar, I shall discard royal pleasures (in this world) nay, even the pleasures in heaven, or in absolution. (S. N. Tadpatrikar's translation).

912*

अद्यापि तां प्रथमतो वरसुन्दरीणां
स्नेहैकपात्रघटितामवनीशपुत्रीम् ।
हंहो जना मम वियोगदुःखताशनोऽयं
सोढुं न शक्यत इति प्रतिचिन्तयामि ॥

(अ) Gaur [Gaur (POS) 26, Gaur (B) 22].

(c) इहोऽयं मे स विरहः सुकुमारगाध्याः Gaur (B).
Vasantatilakā metre.

Alas ! Oh people, because this fire of separation is impossible to bear, I still think of the princess, made as a sole receptacle of love; she being the first among the beauties of distinction. (S. N. Tadpatrikar's translation).

913*

अद्यापि तां प्रथममेव गतं विरानं
निर्भर्त्स्य रोषपरुषैर्वचनैर्मुहुर्माम् ।
आन्दोलनेन च नितम्बसहायवृत्त्या
संचिन्तयामि रतये सुदतीमभीक्ष्णम् ॥

(अ) Gaur [Gaur (A) 91, Gaur (KM) 109, Gaur (POS) Annex IV (p. 41) 5].

(a) गतं Gaur (var.); विरामं Gaur (POS).

(b) निर्भर्त्स्य Gaur (A); रोषवचनैः परुषैर् Gaur (POS).

(c) आन्दोलितोद्धतनि° Gaur (KM); Gaur (POS).

(d) हृदयं [र°] Gaur (KM); सुदतीमभीक्ष्णम् Gaur (var.).

Vasantatilakā metre.

Even now I remember how when I was rather disinclined after the initial pleasures the pearly toothed beloved threatened me with harsh and angry words and thus greatly contributed to the pleasures of love with the aid of the swing and her charms. (A. A. R.).

914*

अद्यापि तां प्रथमसंगमजातलज्जां
बालां रसेन पतिते मयि मन्दपीठे ।
फूत्कारकम्पितशिखातरलप्रदीपं
कर्णोत्पलेन विनिवारयतीं स्मरामि ॥

(अ) Gaur [Gaur (A) 97, Gaur (KM) 114, Gaur (POS) Annex IV (p. 42) 13].

(b) नीच्यां (नीवि Gaur (POS)) स्पृशत्यपि करे
मम मन्दमन्दे (°न्दम् Gaur (POS)) Gaur (KM),
Gaur (POS).

(c) °तरलप्र° Gaur (KM), Gaur (POS).

(d) निजिवांसुमहं (वि° Gaur (POS) [वि°] Gaur (KM); Gaur (POS)).

Vasantatilakā metre.

Shy in her first meeting with me in love sports the young one attempted to prevent the putting out of the lamp with the lily taken off her ear when the flame was quivering by the gush of my breath as I had reclined on the couch in ecstasy. This I remember even now vividly. (A. A. R.).

915*

अद्यापि तां भुजलतापितकण्ठपाशां
वक्षःस्थलं मम पिधाय पयोधराभ्याम् ।
ईषन्निमीलितसलीलविलोचनान्तां
पश्यामि मुग्धवदनां वदनं पिबन्तीम् ॥

(अ) Gaur [Gaur (KM) 100, Gaur (POS) Annex IV. 22].

(b) वक्षः Gaur (POS).

(c) °सुलोत्° Gaur (POS).

(d) मद्बदं° Gaur (KM), Gaur (POS); °दन्तमुग्धवदनं
Gaur (POS); °मुक्तवदनं Gaur (KM.).

Vasantatilakā metre.

Even today do I see the fair arms that encircled my neck, when she clasped me close to her breast, and pressed her dear face against my own in a kiss, while

her playful eyes half closed in ecstasy. (A. B. Keith's translation in his History of Sanskrit Literature, p. 190).

अद्यापि तां मकरकेतु °See No. 905.

916*

अद्यापि तां मदनमन्दिरवैजयन्तीम्
अन्तर्गृहे विवसनां दधतीं निशान्ते ।
अङ्गैरनङ्गविसरैर्मम गाढमङ्गम्
आलिङ्ग्य केलिशयने शयितां स्मरामि ॥

- (अ) Gaur [Gaur (A) 99, Gaur (KM) 117; Gaur (POS) Annex IV (p. 42) 11].
(b) अन्तर्मुखे मदधरोष्ठदलं विधाय Gaur (KM), Gaur (POS); अन्तर्ग्रहे Gaur (A) (var).
(c) °विकलैर् Gaur (KM), Gaur (POS).
(d) केलिशयितां दयितां [के°श°] Gaur (KM).
Vasantatilakā metre.

I remember her even now, the banner of victory in the mansion of love, who laid herself in the couch of love sports in the inner chamber, embracing me warmly with her undressed limbs full of passion as the night advanced. (A.A.R.)

917*

अद्यापि तां मम मनःपरितापशान्तये
चक्षुर्विशुद्धतटिनीमलसालसाङ्गीम् ।
श्रीखण्डखण्डलचित्ताचितगात्रयाष्ट
तन्वीं सदा हृदयहर्षनिधिं स्मरामि ॥

- (अ) Gaur [Gaur (POS) Annex IV. 32].
Vasantatilakā metre.

To assuage the torments of my mind (due to the impending execution), I remember her, the slim young lady, the treasure of joy to my heart, who had well shaped limbs pleasing to the eyes, limbs full of gentle movements and who had adorned her charming person with the cooling paste of fragrant sandal. (A. A. R.).

918*

अद्यापि तां मयि कपाटसमीपलीने
मन्मार्गदत्तदृशमाननदत्तहस्ताम् ।
मद्गोत्रचिह्नितपदं मृदुकाकलीभिः
किञ्चित्तरङ्गमनसं मनसा स्मरामि ॥

- (अ) Gaur [Gaur (A) 85, Gaur (KM) 95; Gaur (POS) Annex IV 28].

- (a) समीपकपाटलीने Gaur (POS).
(b) मन्मार्गमुक्त° Gaur (KM), (POS).
(c) मद्गाव° [म°] Gaur (KM); °पदां Gaur (A) (var).
(d) किञ्चिद्विमानमनिशं मनसि Gaur (KM); किञ्चिच्च गातुमनसं म° Gaur (POS).
Vasantatilakā metre.

I remember her singing in a low sweet tone a song in which my name had been inserted, gazing at the path by which I should approach, with her face resting on her palm, even though I was hidden by the door near by. (A. A.R.).

919*

अद्यापि तां मयि कृतागसि दुष्टभावां
भाषां लपत्यपि मुहुर्निगूहीतवाचम् ।
रामां निरुद्धधनमन्युसबाष्पकण्ठां
निःश्वासशुष्यदधरां रुदतीं स्मरामि ॥

- (अ) Gaur [Gaur (A) 80, Gaur (KM) 89, Gaur (POS) Annex IV. 12].
(a) दुष्टभावं [दु°] Gaur (KM); दुष्टभावात् Gaur (POS).
(b) संभावयत्यपि [भा°ल°] Gaur (KM), Gaur (POS).
(c) अन्तर, Gaur (KM), Gaur (POS); °गुरु° [°घन°] Gaur (POS); °गुरुकोप° [°घ°] Gaur (KM); जवा [स°] Gaur (POS); °कयर्त्ती Gaur (KM).
(d) निश्वा° Gaur (A).
Vasantatilakā metre.

Even now do I remember her once crying, with her lips dried up by deep sighs, with tears flowing, but restraining her great sorrow and making no retorts even though I was teasing her with harsh words when the fault was entirely on my side. (A. A. R.).

920*

अद्यापि तां मयि गते चिरकोपयन्तीं
यान्तीं समागतवतीं परिवर्तमानाम् ।
ऊर्ध्वस्थितां किमपि मञ्चतलं निषण्णां
शय्यां समाश्रितवतीमधिकं स्मरामि ॥

- (अ) Gaur [Gaur (KM) 105, (Gaur (POS) Annex IV 34], Cf. No. 898.
(a) तां चिरगते मयि पादचारैर् Gaur (POS).
(b) यातां समं स्वभवने प° Gaur (POS).
(c) संचलितं [म°] Gaur (POS).
(d) निःश्वास° Gaur (POS).
Vasantatilakā metre.

I remember her most (in her varying moods) when I arrived late (one night)—first exhibiting anger, then moving away from me, then coming close to me, then walking round and round, then going high up, then seated on a couch and (finally) resorting to the bed. (A. A. R.)

921*

अद्यापि तां मयि दृशं तुदतीं स्मरामि
स्मेरां स्मरद्वरकरां मधुरां सुताराम् ।
अत्युद्बलां सुरतलां कुटिलां मुशीलां
निष्पन्दमन्दसमदप्रमदप्रसादाम् ॥

(अ) Caur [Caur (KM) 123].
Vasantatilakā metre.

Even now do I remember her directing at me her glance, smiling, full of love, sweet, with charming pupils, very powerful (in captivating), inviting for dalliance, then darting sideways and then directing straight (innocently), and full of delight by intoxication and gentle without throbbing. (A. A. R.)

922*

अद्यापि तां मयि निमीलितचारुनेत्रे
कोज्यं बदेत्यभिहितां वदतीं सखीभिः ।
मातनं विद्य इति सस्मितमुल्लसन्तीम्
उत्फुल्लगण्डफलकां नितरां स्मरामि ॥

- (अ) Caur [Caur (A) 96, Caur (KM) 115],
Caur (POS) Annex IV (p. 42) 12].
(a) समुपगम्य मया वृत्ताक्षीं (सखीभिः (Caur (POS));
[म°नि°] Caur (KM), Caur (POS); चारुनेत्रां
Caur (A) (var.).
(b) °हिता बहुशः Caur (KM); बहुशो मृगाक्षीम्
Caur (POS).
(c) मौनं न वेद्मि Caur (POS); विद्य [विद्य] Caur
(A).
(d) उत्पन्नगल्लपुलकाकुलितां (उत्पन्नकम्प° Caur
(POS)) स्म° Caur (KM), Caur (POS).
Vasantatilakā metre.

Even now do I remember how thrilled her cheeks were when she smilingly replied to her friends that she was totally ignorant who it was that closed her eyes from behind when I had come unexpectedly and did so. (A. A. R.)

अद्यापि तां मयि समीपकवाटलीने See No. 918.

923*

अद्यापि तां मसृणचन्दनपङ्कमिश्र-
कस्तूरिकापरिमलोत्थविसर्पिगन्धाम् ।
अन्योन्यचञ्चुपुटचुम्बनलग्नपक्ष्म-
युग्माभिरामनयनां शयने स्मरामि ॥

- (अ) Caur [Caur (B) 8, Caur (POS) 8].
(c) °नखजरीट° or °रीटयुग्मा° Caur (B).
Vasantatilakā metre.

I still remember her attractive eyes being closed, in ecstasy, at the time of the meeting of our lips in a kiss, on bed, while she spread all round, the fragrance of musk mixed with soft sandal paste. (S. N. Tadpatrikar's translation).

अद्यापि तामिह ततश्च See No. 961.

924*

अद्यापि तां मुखगतैररुणैः कराग्रैर्
आपृच्छ्यमानमपि मां न विभावयन्तीम् ।
तद्वाष्पपूरितदृशं बहु निःश्वसन्तीं
चिन्ताकुलां किमपि नम्रमुखीं स्मरामि ॥

- (अ) Caur [Caur (POS) Annex IV. 29].
Vasantatilakā metre.

I remember her when she did not utter even one word, though I was bidding her good bye, (she) with her rosy fingers resting on the face, eyes filled with tears (due to the impending separation), sighing frequently, overcome with worry, and with the face slightly bent down. (A. A. R.).

925*

अद्यापि तां यदि पुनः कमलायताक्षीं
पश्यामि पीवरपयोधरभारखिन्नाम् ।
संपीड्य बाहुयुगलेन पिबामि वक्त्रम्
उन्मत्तवन्मधुकरः कमलं यथेष्टम् ॥

- (अ) Caur [Caur (B) 3, Caur (POS) 3].
Cf. No. 905.
(c) बाहुयुगलेन Caur (POS).
Vasantatilakā metre.

Even now, if I see her again with her large lotus-eyes, herself suffering from the burden of her large breasts, I shall hold her fast in both my arms, and like one intoxicated, shall drink of her mouth, to my heart's content, like unto bee drinking of a lotus. (S. N. Tadpatrikar's translation).

926*

अद्यापि तां यदि पुनः श्रवणायताक्षीं
पश्यामि दीर्घविरहज्वरिताङ्गयष्टिम् ।
अङ्गैरहं समुपगूह्य ततोऽतिगाढं
नोन्मीलयामि नयने न च तां त्यजामि ॥

- (अ) Gaur [Gaur (B) 6, Gaur (POS) 6].
(a) कमलाय° [श्र°] Gaur (var.).
(c) ततोऽपि ग° Gaur (B).
Vasantatilakā metre.

Even now, if, again, I see her of large eyes, her slender body feverish on account of long separation, I would hold her fast in a limb-to-limb embrace, and having closed my eyes in intense pleasure, would not open my eyes, nor would leave her again. (S. N. Tadpatrikar's translation).

अद्यापि तां रतविवर्ति° Sec No. 901.

927*

अद्यापि तां रहसि वर्णमोक्षमाणां
दृष्ट्वा स्फुटं प्रतिनिधिं मयि पृष्ठलीने ।
पश्यामि वेपथुसतीं च सुविभ्रमां च
लज्जाकुलां च समुद जितमन्मथां च ॥

- (अ) Gaur [Gaur (A) 82, Gaur (KM) 91, Gaur (POS) Annex IV. 27].
(b) संक्रान्तमप्रति° (°तिनिभ° Gaur (POS)), Gaur (KM), Gaur (POS); पृष्ठलीनाम् Gaur (KM).
(c) ससंभ्रमां च Gaur (POS).
(d) दयितां समदनां (Gaur (POS)) च सुविभ्रमां च [स° जि° च] Gaur (KM); Gaur (POS).
Vasantatilakā metre.

When my beloved was stealthily looking at the mirror she saw clearly my image as I was hidden behind; then I noticed her in a tremor and agitation and overcome with shyness but pleasing and more charming than Cupid. This I remember even to-day.¹ (A. A. R.).

1. Translation of A.B. Keith of the text in POS is given in his History of Sanskrit Literature, p. 189.

928*

अद्यापि तां वदनपङ्कजगन्धसङ्ग-
ग्राभ्यद्विरेफचयसंकृतिषु प्रकामम् ।
क्लेशावधूतकरपल्लवहङ्कृतालिं
सचिन्तयामि भयविह्वलचारुनेत्राम् ॥

(अ) Gaur [Gaur (A) 106]. Cf. No. 882].

(a) मदनपङ्कज° Gaur (A) (var.).

(b) विरेभ Gaur (A) (var.).
Vasantatilakā metre.

I recall to my mind the beloved with her charming eyes disturbed by fear as a swarm of buzzing bees attracted by the sweet smell of her lotus face crowded round her and when she attempted to ward off painfully with her sproutlike hands. (A. A. R.).

अद्यापि तां विकसि° Sec No. 883.

929*

अद्यापि तां विधूतकज्जललोलनेत्रां
पृथ्वीं प्रभूतकुसुमाकुलकेशपाशाम् ।
सिन्दूरसंलुलितमौक्तिकदन्तकान्तिम् ॥
आबद्धहेमकटकां रहसि स्मरामि ॥

- (अ) Gaur [Gaur (POS) 16, Gaur (B) 16].
(a) °लचारुनेत्रां Gaur (B).
(b) प्रोत्कुलपुष्पनिकराकुल° Gaur (B); पृथिवीप्रभू° Gaur (var.).
(c) °कहारदन्ताम् Gaur (B).
(d) आधातहेम° Gaur (B).
Vasantatilakā metre.

I still remember her, (appearing before me) in private, wearing black pigment in her sparkling eyes, her braid of hair adorned with numerous flowers, her teeth shining like pearls with a tinge of red, and wearing gold bracelets. (S. N. Tadpatrikar's translation).

930*

अद्यापि तां विरहवह्निपीडिताङ्गीं
तन्वीं कुरङ्गनयनां सुरतैकपात्रीम् ।
नानाविचित्रकृतमण्डनमावहन्तीं
तां राजहंसगमनां सुदतीं स्मरामि ॥

- (अ) Gaur [Gaur (POS) 19, Gaur (B) 19, Gaur (A) 107].
(a) मद् [तां] Gaur (var.) विरहवह्निविपी° Gaur (B); विरहविह्वलपीडिताङ्गी° Gaur (A).
(b) लज्जी [तं] Gaur (B); °पात्रीम् Gaur (B).
(c) °विचित्रकवरीकुसुमावहन्ती° Gaur (A).
(d) स्वां [तां] Gaur (var.); श्यामां मरालगमनां सुततं स्म° Gaur (A).
Vasantatilakā metre.

Even now I remember her, of a slender build, her limbs afflicted by fire of sepa-

ration (from me), she having eyes like those of a deer, she, the sole resort of love-sports, wearing different ornaments of variegated make, she of a beautiful face, and having the (graceful) gait of a swan. (S. N. Tadpatrikar's translation).

अद्यापि तां विलुलिताकुल° See No. 835.

931*

अद्यापि तां विहसितां कुचभारनमां
मुक्ताकलापधवलीकृतकण्ठदेशाम् ।
तरकेलिमन्दरगिरी कुसुमायुधस्य
कान्तां स्मरामि रुचिरोज्ज्वलपुष्पकेतुम् ॥

- (अ) Caur [Caur (POS) 20, Caur (B) 23].
(a) अद्याप्यहं [अ° तां] Caur (B).
(c) तां [ततः] Caur (B); °न्दरगतां Caur (B).
Vasantatilakā metre.

I still remember that smiling beloved, bent by the burden of her breasts, part round her neck being whitened by collection of pearls, she, the bright, shining flowery flag on Mandara, the sport-hill of the God of Love. (S. N. Tadpatrikar's translation).

932*

अद्यापि तां शशिमुखीं नवयौवनाढ्यां
पीनस्तनीं पुनरहं यदि गौरकान्तिम् ।
पश्यामि मन्मथशरानलपीडिताङ्गीं
गात्राणि संप्रति करोमि मुशीतलानि ॥

- (अ) Caur [Caur (B) 2, Caur (POS) 2, Caur (A) Caur (A) 71, Caur (KM) 78].
(a) °यौवनाद्यां Caur (B).
(b) अप्राप्य किमुनरहं यदि गौरकान्तिम् Caur (A); गौरकान्तीम् Caur (B); गौरवर्णां Caur (var.).
(c) °शौरसान° Caur (KM); °पीडितानि Caur (A); °शरानल° or °शरज्वर° Caur (var.).
(d) मे प्रतिकरोमि Caur (A).
Vasantatilakā metre.

Even now, if I see her of moon-like face, (her body) having an attractive grace, with fresh youth, fat breasts, her body fired by erotic passion caused by arrows of Cupid, if I see her again, I shall make my own (or her) tormented limbs pacified (S. N. Tadpatrikar's translation).

933*

अद्यापि तां शिखरचारुवलक्षदन्तेर्
मुख्यानि कुन्दमुकुलानि जितां च साध्वीम् ।
संचिन्तयामि सततं प्रविलोलचित्तां
कामेषुनीरजदृशं वनजावतंसाम् ॥

- (अ) Caur [Caur (A) 110].
(a) बल्लक्ष° Caur (A).
Vasantatilakā metre.

I see before my mind's eye the good girl who had vanquished the jasmine buds with her charming, white and pointed teeth and who was full of sportive love, and with eyes resembling lilies as the arrows of Cupid and adorned with a lotus flower in her ear. (A. A. R.).

934*

अद्यापि तां समपनीतनितम्बवस्त्रां
श्यामां च साध्वसरसाकुलविह्वलाङ्गीम् ।
एकेन पाणिकमलेन पिधाय गुह्यम्
अन्येन नाभिकुहं वधतीं स्मरामि ॥

- (अ) Caur [Caur (A) 81, Caur (KM) 90, Caur (POS) Annex 4.13].
(a) समपनीत° Caur (A) (var.); सुकमनीयिनी° Caur (POS).
(b) पश्यामि मन्मथशरानलवि° Caur (KM); पश्यामि Caur (POS); °विह्व° Caur (POS).
(c) गुह्यनिहितेन करेण पाणिम् [पा° पि° गु°] Caur (KM), Caur (POS).
(d) °कुहरादवतारयन्तीम् Caur (KM); °न्दवतीं मदीयम् Caur (POS).
Vasantatilakā metre.

I recollect my beloved in that pose when she was bereft of her inner dress, full of youthfulness, with limbs agitated by love and trepidation and with one hand covering her loins and the other placed over her deep navel. (A. A. R.).

अद्यापि तां समुपगम्य मया° See No. 922.

935*

अद्यापि तां सललितश्लथकेशपाशाम्
ईषत्समुन्मिशितघणितवक्रनेत्राम् ।
मुप्तोत्थितां विदधतीं मुहुरङ्गभङ्गं
पश्यामि दण्डमधरं बहुशः स्पृशन्तीम् ॥

- (अ) Caur [Caur (A) 92, Caur (KM) 110, Caur (POS) Annex IV (p. 41) 6].
(a) विलुलिताकुलके° Caur (KM); विलुलितांशुकके Caur (POS).

- (b) किञ्चित् [ई°] Gaur (KM), Gaur (POS); समुन्मुषित° Gau (POS); °जिह्वा° Gaur (KM), Caurr (POS); °वक्त्रनेत्राम् Gaur (A) (var.).
- (c) सुप्तोद्धितां Gaur (A); सललित Gaur (A) (var.).
- (d) चारुमधुरं [द°] Gaur (KM), Gaur (POS) स्मरन्तीम् [स्व°] Gaur (KM).
Vasantatilakā metre.

I remember her with the charming tresses all dishevelled and eyes turned a little sideways but full of animation, risen from sleep and stretching her (tired) limbs and frequently feeling the lip that had been bitten (in love sports). (A. A. R.).

अद्यापि तां सुकमनीय° Sec No. 834.

936*

अद्यापि तां सुनिपुणं यतता मयापि
दृष्टं न यत्सदृशतो वदनं कदाचित् ।
सौन्दर्यनिर्जितरति द्विजराजकान्ति
कान्तामिहातिविमलत्वमहागुणेन ॥

- (अ) Gaur [Gaur ((POS) 29, Gaur (B) 30].
- (a) जातु निपुणं [तां सु°] Gaur (B).
- (b) दृष्टं दृशं जगति जातिविधे वधूनां Gaur (B).
- (c) °कान्ते: Gaur (B).
- (d) कान्ताननस्य सदृशं वदनं गुणैर्न Gaur (B).
Vasantatilakā metre.

Even after most careful efforts, I have still not seen the like of her face, beautiful by its extremely pure lustre, which in its splendour wins the graceful beauty of Rati, as well as that of the moon. (S. N. Tadpatrikar's translation).

अद्यापि तां सुनिभृतं पद° Sec No. 952.

937*

अद्यापि तां सुरतघूर्णनिमीलिताक्षीं
लस्ताङ्गयष्टिगलितांशुककेशपाशाम् ।
शृङ्गारवारिहृकाननराजहंसीं
जन्मान्तरेऽपि निधनेऽप्यनुचिन्तयामि ॥

- (अ) Gaur [Gaur (POS) 22, Gaur (B) 25].
- (a) सुरतजागरमीलिताक्षीं Gaur (B).
- (b) शस्तां Gaur (B).
- (d) जन्मान्तरे निधुवने° Gaur (B).
Vasantatilakā metre.

At this moment of my death, nay,

even in my next birth, shall I ever remember that swan in the lotus-group of Eros, her eyes closed in ecstasy of sex-climax, when all her limbs were relaxed, while her garments, as well as the braid of hair had fallen away, in disorder. (S. N. Tadpatrikar's translation).

938*

अद्यापि तां सुरतजागरघूर्णमान-
तिर्यग्बलत्तरलतारकदीर्घनेत्राम् ।
शृङ्गारसारकमलाकरराजहंसीं
व्रीडाविनम्रवदनामुषसि स्मरामि ॥

- (अ) Gaur [Gaur (B) 5, Gaur (POS) 5].
- (b) °तारकमायताक्षीम् Gaur (POS).
Vasantatilakā metre.

Even now I remember her large eyes, with their sparkling pupils moving sideways, (eyes) rolling on account of the wakeful night due to sexual sports, she like a queen swan in a lotus-lake, moving gracefully in that temple of Eros, her face drooping bashfully in the morning. (S. N. Tadpatrikar's translation).

939*

अद्यापि तां सुरतताण्डवसूत्रधारं
दुर्वारदर्पजघनगलिताङ्गयष्टिम् ।
अङ्गं रसं समुपगृह्य कटिं दधानां
किञ्चिन्निमीलनयनां मनसा स्मरामि ॥

- (अ) Gaur [Gaur (A) 104]. Cf. 940.
- (b) °दीर्घ° [°दर्प°] Gaur (A) (var.).
Vasantatilakā metre.

I remember her, the stage manager of the dance of love sports, with her limbs exhausted by intense pleasures of love, possessing hips that were full of pleasurable excitement of the moment and with eyes closed in ecstasy. (A. A. R.).

940*

अद्यापि तां सुरतताण्डवसूत्रधारिणीं
पूर्णेन्दुमुन्दरमुखीं मदविह्वलाङ्गीम् ।
तन्वीं विशालजघनस्तनभारनमां
व्यालोलकुन्तलकलापवतीं स्मरामि ॥

- (अ) Gaur [Gaur (B) 7, Gaur (POS) 7]. Cf. No. 839
- (c) °नभारखिन्नां Gaur (B).
Vasantatilakā metre.

I still remember her, as holding the

reins in the Tāṇḍava dance of sexual sports, her face beautiful like the full moon, her limbs affected by intoxicated love, she of a slender build, bending on account of the burden of her large breasts and hips, and her (loose) band of hair waving sideways (S. N. Tadpatrikar's translation).

941*

अद्यापि तां सुरतलब्धयशःपताकां
लम्बालकां विरहपाण्डुरगण्डभित्तिम् ।
स्वप्नेऽपि लोलनयनां क्षणदृष्टनष्टां
विद्यां प्रमादगुणितामिव संस्मरामि ॥

- (अ) [Caur Caur (POS) Annex IV. 3].
(आ) VS 1278.
(c) सुप्तां विलोल° Caur
(d) प्रमादगुणितां VS (var.); प्रसाद° VS.
Vasantatilakā metre.

I very well remember her with the banner of fame obtained in dalliance, with tresses dishevelled, with the broad cheeks pale due to separation (during day time), and casting glances even in sleep but seen for a moment and then lost, like learning acquired by one who is careless (in practising it). (A. A. R.).

942*

अद्यापि तां सुरभिनिर्भरदन्तभाजं
धावन्तमास्यकमलं चलच्चञ्चरीकम् ।
किञ्चिच्चलललितकुञ्चितवामनेत्रां
पश्यामि कैलिकमलेन निवारयन्तीम् ॥

- (अ) Caur [Caur (A) 83, Caur. (KM) 92, Caur (POS) Annex IV. 14].
(a) सुरभिदुर्धरगन्धलोले (लोभाद् Caur (POS)) Caur (KM), Caur (POS); सुरभिदुर्° Caur (A) var.).
(b) द्वाधान्त° Caur (POS); °स्यमनिशं गतिच° Caur (KM); प्रति [चल°] Caur (POS).
(c) चकोरश्चिकुञ्चितचारुनेत्रां Caur (KM); किञ्चित्सच्चलि° Caur (POS); °चारुनेत्रां Caur (POS).
Vasantatilakā metre.

I remember her warding off with her sportive lotus a buzzing bee who was flying towards her face attracted by her naturally sweet smell and with her left eye casting glances and slightly bent down (due to the fear of the bee). (A. A. R.).

943*

अद्यापि तां सुवदनां वलभौ निषण्णां
तद्गेहसन्निधिपदे मयि दृष्टमात्रे ।
वीतोत्तरां प्रियसखीषु कृतस्मरासु
लज्जाविलासहसितां हृदि चिन्तयामि ॥

- (अ) Caur [Caur (A) 93, Caur (KM) 111, Caur (POS) Annex IV (p. 42) 8].
(a) वलभीनि° Caur (KM), Caur (POS).
(b) तद्गेहसन्मुखमहो खलु दृष्टमत्र Caur (KM); सद्देहसंश्रितमुखे Caur (POS); सृष्टमात्रे Caur (A) (var.); दृष्टिमात्रे Caur (POS); सृष्टमात्रे Caur (A) (var.); सृष्टमात्रे Caur (var.) (in Telugu editions as above).
(c) नर्मोत्तर° (Caur (POS)); नर्मोत्तरं Caur (KM); कृतस्मितासु Caur (KM), Caur (POS); गतस्मरासु Caur (A) (var.).
(d) लज्जां श्रुत्वा Caur (POS); विलक्ष्य ह° Caur (KM), Caur (POS).
Vasantatilakā metre.

I think of her, possessing a charming face, and seated in the balcony; and as she observed me approaching the house she immediately left off giving replies to her friends who were all smiles (at this shyness) and was all sportiveness, shyness and smiles. (A. A. R.).

944*

अद्यापि तां सुवदनां स्तनभारनभ्रां
श्यामां च वामनयनां रमणीयगात्रीम् ।
निद्रालसामलकनिर्जितषट्पदालं
संचिन्तयामि सततं स्मरवैजयन्तीम् ॥

- (अ) Caur [Caur (A) 109].
(b) रमनिव्य° Caur (A) (var.).
Vasantatilakā metre.

I am always thinking of her, the victorious banner of Cupid, possessing a charming face, slightly stooping by the heaviness of the bosom, full of youthfulness, eyes charming and with body attractive and overcome with sleep (due to the exhaustion of love sports) and with tresses that had vanquished a row of bees. (A. A. R.).

945*

अद्यापि तां सुशयितां क्षणविप्रबुद्धां
निद्रालसां हृदि वहामि कृताङ्गभङ्गाम् ।

जुम्भावतीर्णमुखमावतगन्धलब्ध-

मुग्धममस्मरविश्रमलोलनेत्राम् ॥

- (अ) Gaur [Caur (A) 95, Caur (KM) 113, Caur (POS) Annex IV (p. 42) 14].
 (a) तामुपसि तत्क्षाय° Caur (KM), Caur (POS).
 (b) शताङ्ग° [कु°] Caur (KM).
 (c) जुम्भाविदीर्घमु° Caur (POS).
 (d) °लोलपत्रम् Caur (KM).
 Vasantatilakā metre.

I treasure in my heart that scene when my beloved, after a good sleep, awakened suddenly and was stretching her limbs in drowsiness with eyes that were slightly disturbed by the buzzing of a bee which was attracted to her face by the fragrance of her breath as she was yawning. (A. A. R.)

946*

अद्यापि तां स्तिमितवस्त्रमिवाङ्गुलनां

प्रौढप्रतापमवनानलतप्तवेहाम् ।

बालामनायशरणामनुकम्पनीयां

प्राणाधिकां क्षणमहं न हि विस्मरामि ॥

- (अ) Gaur [Caur (POS) 25, Caur (B) 21].
 Vasantatilakā metre.

Even now, I cannot, for a moment, forget the girl dearer to me than life, her body heated by the fire of intense passion, she pitiable on account of the parting from her lover (i.e. myself) and clinging to my body like a wet garment. (S. N. Tadpatrikar's translation.)

947*

अद्यापि तां स्मितमुखीं पुरवायितेषु

लम्बालकाङ्गुलकपोललतां स्मरामि ।

आन्त्रोलनभ्रमजलाङ्गुलविह्वलाङ्गीं

इवासेतरं च निभृतं च मुहुर्ववन्तीम् ॥

- (अ) Gaur [Caur (KM) 104, Caur (POS) Annex IV. 26].
 (b) °बोलतलां Caur (POS).
 (c) °विह्वलाङ्गी Caur (POS).
 (d) इवासेतिलतिसुरभीकृतकेलिवेहाम् Caur (POS);
 कनिभृतं मुमुहुः शशाङ्गीम् (?) Caur (KM);
 corrected in accordance with Telugu and Grantha texts.
 Vasantatilakā metre.

I remember her with the face full of smiles when she took the initiative in love

sports, with her charming cheeks covered by dishevelled tresses, with limbs overcome with fatigue due to the exertion of dalliance and rendering the well-furnished bed chamber very fragrant with her deep breathings. (A. A. R.)

अद्यापि तज्जघन° sec No. 900°

948*

अद्यापि तानि परिवर्तितकंधराणि

किञ्चित्भुतवृत्तिकञ्चुकजालकानि ।

तस्या भुजाप्रलुल्लुङ्खलकुन्तलानि

चित्ते स्फुरन्ति मम वक्रविलोचनानि ॥

- (अ) Gaur [Caur (KM) 101, Caur (POS) Annex IV. 23].
 (b) चञ्चत् कुचग्रथितकञ्चुकवन्धनानि Caur (POS).
 (c) तस्याः सुपल्लवमुद्ङ्खल° Caur (POS).
 (d) चित्रविलोकितानि Caur (POS.).
 Vasantatilakā metre.

Even now does this throb (clearly comes up) in my mind—those side glances of my beloved, sometimes turned towards the neck, sometimes producing an illusion of a torn jacket dark like mustard, and sometimes appearing like a profusion of her tresses hanging loose over her shoulders. (A. A. R.)

949*

अद्यापि तानि मम चेतसि संस्फुरन्ति

कर्णान्तसंगतकटाक्षनिरीक्षितानि ।

तस्याः स्मरज्वरकराणि मवालसानि

लीलाविलासबहुलानि विलोचनानि ॥

- (अ) Gaur [Caur (KM) 94, Caur (POS) Annex IV. 17]. Cf. No. 950.
 (a) विस्फुरन्ति [सं°] Caur (POS).
 (c) °स्मरज° Caur (KM).
 (d) चट्टलानि [°बहु°] Caur (POS).
 Vasantatilakā metre.

Even now are those glances of my beloved quivering in my mind—glances, now directed sideways reaching up to the ears, producing the fever of love in me, gentle due to intoxication and full of delightful sportive movements. (A. A. R.)

950*

अद्यापि तानि मम चेतसि संस्फुरन्ति
बिम्बोष्ठवेशपरिकीर्णशुचिस्मितानि ।
पीयूषपूर्णमधुराणि तथोत्तराणि
वाक्यानि मन्मथरसानि मृदूनि तस्याः ॥

- (अ) Gaur [Gaur (A) 86, Gaur (B) 98, Gaur (POS) Annex IV. 20] Cf. No. 949.
(a) हृदये मम विस्फुरन्ति [म° चे° सं°] Gaur (POS); विस्फुरन्ति [सं°] Gaur (B).
(b) °मृष्ट° [°देश°] Gaur (B); °पृष्टकर° [°दे°] Gaur (POS) °सुनिष्कृतानि Gaur (POS).
(c) पीयूषपूर्णमधुराणि त्वदुत्त (°बहुत्त° Gaur (POS)) Gaur (B), Gaur (POS); मधुराणि च उत्तराणि Gaur (A) (var.).
(d) पश्यामि Gaur (A); मन्मथभवानि (°धकराणि Gaur (POS)) Gaur (B), (Gaur (POS)); च वल्लभायाः Gaur (POS); वस्याः [त°] Gaur (B).
Vasantatilakā metre.

These are still fresh in my mind—the pure smiles enlivening the regions of her *bimba*-like lips, her answers sweet by the flow of nectar and her gentle speech filled into devoted love. (A. A. R.)

951*

अद्यापि तानि मुदुवाक्यसुभाषितानि
तिर्यग्निर्वर्तितनयनान्तनिरीक्षणानि ।
लोलालसाञ्चितगतानि शुचिस्मितानि
तस्याः स्मरामि मवविभ्रमचेष्टितानि ॥

- (अ) Gaur [Gaur (A) 101, Gaur (KM) 120, Gaur (POS) Annex IV (p. 41) 3].
(a) मुदुसारसु° Gaur (KM), Gaur (POS).
(b) °वृत्त° [°वर्ति°] Gaur (KM); °वृत्त्य Gaur (POS); रीक्षितानि Gaur (KM).
(c) सुविस्म° Gaur (KM).
(d) तस्याः Gaur (KM), Gaur (POS); हृदि विभ्रमचेष्टितानि Gaur (KM), Gaur (POS); मदचलद्भ्रम° Gaur (A) (var.).
Vasantatilakā metre.

I remember even now her excellent utterances full of gentle words, the glances from the corners of her eyes that were turned sideways a little, her movements that were sportive and gentle, her pure smiles and the activities full of charm due to intoxication. (A. A. R.)

अद्यापि तामतिविशाल° see No. 955.

952*

अद्यापि तामनिभूतक्रममागतं च
मां द्वारि वीक्ष्य शयने निमिषेण सुप्ताम् ।
मन्दं मयि स्पृशति कण्टकिताङ्गयष्टिम्
उत्फुल्लगण्डफलकां बहुशः स्मरामि ॥

- (अ) Gaur [Gaur (A) 90, Gaur (KM) 108].
(a) अद्यापि तां सुनिभूतं पदमापतन्तं Gaur (KM); °श्रम° [क्र°] Gaur (A) (var.).
(b) महसैव निषण्णसुप्ताम् [श° नि° सु°] Gaur (KM).
(d) बहुशः Gaur (KM).
Vasantatilakā metre.

I frequently remember, her cheeks bristling with pleasure and hairs on her body standing on ends when I gently touched her to see whether she was really asleep when she was lying in bed—she who had gone to sleep in a moment on seeing me at the gate, having arrived unexpectedly. (A. A. R.)

953*

अद्यापि तामनुनयत्यपि चादुर्बुध्
कोपात् पराकृतमुखीं मयि सापराधे ।
आलिङ्गति प्रसभमुत्पुलकाङ्गयष्टि
मामेति दुःसहमिवोक्तवतीं स्मरामि ॥

- (अ) Gaur [Gaur (A) 94, Gaur (KM) 112, Gaur (POS) Annex IV (p. 42) 9].
(a) °पूर्व° Gaur (POS).
(c) असंगते Gaur (POS), स्म रजनिं [प्र°] Gaur (A).
(d) शोषपरुषे नृवतीं [दुः°] Gaur (KM); निःसहबर्चो नृवतीं स्म° Gaur (POS).
Vasantatilakā metre.

Though I tried with coaxing words to conciliate her she turned her face away in anger as if the fault were entirely mine. But when I embraced her she bristled with pleasure though crying out, 'Please don't' repeatedly as if it were unbearable. This (scene) I vividly remember even now. (A. A. R.).

954*

अद्यापि तामनुनयत्यपि मध्यसक्तां
व्यावृत्त्य केलिशयने शयितां पराचीम् ।
निद्राकुलामिव ममाभिमुखीभवन्तीं
प्रातर्भङ्गनिहितैकभुजां स्मरामि ॥

- (अ) Gaur [Gaur (KM) 103, Gaur (POS) Annex IV 25].

- (a) अनुनत्यपि Gaur (KM) *contra metrum* °सक्तं Gaur (POS).
 (b) व्यावृत्त° Gaur (KM), शयतीं Gaur (KM); वराङ्गीम् Gaur (POS).
 (c) कलासु सुखि Gaur (POS).
 (d) प्रातर्मदसनिहितं ककुदं Gaur (POS).
 Vasantatilakā metre.

I even now remember her, as if unattached to me though I was all conciliation, turning her face away from me when lying in the bed of love, but turning towards me (lovingly) as if due to the (inadvertent) turning in sleep, and placing one hand over me in the early dawn (as then I must leave her). (A.A.R.)

955*

अद्यापि तामभिविशालनितम्बबिम्बां
 गम्भीरनाभिकुहरां तनुमध्यभागम् ।
 अम्लानकोमलमृणालसमानबाहुं
 लीलालसाञ्चितगतिं मनसा स्मरामि ॥

- (अ) Gaur [Gaur (KM) 87, Gaur (POS) Annex IV. 16].
 (a) तामतिवि° Gaur (POS).
 Vasantatilakā metre.

Even now do I remember her with the charming (*bimba*-like) hips that were broad but thin at the waist, the navel very deep, with hands resembling tender fresh lotus stalks and with gait that was full of gentleness and charm (sportiveness). (A.A.R.)

956*

अद्यापि तामरुणयत्यरुणेन्तरिक्षम्
 आपृच्छमानमपि ताम विधारयन्तीम् ।
 उत्थाप्य निश्चलदृशौ मम निःश्वसन्तीं
 चिन्ताकुलां किमपि नम्रमुखीं स्मरामि ॥

- (अ) Gaur [Gaur (KM) 106].
 Vasantatilakā metre.

Now do I remember her when at dawn, with the sky reddened by the rising sun I asked leave to depart, she remained unaware (of my request) and raising her unwinking eyes (towards me full of sadness) and sighing, overcome with worry, and with face slightly bent down. (A. A. R.).

957*

अद्यापि तामलसमीलितचारुनेत्रां
 लोलद्भुजावलयशङ्कृतिमावहन्तीम् ।
 वेल्लत्करोरुकुचमुन्नमितस्वकर्णे
 कण्डूयनं विदधतीं हृदि चिन्तयामि ॥

- (अ) Gaur [Gaur (A) 102, Gaur (KM) 121, Gaur (POS) Annex IV (p. 41) 1].
 (a) तामसमीलितसाचिनेत्रां Gaur (KM); °तसाचिनेत्रां Gaur (POS).
 (b) लोलद्भुजां Gaur (KM); °कृतिशब्दहस्ताम् Gaur (KM), Gaur (POS).
 (c) वल्लत्करोरुकु° (चञ्चत् Gaur (POS), Gaur (KM); Gaur (POS); °तन्त्र° [°तस्व°] Gaur (KM), Gaur (POS).
 Vasantatilakā metre.

I remember the beloved with her charming eyes closed due to fatigue (of love sports) and causing the bracelets to jingle when she moved her hand to scratch her broad bosom raising the same up to the ear. This I treasure in my heart. (A. A. R.)

958

अद्यापि तामवहितां मनसाचलेन
 संचिन्तयामि युवतीं मम जीविताशाम् ।
 नान्योपभुक्तनवयौवनभारसारां
 जन्मान्तरेऽपि मम संव गतिर्यथा स्यात् ॥

- (अ) Gaur [Gaur (POS) 33, Gaur (B) 33].
 Vasantatilakā metre.

Even in these last moments, I think, with a steady mind, of that youthful girl deeply attached to me, the sole hope of my life, she, the essence of whose fresh youth was tasted by (me and by) none else—I think of her in order that even in the birth to come, she may be my lot. (S. N. Tadpatrikar's translation)

959*

अद्यापि तामविगणय्य कृतापराधम्
 आपादमूलपतितं सहसा चलन्तीम् ।
 वस्त्राञ्चलं मम करान्निजमाक्षिपन्तीं
 मा मेति रोषपरुषं वदतीं स्मरामि ॥

- (अ) Gaur [Gaur (A) 78, Gaur (KM) 86, Gaur (POS) Annex IV. 10].
 (a) भाम् [ताम्] Gaur (KM); अवगणय्य Gaur (KM), Gaur (POS).
 (b) गलन्तीम् Gaur (var.).

- (c) वस्त्राञ्चलं Gaur (POS); °कृपन्ती [°कृ°]
Gaur (A).

Vasantatilakā metre.

Even today I see her, as, heedless of my falling at her feet to expiate my offence, she rushed away, flung off my hand from the hem of her garment, and in anger cried out, "No, never !" (A. B. Keith's translation, in his History of Sanskrit Literature, p. 189).

अद्यापि तामसममीलित° see No. 957.

960*

अद्यापि तामहमलज्जितपूर्वघृष्टे
शय्यातले मुशयितां मदनीत्सवाय ।
वीणावतीं विकचचम्पकपुष्पनासां
ध्यायामि चेतसि सदा नदतीं शुभाङ्गीम् ॥

- (अ) Gaur [Gaur (A) 112].
(a) मालां Gaur (A) (var.) (contra metrum).
Vasantatilakā metre.

I remember her, the pure limbed darling, lying in bed ready for love sports, with her nose resembling a full blown *campaka*-flower and tuning the lute (to while away the time till my arrival). I revolve this scene in my mind always. (A. A. R.).

961*

अद्यापि तामित इतश्च पुरश्च पश्चाद्
अन्तर्बहिः परित एव परिभ्रमन्तीम् ।
पश्यामि फुल्लकनकाम्बुजसंभेन
वक्त्रेण तिर्यगपवर्तितलोचनेन ॥

- (अ) Gaur [Gaur (A) 84, Gaur (KM) 93, Gaur (POS) Annex IV. 15].
(a) तामितरश्च Gaur (KM); तामिह ततश्च Gaur (POS); पश्चात् Gaur (A).
(b) पुरत [पु°] Gaur (POS).
(d) चारुपरिवर्तित° Gaur (KM); तिर्यगनि° Gaur (POS).

Vasantatilakā metre.

I remember her with the face in which the eyes, resembling, fully blossomed golden lotuses, were casting glances sideways and wandering (in my imagination) here and there, in front and at the back, inside and outside (the house). (A. A. R.).

962*

अद्यापि तामुपवने परिचारयुक्तां
संचिन्तयाम्युपगतां मदनीत्सवाय ।
मां पार्श्वसंनिहितलोकभयात् सशङ्कं
व्यावर्तितेक्षणमनुक्षणमीक्षमाणाम् ॥

- (अ) Gaur [Gaur (A) 100, Gaur (KM) 118].
(a) परिवारयुक्तां Gaur (KM).
(b) च महीत् [म°] Gaur (KM).
(d) °मलं समपेक्ष° Gaur (A); °समपेक्षमाणाम् Gaur (A) (var.).

Vasantatilakā metre.

I think of my beloved even now (in that scene) when she had gone out into the flower garden to celebrate the Cupid's festival along with her companions. She was looking for me frequently with eyes turned sideways but with apprehension lest she be found out by her friends who were near her. (A. A. R.).

963*

अद्यापि तामुभयपार्श्वगहाररम्यां
वासन्तिकाकुसुमभासितकञ्चुकां च ।
राकाभिरामविधुमण्डलवल्लुववत्रां
लावण्यनिज्जितरयां सततं स्मरामि ॥

- (अ) Gaur [Gaur (A) 115].
(c) रामाभिराम° Gaur (var.).
Vasantatilakā metre.

I still remember her with flower garlands adorning both sides (of her tresses) and her bodice decorated with (the designs of) *vāsantikā*-flowers. Her face was similar to the full orb of the charming moon (of autumn) and she did eclipse in loveliness the goddess of beauty herself. (A. A. R.).

964*

अद्यापि तामुरसिजद्वयमुष्णमय्य
मध्ये वलित्रितयलक्षितरोमराजिम् ।
ध्यायामि वेल्लितभुजां विहिताङ्गभङ्गं
व्याजेन नाभिकुहरं मम दशयन्तीम् ॥

- (अ) Gaur [Gaur (A) 103, Gaur (KM) 119, Gaur (POS) Annex IV (p. 41) 2].
(a) °द्वययाममध्ये Gaur (KM); उन्नमिष्य Gaur (A) (var).
(b) भ्रश्यद्वलितयल° Gaur (POS); भ्रश्यद्वलि° Gaur (KM); °रज्जि° Gaur (A) (var.); °राजि Gaur (POS).
(c) वलितभुजां Gaur (KM); चालित° Gaur (POS);

भङ्ग Caur (A), Caur (POS).
Vasantatilakā metre.

I still think of her in that attitude when she, raising her bosom, was observing the line of hair and the three folds of the skin in the middle and showing me her deep navel under the pretence of stretching her limbs (due to drowsiness). (A. A. R.)

अद्यापि तामुषसि तत्क्षण° see No. 945.

965*

अद्यापि तिष्ठति वृशोरिदमुत्तरीयं
धर्तुं पुनः स्तनतटे गलितं प्रवृत्ता ।
वाचं निशम्य नयनं नयनं ममेति
किञ्चित्त्वा यदकरोत् स्मितमायताक्षी ॥

- (अ) Caur [Caur (A) 108, Caur (POS) Annex IV (p. 42) 15].
(आ) SR 279.53 (a. Kuv.), SSB 107.57, Kuv. ad 94.161 (p. 177).
(a) उत्तरिण्य Caur (A) (var.).
(b) पुनः Caur (POS); पुरः [पु°] SR, SSB, Kuv.; डात् पतितं Caur (A) (var.), Caur (POS), SR, SSB, Kuv.; प्रवृत्ते Kuv.; प्रवृत्तां Caur (A) (var.).
(c) नयतं Caur (POS).
(d) मन्दस्मितं यदकरोत् मनसा स्मरामि Caur (A) (var.).

Vasantatilakā metre.

This stands before my eyes even now, how on one occasion she tried to set right the garment over her bosom which had been displaced (by the breeze). But on hearing my words 'Oh my eye, my eye,' she did put on a captivating smile, the long-eyed one. (A. A. R.)

966

अद्यापि दुर्निवारं
स्तुतिकन्या भजति कौमारम् ।
सद्भ्यो न रोचते सा-
ऽसन्तोऽप्यस्यै न रोचन्ते ॥

- (आ) SR 48.123, SSB 305.125, SRK 244. 26, SSap 661, SSg 248.
(b) बहति [भ°] SSap, SSg.
(d) ऽसन्तस्तस्यै SSap.
Upagiti-Āryā metre.

Even now the maiden of praise (fame) resorts to the inevitable state of youth-

fulness (shyness); she is not pleasing to the good, and the bad people are not pleasing to her. (A. A. R.)

967*

अद्यापि धावति मनः किमहं करोमि
सार्धं सखीभिरपि वासगृहे सुकान्ते ।
कान्ताङ्गसंगपरिहासविचित्रनृत्ये
क्रीडाभिराम इति यातु मदीयकालः ॥

- (अ) Caur [Caur (POS) 37, Caur (B) 37].
(b) सखीभिरपि Caur (B).
(c) कान्ताङ्गगीतप° Caur (B).
Vasantatilakā metre.

Still the mind runs to that beautiful residence (of my beloved) wishing that my time may pass in company of friends, at that place, full of sports and attractions, where I could enjoy light talk, varied dancing movements, while having close bodily touch of my beloved. (S. N. Tadpatrikar's translation.)

968*

अद्यापि न स्फुरति केसरभारलक्ष्मीर्
न प्रेङ्खति ध्वनितमद्रगुहान्तरेषु ।
मत्तास्तथापि करिणो हरिणाधिपस्य
पश्यन्ति भीतमनसः पदवीं वनेषु ॥

- (आ) Any 28.27, ASS 6.5.
(b) श्रूयते [प्रे°] ASS (var.).
Vasantatilakā metre.

Now, even though the beautiful profusion of the lion's mane is not visible, and although its roar is not reverberating in caverns, still the intoxicated (lordly) elephants in the forest view the foot-prints of the lion with minds full of terror. (A. A. R.)

969*

अद्यापि निर्मलशरच्छशिगौरकान्ति
चेतो मुनेरपि हरेत् किमुतास्मदीयम् ।
वक्त्रं सुधामयमहं यदि तत् प्रपद्ये
चुम्बन् पिबास्यविरतं व्यथते मनो मे ॥

- (अ) Caur [Caur (POS) 41, Caur (B) 41].
(c) सुधारसमयं Caur (B).
(d) चुम्बास्यहं न विरहो Caur (B); अविरतं च्यवते न येन Caur (var.).
Vasantatilakā metre.

And Oh ! that face full of nectar,

shining bright like the moon in clear sky of *sarat*-season; it would attract the mind even of a sage, what then of mine ? If I get at it again, I would kiss it fast and suck away (the nectar from the lips) (but) my mind is pained keenly (thinking that I won't meet her again. (S. N. Tadvatrikar's translation).

970*

अद्यापि नूनं हरकोपवह्निम्
त्वयि ज्वलत्यौर्व इवाम्बुराशौ ।
त्वमन्यथा मन्मथ मद्विधानां
भस्मावशेषः कथमेवमुष्णः ॥

- (अ) Śāk 3.3 or 3.4 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.1; p. 34).
(आ) Almm 17, SRK 126.6, IS 7626.
(a) °वह्निम् Śāk (var.).
(b) स्थितोद्गौर्व Śāk (var.); इवाम्बुराशौ: Almm.
(d) कथमित्यमुष्णः Śāk (var.), Almm.
Upajāti metre (Indravajrā and Upendra-vajrā).

Even now, in all probability, the fire of Śiva's anger burns in you like a submarine fire in the watery deep. How else O God of love, could you, of whom only ashes remain, be so hot for those like me ? (M. B. Emenceau's translation).

971*

अद्यापि नोज्झति हरः किल कालकूटं
कर्मो विभर्ति धरणीं खलु पृष्ठभागे ।
अम्भोनिधिर्वहति दुःसहवाडवाग्निम्
अङ्गीकृतं मुकृतिनः परिपालयन्ति ॥

- (अ) Caur [Caur (POS) 50, Caur (B) 50, Caur (KM) 124], Cr 38 (CRr 8.127, GPS 288.44), BhŚ 202, Śts 7.7-10, VCsr 24.10.
(आ) ŚP 246, SuM 9.41, SR 50.200, SRK 17.60, Bahudaršana 33, Pras 17.7, VP 1.65, IS 203, Subh 187, SSB 308.205, Sama 1.116 and 2.41, NBh 134, SK 6.87, SU 1442, SGo f. 20b, SL f. 29a, SSD 2 f 99a, SSV 386, JSub 175.5, SKG f. 17b. SSSN 247.3.
(a) किल; CR (var.); कलि IS.
(b) शेषो विभर्ति धरणीं खलु मस्तकेन Caur (var.), Cr; धरणी ŚP; धरणीधरपृष्ठभागं Subh; वसुधा [ध°] BhŚ (var.); निजपृष्ठभागे (°पृष्ठि°) [ख°पृ°] BhŚ किल [ख°] Śts (var.), SSSN; चात्मपृष्ठे

[पृ°] Śts Pras; पृष्ठकेन [पृ°] Caur (B); पृथिवी VCsr (var.).

- (c) अम्भोनिधिर्वहति IS; सहति [व°] IS; दुस्सह° SSSN; दुर्गहवाडवाग्निम् GR (var.), GPS, SP, SuM, SR, SSB.
(d) प्रतिपालयन्ति (पलिपा°) Gr. (var.). Bahud, SuM (var.).

Vasantatilakā metrie.

God Hara does not still give up the deadly poison; the Great Tortoise bears the Earth on his back; the ocean contains the unbearable *vaḍavā*-fires; (in short) high-souled people stick to what they have once accepted (S.N. Tadvatrikar's translation).

अद्यापि भीरुहरिणीमिव see No. 896.

अद्यापि मामवगणय्य see No. 959.

972*

अद्यापि मास्तविधूतलतावितानां
वीणाविनोदरचनां मम जीवितेशाम् ।
पञ्चेषुराष्टकमलां शुभवेदिमध्यां
ध्यायामि चेतसि सतीं मदनाभिरामाम् ॥

- (अ) Caur [Caur (A) 105].
Vasantatilakā metre.

I think of my beloved as a fine creeper gently swayed by a breeze, as an expert in the diversion of playing on the lute, the very breath of my life, as the goddess of beauty in the Kingdom of Cupid, as possessing a waist resembling the auspicious *vedi* (altar), the chaste one and so charming in her love. (A. A. R.)

973*

अद्यापि मे निशि दिवा हृदयं दुनोति
पूर्णन्दुमुन्दरमुखं मम वल्लभायाः ।
लावण्यनिजतरतिक्षतकामदर्पं
भूयः पुरः प्रतिपद्यं न विलोक्यते यत् ॥

- (अ) Caur [Caur (POS) 32, Caur (B) 32].
(a) तन् [मे] Caur (B).
(c) °तिकामदर्पं भूयः [°व°] Caur (POS) (see d).
Vasantatilakā metre.

By night as by day, is my mind pained every moment, to think that I shall not again see before me my beloved's face, charming like full moon,—face, which by

defeating Rati in beauty, had broken down Cupid's pride. (S. N. Tadpatrikar's translation).

974*

अद्यापि मे वरतनोर्मधुराणि तस्या
यान्यर्थवन्ति न च यानि निरर्थकानि ।
निद्रानिमीलितदृशो मदमन्थरायास्
तान्यक्षराणि हृदये किमपि ध्वनन्ति ॥

(अ) Gaur [Gaur] (POS) Annex IV, 30].

(a) वरात° (Gaur. *Contra metrum*.)

Vasantatilakā metre.

Even today here echo in my heart the words sweet whether they bore meaning or not—of my fair one, when her eyes were shut in sleep and she was heavy with our love-play. (A. B. Keith's translation in his History of Sanskrit Literature, p. 190.).

975*

अद्यापि येन विहिता विपुलाः प्रबन्धा
विद्योतमानविभवाः सुखयन्ति विश्वम् ।
सोऽयं द्विशृङ्गद्वयंशभवः प्रसिद्धो
गोपालदत्त उपमेयपदं कथं स्यात् ॥

(आ) SSB 287.2.

Vasantatilakā metre.

How can that famous (poet) Gopāladatta be the subject of comparison (being unrivalled) even now?—he, by whom a large number of famous works were written, which gladden the world on account of their (intrinsic) merit and who was doubly blessed with nobility of birth and greatness of preceptors. (A. A. R.).

अद्यापि राजगृहतो scc No. 976

976*

अद्यापि वासगृहतो मयि नीयमाने
दुर्वारभीषणकरैर्यमदूतकल्पैः ।
किं किं तया बहुविधं न कृतं मदर्थे
वक्तुं न पायत इति व्यथते मनो मे ॥

(अ) Gaur [Gaur (POS) 31, Gaur (B) 31].

(a) राजगृहतो [वा°] Gaur (B).

(d) चक्षुर्न [व° न°] Gaur (var.); शक्यते [पा°] Gaur (B).

Vasantatilakā metre.

And then, my mind is still pained,

as it is impossible to express (in adequate words) what varied and different efforts she did do for my sake, while I was being taken away, from (her) residence, by these attendants with terrible and irresistible hands like those of the messengers of Death (S. N. Tadpatrikar's translation).

977*

अद्यापि विस्मयकरीं त्रिदशान् विहाय
बुद्धिर्बलाच्चलति मे किमहं करोमि ।
जानन्नपि प्रतिमुहूर्तमिहान्तकाले
कान्तेति वल्लभतरेति ममेति धीरा ॥

(अ) Gaur [Gaur (POS) 27, Gaur (B) 27].

(b) बुद्धिर्बलाच्चलति Gaur (B).

(d) धीराः Gaur (B).

Vasantatilakā metre.

And even now, knowing that death is drawing nearer every moment, my steady thought leaves gods, and by surprising force turns towards her, my beautiful and dearest beloved? What can I do? (S. N. Tadpatrikar's translation).

978*

अद्यापि शीतद्युतिरात्मबिम्बं
निर्माय निर्माय पुनर्भुनक्ति ।
तस्या मुखेनायतलोचनायाः
कर्तुं न शक्तिः सदृशं प्रियायाः ॥

(आ) SuM 16.2, Subh. 25, IS 204.

(b) निर्माय (second) om. SuM (var); पुनर्भुनक्ति SuM; पुनर्भुनक्ति Subh.

(c) अस्था [त°] SuM; मुखस्यायतलो° SuM; लोचनाया Subh.

(d) प्रियाया Subh.

Indravajrā metre.

Even now the moon (the cool-rayed one) creates again and again his form (digits) and protects it; but he has not the power to create a face similar to the long-cyed beloved of mine. (A. A. R.).

979*

अद्यापि श्रवसी न कुण्डलचले केलिवणकङ्कुणौ
बाहू नापि न हारिहारखलयालुण्ठा च कण्ठावनिः ।
अस्याः पश्य तथापि पङ्कजदृशो विश्वं प्रियं भावुकं
पश्यामः स्फुटताविभूषणकराभोगं वपुर्वै भवम् ॥

(आ) Amd 326.943.

(a) श्रवसी reconstructed,
Sārdulavikrīḍita metre.

The lily-eyed damsel is not even now adorned with dangling ear-pendants, the hands are not jingling with the sound of bracelets nor is the region of the neck decorated with a beautiful necklace of pearls; still, look at her charm pleasing to all: we see the splendour of her body (though) clearly devoid of the beauty brought on by (artificial) decorations. (A. A. R.).

980*

अद्यापि सा मम मनस्तटिनी सदास्ते
रोमाञ्चवीचिविलसद्विपुलस्वभावा ।
कादम्बकेशरश्चिः क्षतवीक्षणं मां
गात्रकलमं कथयती प्रियराजहंसी ॥

(अ) Gaur [Caur (POS) 44], Gaur (B) 44].

(a) ह (or हि) नवयौवनसुन्दराङ्गी Caur (B).

(b) विलसच्चपलाङ्गयष्टिः Caur (B).

(c) मत्स्वान्तसारसचलद्विरङ्गोच्चपङ्कजात् Caur (B).

(d) किंचिद्गमं प्रथयति Caur (B); कथयति Gaur (var.).
Vasantatilakā metre.

That deer queen-swan still occupies my mind, she like a river, (her body) showing her profuse nature by playing waves of thrills, she having the tenderness of *kādamba*-filaments, and telling me of the fatigue of her limbs, while I was only looking at the nail-marks on her body. (S. N. Tadpatrikar's translation).

981*

अद्यापि सुन्दरि तवाननचन्द्रबिम्बं
बन्दीकृताम्बुजयुगं परिचुम्ब्य चेतः ।
त्वत्संगमोद्भवमुखं तनुते तथापि
वैरं करोति कृष्णाविकलो विवेकः ॥

(आ) SR 291.12, SSB 130.12.

Vasantatilakā metre.

Even now, O charming lady, having kissed all around your moon-like face which imprisons within it a pair of blue lilies (eyes) my mind experiences the happiness of associating with you; still, discrimination which is devoid of compassion, is opposed to it. (A. A. R.).

982*

अद्यापि स्तनशैलदुर्गविषमे सीमन्तिनीनां हृदि
स्थातुं वाञ्छति मान एव धिगिति क्रोधादिवालोहितः ।
उद्यद्दूरतरप्रसारितकरः कर्षत्यसौ तत्क्षणात्
फुल्लकैरवकोशनिःसरदलश्रेणीकृपाणं शशी ॥

(अ) Hanum 2.5, (in other editions 2.41 or 2.35).

(आ) Kpr, 27.238; KāP 223; Any 9.78, Amd 139.
335, Sāh ad 7.8 (p. 225), SP 3636 SR
302.95 (Hanum), SSB 148.58 (a. Kpr.)
SkM (SkM (B) 376 (a. Vasukalpa), SkM
(POS) 1.76, 1 (a. Vasukalpa); SkV 921,
(a. Vasukalpa), Prasanna 52 b, PV 577,
JS 261.6.

(a) वामेक्षणां SkM; स्तनतुङ्गरौलशिखरे Han. PV;
°शै° and °दु°tr. JS; किं मानिनीनां SP, JS, SR.

(b) धिगिति [धि°] SP, SR, SkV. JS; रुदिति
Prasanna.

(c) प्रोद्यद् [उ°] Kpr, Subh; प्रोद्यन् Any; उद्यद्दूरतर°
SP, SR SkM, SkV; कर्षत्यसौ SSB; °क्षणम्
SKM; °क्षणात् KāP.

(d) फायत् SkM, SkV; °कोष° SP, SkV; KāP;
°कृपाणी KāP, PV.

Sārdulavikrīḍita metre.

"O fie! Does this pride yet wish to dwell in woman's heart inaccessibly fortified as it is with that mountain of her breast"—thus exclaiming, yon rising Moon, red with rage, stretching far his hands [rays], in a moment draws his sword—the series of buds issuing out of the opening bud [sheath] of the water-lily. (Translated in Bibl. Ind. 9).¹

1. In Sah and Kpr quoted as an example of misplaced compound.

983*

अद्यापि हरिहरादिभिर्
अमरैरपि तत्त्वतो न विज्ञाताः ।
भ्रमविभ्रमबहुमोहा
वेश्याः संसारमायाश्च ॥

(अ) Kal (Kal (KM) 4.24, Kal (RP) 4.24).

(आ) SRHt 140.16 (a. Kal.).

(c) °बहुलोभा SRHt.

(d) संसारमायाश्च SRHt.
Āryā metre.

Harlots and the illusions of worldly life both of whom are full of (misplaced) charms and delusions are not clearly comprehended even by the gods, Viṣṇu Śiva, etc. even to-day (A.A.R.).

984*

अद्यापि हि नृशंसस्य पितुस्ते दिवसो गतः ।
तमसा पिहितः पन्था एहि पुत्रक शेवहे ॥
(आ) VS 1106. Cf. रथ्यारजोरुणित.

Even to-day the day has come to an end (without the return) of your cruel [heartless] father; the roads are enveloped in darkness. Come, son, let us go to bed. (A.A.R.)

985*

अद्याप्यशोकनवपल्लवरक्तहस्तां
मुक्ताफलप्रचयचुम्बितचूचुकाग्राम् ।
अन्तःस्मितोच्छ्वसितपाण्डुरगण्डभिन्ति
तां वल्लभामलसहसर्गति स्मरामि ॥

(अ) Caur [Caur (POS) 14, Caur (B) 14].

(b) मुक्ताकलापपरिचुं Caur (B).
Vasantatilakā metre.

I still remember that beloved of mine, her hands red like the fresh leaves of Aśoka, the tips of her breasts kissed by the garland of big pearls, the walls of her bright cheeks being throbbled by smile, and her slow gait graceful like that of a swan. (S. N. Tadpatrikar's translation).

986*

अद्याप्यहं चलितचारुनिमीलिताक्षम्
आस्यं स्मरामि सततं सुरतावसाने ।
तत्कालनिश्वसितनिःसृतकान्तिकान्तं
स्वेदोदबिन्दुपरिदन्तुरितं प्रियायाः ॥

(अ) Caur [Caur (A) 79, Caur (KM) 88, Caur (POS) 11].

(a) अद्यापि तल्लुलितनादनिं (°तारकमीक्षिताक्षम् Caur (POS)) Caur (KM), Caur (POS).

(b) सुतरां [सं] Caur (KM), Caur (POS).

(c) तत्कालनिःश्वसितनिःसृतकान्तिकान्तं (°चन्द्रकान्ति Caur (POS)) Caur (KM), Caur (POS).

(d) स्वेदाब्जुबिन्दु परिपण्डुरितं प्रियायाः Caur (KM);
प्रस्वेदबिन्दुपतितम्पतितं युवत्याः Caur (A).
Vasantatilakā metre.

Even now do I remember the face of the beloved with her eye closed in ecstasy at the end of love sports, and drops of sweat covering it and charming with the deep breathings suitable to the occasion. (A.A.R.).

अद्याप्यहं न खलु वेद्यि sec No. 904.

987*

अद्याप्यहं वरवधूसुरतोपभोगं
जीवामि नान्यविधिना क्षणमन्तरेण ।
तद्भ्रातरो मरणमेव हि दुःखशान्त्यै
विज्ञापयामि भवतस्त्वरितं लुनीध्वम् ॥

(अ) Caur [Caur (POS) 49, Caur (B) 49].

(a) वरवधूसुभगाभिभोगं (°वियोगं) Caur (var.).
(See b).

(b) शक्नोमि नान्यविधिना च कथं विसोढुम् Caur (var.).
(See a).

(c) तच्छात्र मे [तं] Caur (B).

(d) लुनीहि [लु] Caur (B).

Vasantatilakā metre.

Even now I cannot, for a moment, live by any other way without the sex-enjoyment of that excellent young girl. So, brothers ! death is the only remedy for silencing this craving, I request you, therefore, to speedily cut off (my head). (S. N. Tadpatrikar's translation).

988*

अद्याप्यहं विकचकुन्दसमानदन्तं
तिर्यग्निवर्तितविशालविलोचनान्तम् ।
तस्या मुखं सुविजितेन्दु न विस्मरामि
चोद्यं कृतज्ञ इव साधुकृतोपकारम् ॥

(अ) Caur [Caur (A) 75, Caur (KM) 82, Caur (POS) Annex IV.6.].

(a) अद्यापि तद्विकचं Caur (KM), Caur (POS).

(b) विलोलं [°विशालं] Caur (KM), Caur (POS).

(c) मयि (न हि Caur (POS)) मनागपि [सुं न] Caur (KM), Caur (POS).

(d) चेत्तात्कुं Caur (KM); चित्ते कृं Caur (POS).
हन्ति [साधुं] Caur (KM), Caur (POS);
परोपकारम् Caur (POS).
Vasantatilakā metre.

I cannot forget even now her face with teeth resembling fully developed buds of jasmine and glances directed sideways from her eyes slightly turned aside and which had vanquished the moon in beauty just as a grateful person does not forget the help rendered to him by a good man. (A. A. R.).

989*

अद्याप्यहं सरसमञ्जुलभृङ्गनादम्
ईषत्स्मरोल्लसितरागमुपाण्डुगण्डम् ।

पश्यामि पूर्णशरदिन्दुसमानकान्ति
तस्या मुखं विकचपङ्कजपात्रनेत्रम् ॥

- (अ) Caur [Caur (A) 76, Caur (KM) 83, Caur (POS) Annex IV.7].
(a) अद्यापि तत्सरलमञ्जुलतुङ्गभासं Caur (KM), Caur (POS).
(b) किञ्चित् रिसितोच्छ्रवसितपाण्डुरगण्डभागम् (°तोह्ल°, °देशम् Caur (POS)) Caur (KM), Caur (POS).
(d) कान्ताननं [त° मु°] Caur. (KM); कान्तामुखं Caur (POS).
Vasantatilakā metre.

Even now do I see her face having the brilliance equal to that of the full autumnal moon, with eyes like the petals of a full blossomed lotus, with cheeks bright and rosy with a gentle smile and having a voice pleasing and charming like the hum of bees. (A. A. R.).

990*

अद्याप्यहो जगति सुन्दरलक्ष्मणे
अन्यान्यमुत्तमगुणाधिकसंप्रपन्ने ।
अन्याभिरप्युपमितुं न मया च शक्यं
रूपं तवीयमिति मे हृदये वितर्कः ॥

- (अ) Caur [Caur (POS) 43, Caur (B) 43].
(b) अन्योन्यपीवरगुणा° Caur (B).
(c) इत्य् [स्य°] Caur (B); मयावश्यक्य Caur (B)
(d) विषादः [वि°] Caur (B).
Vasantatilakā metre.

And oh ! in this world full of beautiful things in hundreds of thousands, excelling each other in their best qualities, her (charming) form, it is impossible for me to compare with any other—this is my own heart's conviction ! (S. N. Tadpatrikar's translation)

991*

अद्याप्युन्मदयातुधानतरुणोच्चक्ररास्फालन-
व्यावल्गुमृकपालतालरणितैर्नृत्यतिपशाचाङ्गनाः ।
उद्गायन्ति यशांसि यस्य वितर्तनादैः प्रचण्डानिल-
प्रक्षुब्धत्करिकुम्भकूटकुहरक्ष्यक्तै रणक्षोणयः ॥

- (अ) Prab (Prab (NSP) 1.5, Prab (TSS) 1.5, Prab (V) 1.5).
(आ) SP 4067 (a. Kṛṣṇamīśra), SR 365.7 (a. SP), SSB 258.7 (a. Kṛṣṇamīśra).
Śārdūlavikrīḍita metre.

The field of battle on which the spouses of demons dance, still proclaims

his (i.e. Gopal's) renown, in sounds proceeding from the heads of the slain, struck like cymbals in the nimble and beautiful hands of young female Rākṣasa-s, and by the wind blowing through the openings in the skulls of lofty elephants killed in fight. (J. Taylor's translation).

992*

अद्याभोगिनि गाढमर्मनिवहे हृम्याप्रवेदीजुषां
सद्यश्चन्दनशोषिणि स्तनतटे सङ्गमे कुरङ्गोद्वेशम् ।
प्रायः प्रश्लथयन्ति पुष्पधनुषः पुष्पाकरे निष्ठिते
निर्वेदं नवमल्लिकासुरभयः सायंतना वायवः ॥

- (आ) SkV 1136 (a. Śātānanda).
Śārdūlavikrīḍita metre.

Gazelle-eyed damsels now resort to pavilions on their roof-tops/and there upon their swelling breasts, / sore wounded, drying even the sandalpaste, / the pain of love as spring begins is at first touch assuaged/by evening breezes sweet with scent / of newly blossomed jasmine. (D. H. H. Ingalls's translation).

993*

अद्याम्भः परितः पतिष्यति भुवस्तापोऽद्य निर्वास्यति
क्षेत्रेष्वद्य यतिष्यते जनपदः सस्येषु पर्युत्सुकः ।
नतिष्यन्ति तवोदयेऽद्य जलद व्यालोलपुच्छच्छद-
च्छत्रच्छादितमौलयो दिशि दिशि क्रीडालसाः केकिनः ॥

- (आ) SkV 243, Kav 121 (ab and 5 akṣara-s of c missing).
(d) च्छत्रच्छादितमौलयो Kav (MS).
Śārdūlavikrīḍita metre.

At your advent today, oh cloud, / the rain will fall, earth's fever will be quenched, / the farmer, eager for his crop, will work his fields/and everywhere the peacocks, slowly sporting, / raising their shaking tails as parasols / and holding them aloft, will dance. (D.H.H. Ingalls's translation).

994*

अद्यारभ्य कठोरकार्मुकलताविन्यस्तहस्ताम्बुजसु
तावन्न प्रकटीकरोमि नयने शोणे निमेषोदयान् ।
यावत् सायककोटिपाटितरिपुक्षमापालमौलिस्खलन्
मल्लीमाल्यपतत्परागपटलैरामोदिनी मेदिनी ॥

- (आ) Pad 21.28 (a. Bhānukara), SR 361.45, SSB 248.45.
(b) °दयात् SR, SSR.
(d) °मिलत् [°पतत्°] SR, SSB

Śārdūlavikrīḍita metre.

From to-day onwards, with my rosy hands holding the creeper-like fierce bow, I shall not exhibit the closings of the lids of my red eyes until the earth is rendered fragrant by the mass of pollen of the jasmine garlands fallen from the heads of enemy kings struck down by the (sharp) points of my arrows. (A.A.R.)

995*

अद्यारभ्य न हि प्रिये पुनरहं मानस्य वा भाजनं
गृह्णीयां विवरूपिणः शठमतेर्नामापि संक्षेपतः ।
किं तेनैव विना शशाङ्ककिरणस्पष्टादृहासा निशा
नैको वा दिवसः पयोदमलिनो यायान् मम प्रावृषि ॥

- (अ) Amar) Amar (D) doubtful 15, Amar (RK) 107, Amar (K) 91, Amar (POS) 72; Amar (S) 72¹).
- (आ) ŚP 3541, VS 1159 (a.Amar), SR 309.9 (a.VS), SSB 160.9 (identical with SR).
- (a) यदि [न हि] Amar (D), Amar (RK), Amar (K), ŚP, VS, SR; न च [न हि] Amar (POS) (var.); वान्यस्य वा [वा भो°] Amar (D), Amar (K) ŚP, VS; वान्यस्य वा Amar (RK), SR; नान्यस्य वा Amar (var.).
- (b) शठदुर्नयेन मनसा नामापि Amar (D), Amar (K) SR, संक्षेपिणः ŚP, VS; संचोमतः SR.
- (c) तत् [किं] Amar (D), Amar (RK), Amar (K); ŚP, VS, SR; शशाङ्कधवलाः स्प° Amar (D); °किरणस्यादृहासा Amar (POS) (var.); धवलस्प° Amar (RK); °धवलाः स्प° Amar (K); °स्वच्छा °VS; °स्पष्टा° Amar (POS); °स्पष्टेतिहासा Amar (POS) (var.).
- (d) एको [नै°] Amar (D), Amar (KR) Amar (K), ŚP; व्येको वा VS; सपि [वा] Amar (var.); दिवसो Amar (D); भूयान् [या°] ŚP, SR; न ह्येको Amar (POS) (var.); वैको वा Amar (POS) (var.).

Śārdūla-vikrīḍita metre.

1 Western (Arj.) 93; Southern (Vema) 72; Ravi om.; Rāma om.; Br. MM. om.; BORI I 109; BORI II 107.

From today onwards, I shall not give any place in my heart to anger against my lover; nor shall I ever mention the name of that poison-like-evil-minded one. So will not the night laughing loudly through the clear rays of the moon, pass without him, or will not a single day in the rainy season, darkened by clouds, pass without him ? (C. R. Devadhar's translation)

996*

अद्याशनं शिशुजनस्य बलेन जातं
श्वो वा कथं नु भवितेति विचिन्तयन्ती ।
इत्यश्रुपातमलिनीकृतगण्डदेशा
नेच्छेद्दृष्टिगृहिणी रजनीविरामम् ॥

- (आ) SkV 1311, Skm (Skm (B) 2241, Skm (POS) 5.49.1), Prasanna 170a.
- (c) अत्यश्रु° Skm; °कलुषी° [°म°] Skm (POS), SkV (var.).
- (d) नैच्छद् [ने°] Skm (POS), SkV (var.) नेच्छद् Prasanna.

Vasantatilakā metre.

"Today we barely got the children food; how will we ever do tomorrow ?" The poor man's wife keeps worrying and with cheeks darkened by her falling tears takes no joy in the evening rest from work. (D. H. H. Ingalls's translation)

997*

अद्येवं श्व इवं तथा पशुदिवं कृत्यं परारि त्वदश
चेतश्चिन्तयसीत्यमेव सततं निर्व्याकुलं रे कुतः ।
तत्कालं विलसन्मनोरथलताकान्तारवावानलो
यस्मिन् दण्डधरं स्मरिष्यसि सखे सोऽप्यस्ति
कश्चित् क्षणः ॥

- (आ) JS 454.56
Śārdūlavikrīḍita metre.

Oh mind, why do you, without worry, thus think always of the work of to-day, to-morrow, the previous year and the year before that ? O friend, do you remember the time, when there is that moment, the forest fire (destroyer) of the wood of creepers in the form of pleasing desires at which there is a punisher (of all misdeeds). (A.A.R.)

998*

अद्येश्वराश्चारणगायनानां
सर्वेव कल्पद्रुमवत् फलन्ति ।
सद्भ्यस्तु किञ्चिद् वचसेव सायं
वीपाय कर्पूरमिवारपयन्ति ॥

- (आ) VS 2395.

Upajāti metre (Indravajrā and Upendravajrā)

Now a days the kings (wealthy people) are always munificent like the wish-granting tree to the bards and musicians. To the good people they offer a few

(empty) words as comphor unto the waving light in the evening (A. A. R.)

999

अद्यैके प्रातरपरे विततेऽहनि तथा परे ।
यान्ति निःसीम्नि संसारे कः स्थाता ननु शोचति ॥
(आ) SRHt 264.27 (a. MBh; not found in MBh (Bh).

In the limitless worldly existence (samsāra) some depart to-day, others in the morning, still others during the broad day. Who, indeed, is stable to bewail ? (A. A. R.)

1000

अद्यैव कुर्व यच्छेयो मा त्वा कालोऽप्यगादयन् ।
अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ॥
(अ) MBh (MBh (Bh) 12.169, 13, MBh (C) 12.6535-6; 12.9941 and 9942).

- (आ) SR 380. 143, IS 205.
(b) मा त्वा कालोऽप्यगादयन् MBh (var.); मा [मा] MBh (var.); त्वा MBh (C), SR; कार्यो [कालो] MBh (var.); स्यगात् [स्य°] MBh (var.); अगान् [स्य°] MBh (var.); महान् [अयम्] MBh (var.). स्यगान्महात् IS.
(c) अकृत्ये चैव कार्ये सुखं MBh (var.) (hypermetric); अकृत्येषु च कार्येषु MBh (var.); कार्येषु or कार्येषु MBh (var.).
(d) मृत्युर्वै संप्रकर्षति MBh (var.).

Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee ? Death drags its victims before their acts are accomplished (P. C. Roy's translation).

1001

अद्यैव कुर्व यच्छेयो वृद्धः सन् किं करिष्यसि ।
स्वगात्राण्यपि भाराय भवन्ति हि विपर्यये ॥
(अ) Yogavāsistha 6, 162, 20.
(आ) SSap 458.

Do to-day what is beneficial; what will you do when grown old ? In the change (into old age) even the limbs (of the body) are a burden. (A.A.R.)

1002*

अद्यैव यत् प्रतिपदुद्गतचन्द्रलेखा-
सख्यं त्वया तनुरियं गमिता वराक्याः ।
कान्ते गते कुसुमसायकं तत् प्रभाते
बाणावली कथय कुत्र विमोक्षयसि त्वम् ॥

- (अ) Rudrata's Śrngāratilaka 2.87.
(आ) PG 313 (a. Rudrata).
(a) रेखा Śrng° (var.), PG (var).
(b) सख्या PG (var); विपुरिदं गमितं PG; वराक्या Śrng° (var).
(c) कृष्णे [का°] P G; सायक Śrng° (var.); तु [तत्] Śrng° (var.).
(d) बाणावलि PG, Śrng° (var); विमोक्षयसि Śrng° (var.).

Vasantatilakā metre

Even to-day, the body of the poor girl has been reduced by you to the state of friendship (equality) with the digit of the moon on the first lunar day (extreme emaciation). O flower-arrowed one (Cupid), tell me where will you release your arrows in the morning when the lover has departed (on a journey) ? (A. A. R.)

1003*

अद्यैव इवः परश्चस्त्रिचतुरविवसानन्तरं सायमह्नि
प्रातः प्राह्णे पराह्णे अणमिह निवस प्रस्थितो-
ऽभ्येहि भूयः ।
इत्थं रेकातिरेकानविदितकपटप्रक्रियानधिसार्थान्
अत्यर्थं व्यर्थयन्ति प्रतिविवसमहो राजधान्यां वदान्याः
(आ) SRHt 219.23 (a. Bhallaṭa)¹, SSSN 162.18
1. Not found in the Bhallaṭa śataka (KM IV).
Sragdharā metre.

Alas ! the eloquent officers in the king's capital disappoint keenly, day by day, groups of needy low class people who are innocent of the wiles of courts (and in the capital) with the words, "To-day (you shall see the king : officer), to-morrow, the next day, after three or four days, in the evening, during the day, in the morning, before noon, in the afternoon, wait here for a moment, O he has gone just now, come again. (A. A. R.)

1004

अद्यैव हसितं गीतं क्रीडितं ये शरीरिभिः ॥
अद्यैव ते न दृश्यन्ते पश्य कालस्य चेष्टितम् ॥

- (अ) Vet. 23.14.
(आ) ŚP 4168, SR 373.191 (a. ŚP), SSB 271.77
(b) पठितं [क्री°] ŚP, SR, SSB; क्रीडितं Vet (var.); यत् [वे:] Vet. (var).
(d) कष्टं [प°] ŚP, SR, SSB.

People who are still laughing, joking today, they are no longer here today; look ! what the time can do ?

1005*

अद्योत्सङ्गवसद्भुजंगकवलक्लेशादिवेशाचल-
 प्रालेयप्लवनेच्छयानुसरति श्रीखण्डशैलानिलः ।
 किं च स्निग्धरसालमौलिमुकुलान्यालोक्य हर्षोदयाद्
 उन्मीलन्ति कुहःकुहुरिति कलोत्तालाः पिकानां गिरः॥

(आ) SR 326.30, SSB 189.30.

Sārdūlavikrīḍita metre.

To-day the Malaya breeze follows (the traveller) as if with the desire of plunging into the snow of the mountain of Lord Śiva (Kailāsa) due to the torment, as it were, of being swallowed in mouthfuls by the serpents residing in its lap (i.e. slopes); moreover, the cuckoos exhilarated by the sight of the buds on the tops of glossy and juicy mango trees have commenced their sweet and loud songs in the form of 'kuhū, kuhū.' (A. A. R.)

1006*

अद्योद्यानगृहाङ्गणे सखि मया स्वप्नेन लाक्षारुणः
 प्रोत्क्षिप्तोऽयमशोकदोहदविधौ पादः क्वणवपुः ।
 तावत् किं कथयामि केलिपटुता निर्गत्य कुञ्जोदराद्
 अज्ञातोपनतेन तेन सहसा मूध्नैव संभावितः ॥

(आ) SkV 693 (a. Madhukūṭa), Kav 406 (a. Madhukūṭa).

Sārdūlavikrīḍita metre.

Today I dreamed, my friend, / that on the parterre of the garden house / to satisfy the longing of the red *asoka*-tree / I kicked it so my anklets rang; / whereon, how shall I say it, from within the grove my lover came without my knowing it / and bowed his head before my lacquered foot. (D. H. H. Ingalls's translation).

1007*

अद्योन्मीलन्मलयपवनोद्धूतचूताङ्कुराग्र-
 ग्रासास्वादादधिकमधुरं रुच्यं च रद्भिर्निनादैः ।
 क्वापि क्वापि स्मरहृतवहोददीपनायाध्वगानां
 होतुं प्राणानूचमिव पिकः सामिधेनीमधीते ॥

(आ) Skm (Skm (B) 1247 (a. Hari), Skm (POS) 2.155, 2) (a. Hari)).

Mandākrāntā metre.

The cuckoo, with his notes rendered sweeter by tasting the tips of mango sprouts that are shaken by the Malaya breeze now blowing, repeats to master

the notes of Rg-vedic prayers for kindling the sacred fires to offer the oblation of the lives of travellers, here and there, in the blaze of the fire of love. (A. A. R.)

1008*

अद्राक्षीदपनिद्रकोरकभरव्यानमवल्लिखलद्-
 धूलीदुर्दिनसूदिताम्बरमसावुद्यानमुर्वीपतिः ।
 आस्थानीभवनं वसन्तनृपतेर्देवस्य चेतोभुवः
 सत्रागारमनुत्तरं मधुलिहामेकं प्रपामण्डपम् ॥

(आ) SkV 1679.

(b) °सुदिताम्बर° SkV (var.).

Sārdūlavikrīḍita metre.

The king there saw a garden where the sky was hid / by the rain of pollen shaken from the vines / that bent beneath their weight of opening buds; / a hall of public audience for royal Spring, / a sacrificial chamber for the god of love, / a pavilioned well, most perfect, for the thirsty bees. (D. H. H. Ingalls's translation).

1009*

अद्राक्ष्ये नरेन्द्रा द्रुपदतनुभुवः केशपाशावकृष्टि
 चक्रुर्वाकारयन् वा मनसि किमपरं येऽन्वमन्यन्त मोहात् ।
 सर्वेषामेव तेषां समरमखभुवि क्रोधवह्नौ जुहोति
 द्वित्रैर्हुकारमन्त्रैरभिजनसमिधो मध्यमः पाण्डवेयः ॥

(आ) Amd 65.122.

Sragdharā metre.

The middle son of Pāṇḍu [Bhīmasena] will offer as oblation, in the fire of his anger at the sacrificial ground of battlefield with only two or three *mantra*-s in the form of the sounds "Hum", the whole race of those kings who witnessed (without protest) or did or helped to do or even approved out of delusion the (shameful deed of the) dragging by hair of the daughter of king Drupada. (A. A. R.)

1010*

अद्रिष्वञ्जनपुञ्जकान्ति जलदप्रायं च मूले दिशाम्
 ऊर्ध्वं नीलवितानकल्पभवनौ जम्बाललेपोपमम् ।
 तीरे नीरनिधेस्तमालविटपिच्छायं च सायं शनैर्
 उद्गच्छत्यभिसारिकाप्रियतमप्रेमानुकूलं तमः ॥

(आ) Skm (Skm (B) 1208 (a. Jhañjhānila); Skm (POS) 2.147, 3 (a. Rkṣapālita), AB 533 (a. Jhañjhānila).

(c) °पिच्छायं (AB).

(d) उद्गच्छत्य° AB.

Śārdūlavikrīḍita metre.

Darkness now comes on in the evening like a mass of collyrium in mountain regions, and like dark clouds at the ends of quarters. Above it looks like a black canopy and on the earth as if it is smeared with a paste of dark mud. At the sea shore it looks like a row of *tamāla* trees. Its descent is very congenial to the love making of the lover and the beloved who are moving towards a rendezvous. (A. A. R.).

1011*

अद्रेः किं स्विद्वहति पवनः शृङ्गमित्युन्मुखीभिर्
वृष्टोत्साहश्चकितचकितं मुग्धसिद्धाङ्गनाभिः ।
स्थानादस्मात् सरसनिचुलावुत्पतोदङ्मुखः खं
विड्नागानां पथि परिहरन् स्थूलहस्तावलेपान् ॥

- (अ) Megh 14 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3; (p. 145).
(आ) Sar 3.123 (p. 371).
(a) शृङ्गं वहति (हरति) पवनः किं स्विद् Megh (var), Sar.
(b) दृष्टोद् Megh (Edgerton's ed.) (printing error); °दृष्टायश् Megh (var), Sar.
Mandākrāntā metre

While simple Siddha-women cry, Is the wind taking off the mountain's top ? / With upturned faces, trembling as they behold thy might, /soar thou to heaven, northward bound, from this abode of moist *nicula* stalks, / avoiding on thy way the insolent brush of the sky-elephants' coarse trunks. (F. Edgerton's translation).

अद्रेः शृङ्गं वहति पवनः see. No. 1011.

अद्रेः शृङ्गं हरति see No. 1011.

अद्रोहं समयं कृत्वा see No. 1014.

1012

अद्रोहः शौचानाम्
अचापलं व्रतविशेषनियमानाम् ।
पशुन्यमप्रियाणां
वृत्तिच्छेदो नृशंसचरितानाम् ॥

- (अ) Kal (Kal (KM) 10.19, Kal (RP) 10.19).
Giti āryā metre.

Non-injury to the pure-hearted, absence of fickleness in those who perform special kinds of religious vows and tale bearing by enemies will result in the loss of livelihood to those with evil conduct. (A. A. R.)

1013

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥

- (अ) MBh (MBh (Bh) 3.281, 34 and 12.156, 21, MBh (C) 3.16782 and 12.5997).
(आ) VS 3047, SRHt 234.1 (a. MBh), IS 208, SR 84.7 (a. MBh), SSB 361.7 (a. Vyāsa), SRS 2.1, 49.
(इ) SS (OJ) 163.
(a) सर्वभूतानां MBh Āraṇya°; (var.); सर्वभूतेषु SRS.
(b) कायेन [क°] SS(OJ).
(c) अद्रिसोका च सत्यं च MBh, Śānti (var.); अनुग्रहमहिंसा च MBh, Śānti (var.); चित्तनीयो महाराज MBh, Śānti (var.).
(d) सतां धर्मपरायणः MBh Śānti, (var.); स हि [स°] MBh Śānti (var.); धर्माः MBh, Śānti (var.); शीलमेतद्विदुर्बुधाः VS. SRHt, SR, SSB, SRS, SS (OJ).

Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. (P. C. Roy's translation).

अद्रोहसमयं कृत्वा चि० see No. 1015

1014

अद्रोहसमयं कृत्वा मूनीनामग्रतो हरिः ।
जघान नमुचि पश्चाद् अपां फेनेन पार्थिव ॥

- (आ) Uśanas in Hariv 1169, IS 207. Cf. No. 1015.
(a) अद्रोहं समयं Hariv.

Having made an agreement (promise) of non-injury in the presence of the sages Indra afterwards killed Namuci (the demon) with the foam of waters, O king. (A. A. R.)

1015

अद्रोहे समयं कृत्वा चिच्छेद नमुचेः शिरः ।
शक्रः सा हि मता तस्य रिपौ वृत्तिः सनातनी ॥

- (अ) MBh (MBh (Bh) 2.50, 26, MBh (C) 2.1957).
Cf. No. 1014.
(आ) IS 206.

- (a) अद्रोह° MBh (var.); अद्रोहं MBh (var.); शक्रोपि (°सि) or विद्रोहे or इन्द्रोपि [अ°] MBh (var.).
- (c) शक्रः संभिदिता तस्य MBh (var.); शक्रः सान्निमता तस्य MBh (var.); शक्रः (°क्र°) समा मतिस्तस्य (मसमय) MBh (var.); शक्रेण विदिता (°दितौ) तात MBh (var.); शक्रस्य [श° सा] MBh (var.); मतां or मतिम् [म°] MBh (var.).
- (d) रिपोवृद्धिनिवेशने (°निषेवने) MBh (var.); रिपोर MBh (var.); वृत्ति° or वृत्तिः or वृत्तः MBh (var.).

It was during a time of peace and having given a pledge to the contrary that Śakra cut off the head of Namuci, and it was because he approved of this eternal usage towards the enemy that he did so. (P. C. Roy's translation).

1016*

अद्वौ जीर्णदरीषु संकटसरित्तीरेषु निम्नोन्नते
ऊडा येन वृषेण धूर्बलवता यूना द्वितीयेन या ।
तां वृद्धोऽपि कृशोऽपि दुर्बह धुरं वोढुं स एव क्षमो
रथ्यामङ्गलकैः समेत्य बहुभिर्नाकुप्यतेऽवैवृषैः ॥

(आ) Any 55.

Śārdūlavikrīḍita metre.

That ox, who, with a second strong one similar to him, bore the yoke in ploughing hard-crueted valleys in mountains or difficult marshy regions on the banks of streams—regions full of ups and downs—he alone, though now old and emaciated is capable of bearing that unbearable yoke: it cannot be borne to plough by a combination of numerous other oxen that roam about the streets. (A. A. R.)

1017

अद्वितीयं निजं लोके विलोक्य वहतो मुदम् ।
प्रमदावदनस्यायं दर्पोद्रेको न तु स्मितम् ॥

(आ) SSB 81.1.

The woman, who bears joy on seeing her face to be incomparable in the world, only exhibits the heights of her arrogance. —it is not a smile (at all). (A. A. R.)

1018

अद्विसंवीक्षणं चक्षुर् अद्विसंमीलनं मनः ।
अद्विसंस्पर्शनं पाणिर् अद्य मे किं करिष्यति ॥

(आ) SR 287.1, SSB 121.1.

What will my eye do today when there is no second one [the beloved's] to see, the mind without the contact with a second and the hand without the touch with a second [of the beloved]? (A. A. R.)

1019

अद्वेषपेशलं कुर्वान् मनः कुसुमकोमलम् ।
बभूव द्वेषदोषेण देवदानवसंक्षयः ॥

(आ) Cārucaryā 24.

(आ) Nisam 25.

The mind should be rendered into the state of gentleness without any hatred and soft as a flower. Calamity befell the gods and demons by the fault of (mutual) hatred. (A. A. R.)

1020

अद्वैतं सुखदुःखयोरनुगुणं सर्वास्ववस्थासु यद्
विश्रामो हृदयस्य यत्र जरसा यस्मिन्नहार्यो रसः ।
कालेनावरणात्ययात् परिणते यत्स्नेहसारे स्थितं
भद्रं तस्य सुमानुषस्य कथमप्येकं हि तत् प्राप्यते ॥

(आ) Uttara. 1.39.

(आ) Sar. ad 5.453, Daś ad 2.6; JS 4238, (a. Bhavabhūti), SR 53.237 (a. Uttara.), SSB 313.274.

(a) अनुगतं JS, SR, SSB; यो JS.

(b) विस्त्रम्भो Sar (but क ख as above).

(c) परिणतेर्यत् [य°] Sar (var.); प्रेमसारे [स्ने°] Sar. (var.).

(d) भद्रे or भद्र Sar. (var.); यत्प्राप्यते Sar; तत्प्राप्यते Sar (var.).

Śārdūlavikrīḍita metre.

Happy is that lucky man, to whom with difficulty is secured that unique thing viz. perfect identity in happiness and misery, favourable in all conditions, where the heart finds its solace, the flavour of which cannot be taken away by old age, which ripens into firm attachment after time has removed the veil (of reserve). (C. N. Joshi's translation).

1021

अद्वैतमेकं सुखमुन्नयन्ती
विस्मारयन्ती जगदेव तन्वि ।
मुक्ताश्रितामात्मरुचिं वदन्ती
वेदान्तसिद्धान्तकथेव भासि ॥

(आ) PV 415 (a. Mādhava).

Indravajrā metre.

Raising yourself to the state of happiness of Advaita, causing forgetfulness of (other) worldly things, and exhibiting your brilliance aided by pearls (the desire of the soul for liberation), you, slender lady, shine similar to the conclusion of the Vedānta philosophy. (A. A. R.)

1022

अद्वैतोक्तिपटून् वटून्पि वयं बालान् नमस्कुर्महे
ये तु द्वन्द्ववास्तवीयशिरसि न्यस्याम वामं पदम् ।
सिंहः स्वीयशिशून् निवेश्य हृदये सान्द्रादरादामृशत्य्
आवेशेन भिनत्ति संभ्रमपदं मत्तेभकुम्भस्थलम् ॥

(आ) SR 376.255, SSB 275.149.
Śārdūlavikriṣṭa metre.

We bow even to young students who are proficient in the philosophy of *advaita*; we place our left foot on the heads of those who speak of dualism. The lion places in his heart (hugs) its cubs and fondles them with great affection; but he breaks impetuously the fore-heads of intoxicated elephants. (A. A. R.)

1023

अद्वैधमानसंयुक्तं शूरं धीरं विपश्चितम् ।
न श्रीः संत्यजेते नित्यम् आदित्यमिव रश्मयः ॥
(आ) MBh (MBh (Bh) 12.287.41, MBh (R) 12.304, 43, MBh (C) 12.10986).
(आ) SRHt 205 6 (a. MBh)
(a) अद्वैत° or अध्वैत° or अद्वैत° MBh (var.), मनसा MBh (var.); मानसं SRHt; युक्तः MBh (var.).
(b) शूरं or शूरे MBh (var.); धीरं [धी°] MBh (var.).
(c) न श्रीः संत्यजेन्नित्यं MBh (var.); श्री MBh var; संत्यज्यते (or 'जिते') MBh (var.); नीतम् MBh (var.).

Prosperity never abandons that person who has honourable singleness of purpose and is brave, energetic and wise : just as the rays never leave the sun. (A. A. R.)
अद्वैधार्थद्योजनशता° sec सदशाद्योजनशता°

1024

अधः करोति यद्वत्नं मूर्ध्ना धारयते तृणम् ।
दोषस्तस्यैव जलधे रत्नं रत्नं तृणं तृणम् ॥
(आ) SP 1081, SuM 9.40, SR 215.4 (a. SP), SRK 195.7 (a. SP); SSB 597.4 RJ 255, (IS 209 (Cf. ZDMG 52, 235-6), VP 10.7, Any 95.18.
(a) करोषि SP, SR, SSB, RJ, VP, SRK, Any. रत्नानि [य°] SuM, SR, SSB, RJ.
(b) धारयसे SP, SuM (var.), SR, SSB, SRK, Any.

(c) दोषस्तस्यैव SP, SuM (var.), SR, SSB, SRK Any.
It is only the fault of the sea that it drops down [attaches little value] the pearl, but lifts up [holds in high esteem] the grass; the pearl remains the pearl, and the grass remains the grass.

1025

अधः कुर्वन्प्रजाः सर्वा बहुधा महिमोल्बणः ।
राजा पर्वणि कस्मिंश्चिद् भवेदहिभयाकुलः ॥
(आ) SSKR 2.9, KSSKP 2.9.
(b) महिमोल्बणः SSKR

A king suppressing all his subjects and ever keen on his own greatness may find himself on some juncture worried by fear as at a serpent. (A. A. R.)

1026

अधः क्षिपन्ति कृपणा वित्तं तत्र यियासवः ।
सन्तस्तु गुरुतीर्थादौ तदुच्चैः पदकाङ्क्षिणः ॥
(आ) SuM 5.1.

(b) यत्र [त°] SuM (var); यियासवः SuM (var.).
Miserly people bury their wealth in the ground (evidently) desirous of going there (the downward path, hell); good people, on the other hand, desiring to go up (to heaven after death) give their wealth to (deserving) elders and holy places and such other good causes. (A.A.R.)

1027

अधः पश्यन् पार्श्वद्वयवलितसाक्षीकृतशिराः
शनैः पक्षस्थैर्यादिवि मसृणचक्राकृतिगतिः ।
चिराच्चिल्लस्तिर्यक्त्वरिततरमाहारनिपुणो
निपत्यैवाकस्माच्चलचरणमूर्धं प्रपतति ॥
(आ) SkV 273 (a. Manovinoda), Prasanna 98a.
(a) °शाक्षीकृतशिराः Prasanna.
(b) पक्षस्थैर्यादिवि Prasanna.
(c) चिराच्चिल्लन्तस् Prasanna; दुरिततर° Prasanna.
(d) छलचरण° Prasanna; निपतति [प्र°] Prasanna.
Sikhariṇi metre.

For hours the hawk looks down, head turned to either side, /by strength of wing describing slow smooth circles in the sky; /then swift, oblique, skilful after prey, /he drops and suddenly attacks with flashing beak and claws. (D.H.H. Ingalls's translation)

1028

अधः पश्यसि किं बाले पतितं तव किं भुवि ।
रे रे मूर्ख न जानासि गतं तारुण्यमौक्तिकम् ॥

- (अ) Cr 39 (CvR 17.20, GPS 352.14).
 (आ) IS 210, Sama 2 त¹.
 (a) वृद्धे CV (var.).
 (b) तं किं प° Sama; भूवि CV (var.).
 (c) मूढ [मू°] Sama.

“O woman, why do you look down ?
 What did you drop on the ground ?”
 “O fool,¹ do you not know that the pearl
 of the youth² is lost”

1. Reply of the woman.
 2. breasts.

1029-30**

अधःपुष्पी शङखपुष्पी लज्जालुगिरिकर्णिका ।
 नीलिनी सहदेवा च पुत्रमार्जारिका तथा ॥
 विष्णुकान्ता च सर्वासां जटा ग्राह्या रवेदिने ।
 बद्धा भुजे विलेपाद्वा काये शस्त्रौघवारिका ॥

(आ) SP 1887-8.

The flowers *Adhahpuṣpī* (*Pimpinella Anisuma*, etc.), *Śaṅkhaṣpī* (*Andropogon Acienlatus*), *Lajjālu* (*Mimosa Pudica*), *Girikarnikā* (*Achyranthes*), *Nilinī* (*Convolvulus*), *Sahadevā* (*Sida Cordi folia*), *Putramāṛjārikā* and *Viṣṇukrāntā* (*Clitoria Ternatea*) should be worn on the hair by all women on Sunday; and (in the case of men) if these are worn on the arm or used as unguent the body is protected against all weapons. (A. A. R.)

1031*

अधः शोते शम्भुस्तव चरणमाधाय हृदये
 बहिर्द्वारे दौवारिकपदमुपेतः कमलजः ।
 विडौजा वैफल्यं भजति निजविज्ञापनकृते
 तवाहं दासः स्यामिति मनसि लज्जा भयमपि ॥

(आ) Vidy 944.

Śikharinī metre.

Lord Śiva lies down (on the floor) placing your feet in his heart : the lotus born [Lord Brahmā] has taken up the duties of the door-keeper at the outer entrance : the mighty Indra is frustrated in presenting his petition. There is in my mind both shame and fear that I too may have to be a slave of yours. (A. A. R.)

1032

अधःस्था रमते नारी उपरिस्थश्च कामुकः ।
 प्रसिद्धं तद्वतं ज्ञेयं ग्रामबालजनत्रियम् ॥
 (अ) Vet (Vet (U) 1.12*, Hu¹ 1.13).

(आ) IS 224.

- (a) अधःस्था Vet Hu¹, Vet (var.); अधस्ताद् (°स्थाद्; °स्थी) Vet (var.); नारी Vet (var.).
 (b) कामुकः Vet Hu¹; चोपरि or ह्य परि Vet (var.); °स्था or °स्थाश्च Vet (var.); तु [च] Vet (var.).
 (d) ग्राम्य° Vet Hu¹, Vet (var.); सर्वबाल° Vet (var.)
 *wrongly marked in Vet (U) 1.14.

That variety of love sports is well known and is the favourite of the village youths in which the woman enjoys when she is below and the lover above. (A.A.R.)

1033

अधनं खलु जीवधनं
 धनमर्धधनं महद्वनं धान्यम् ।
 अतिधनमत्तं सुन्दरि
 विद्या च तपश्च कीर्तिश्च ॥

(आ) JS 437.3.

Āryā metre.

Charming young lady, wealth of life (more living) is no wealth; money is half-wealth and grains constitute great wealth; but learning, austerity and fame constitute the greatest wealth (of man). (A. A. R.)

अधनः पतितो राजा see No. 88.

1034

अधना अपि ते धन्याः साधवो गृहमेधिनः ।
 यद्गृहा ह्यहंवर्षाम्बु- तृणभूमीश्वरावराः ॥

(आ) BhPn 4.22, 10.

...those houses which although may be filled with riches but have not been blessed with the sacred foot-prints of godly minded Vaiṣṇava-s are verily like the tree which is the abode of serpents and as such terrible. (J. M. Sanyal's translation).

1035

अधना धनमिच्छन्ति वाचं चैव चतुष्पदाः ।
 मानवाः स्वर्गमिच्छन्ति मोक्षमिच्छन्ति देवताः ॥

- (अ) Cr 40 (CvR 5.18, CNP I 42, CNI I 306, GNT IV 41, CNM 39 v.l., CNMN 39 v.l., GPS 127.54). Cf. Nos. 1042, 1043, तृप्येन्न राजा; मक्षिका वणम् and गर्दभः पटहो.
 (आ) SR 159.289 (a.G), IS 211; SSB 490. 296, Sa ma 1.95 and 2.40.
 (b) वादिमिच्छन्ति गर्विताः (मृककाः GNII) CNI I,

- SR, SSB; वाच CV (var.); चतुष्पदः CV (var.)
 (c) मानवा CNI I; इच्छति CV (var.).
 (d) °न्ति om. CNI I; परिहृताः [हे°] SSB.
 Poor desire wealth; quadrupeds desire (the faculty) of speech; men desire heaven, (and) gods desire liberation. (mokṣa).

1036

- अधनेनार्थकामेन नार्थः शक्यो विवित्सता ।
 अर्थैरर्था निबध्यन्ते गजैरिव महागजाः ॥
 (अ) MBh (MBh (Bh) 12.8, 20, MBh (Cl) 12.220-1), R(R (Bar) 6.70.38 cd+1582; R (G) 6.62, 35, R (B) 6.83, 38 cd), R (R) 6.83; 38 cd Cf. No. 3023.
 (आ) SRHt 203.8(a. MBh), SSSN 135.6, IS 212.
 (b) विवित्सतुं (विधि°; °त्सया) MBh (var.); विवित्सता MBh (G); विचिन्वता MBh (var.); R(B); विवित्सतुं IS; विवित्सता; MBh (var.); शक्याः समीहितुं R(G); शक्यं विचिन्वता R(B); विचिन्वता MBh (R).
 (c) अर्थेनार्थं MBh (var.); विवर्धते MBh (var.).
 (d) तोयैर् [ग°] MBh (var.).

If a person who has no wealth desires to achieve a particular purpose he meets with failure.¹ Wealth brings about accessions of wealth like elephants capturing (wild) elephants. (P. C. Roy's translation)

1. O. Bohtlingk translates this sentence better; he translates : Ein Armer, dem es um Geld zu thun ist, kann nicht daran denken sich Geld zu machen.

1037

- अधनो दानुकामोऽपि संप्राप्तो धनिनां गृहम् ।
 मन्यते याचकोऽयं धिग् दारिद्र्यं खलु देहिनाम् ॥
 (अ) P (Pts 2.102, PtsK 2.110).
 (आ) IS 213.

A poor man who comes to a house of a rich man, even if he wants to give, is considered like a beggar : fie, indeed, shame to poverty ?

1038

- अधनोऽयं धनं प्राप्य साक्ष्यञ्चर्चनं मां स्मरेत् ।
 इति काहणिको नूनं धनं मे भूरि नाददत् ॥
 (अ) Gr 1145 (GRG 8.157, GPS 343.29).

Surely, the Lord, being compassionate towards me, did not give me much wealth,

being of the opinion that a poor man, after gaining wealth will be greatly intoxicated (by it) and may not remember Him.

1039

- अधमं बाधते भूयो दुःखवेगो न तूत्तमम् ।
 पादद्वयं व्रजत्याशु शीतस्पर्शो न चक्षुषी ॥
 (अ) Kusumadeva's Drṣṭāntaśataka (in KSH 64 p. 222).
 (आ) VS 300 (a. Kusumadeva), SR 169.698 (a.) Drṣṭāntaśataka) SSB 502.698, IS 214.
 (c) पाणिपादं व्रजत्याशु VS; व्रजत्याशु SR, SSB.
 The force of grief overcomes a low person but not the superior men. The touch of cold (objects) affects the two feet quickly but not the two eyes. (A.A.R.)

1040

- अधममित्रकुमित्रसमागमः
 प्रियवियोगभयानि दरिद्रता ।
 अपयशः खलु लोकपराभवो
 भवति पापतरोः फलमीदृशम् ॥

(आ) SuM B after 25.9 (34*).
 Drutavilambita metre.

The fruits of the tree of sinful actions, indeed, are the associations with low or false friends, worries due to separation from dear ones, poverty, infamy and defeat (humiliation) at the hands of the people. (A.A.R.)

1041

- अधमर्णशवाजीवि- श्राद्धभुग्दुष्टभूभुजाम् ।
 अभिप्राया न सिद्धयन्ति तेनेदं धियते जगत् ॥
 (आ) VS 2322 (Cf. Weber's Indische Studien XVI 209-210).

The (evil) desires of debtors, of those who depend on corpses for their livelihood, of those who live by feasting on śrāddha and of evil kings are not successful. (A.A.R.)

1042

- अधमाः कलिमिच्छन्ति संधिमिच्छन्ति मध्यमाः ।
 उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥
 (अ) Gr 41 (CRr VIII.9.) GP 1.115, 11, ŚKr ad मानः (a. G), IS 215. (Cf. Nos. 103°, 1013, 5784, गर्दभः पटहो; तृप्येन्न राजा and मन्त्रिका व्रणम्

- (a) दुर्जनाः [अ०] GR (but GRT and GP as above);
दजना GR (var.).
- (b) साधवः (सज्जनाः or मानवाः) GR (but GP
as above); GRBh II on the margin has
मध्यमा. Cf. also No. 1043).
- (c) उत्तमाः GR (var.).
- (d) महता GR (var.).

The base desire strife; the mediocre
desire peace; the best desire respect, since
for (the best men) respect is wealth.

1043

अधमा धनमिच्छन्ति धनमानौ च मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥

- (अ) Gr 42 (CVR VIII. 1, GSR III. 14), CNP
II 147 and 243, CNI I 125, CNG 146,
CNT IV 131, CnT II 15, 11, CnT III 7.83,
CnT V 125, GPS 228, 24, GP 1.115, 13 (cf.
1.115, 11). Cf. Nos. 1035, 1042, 5784,
गर्भः पद्मो; वृष्येन्न राजा and मक्षिका व्रथम्.
- (आ) SuM 28.1, SRHt 209.4, (a. Pratāpacakra-
vartī), IS 216, ŚKDr ad मानः Subh 228
and 298, SuB 11.24, TP 386 *chad*, GSL 9,
Sama 1.81, Sama2 म27, SSSN 155.3, SSPr 15.
- (a) अधमः (°मैः) GS (var.); अधना CV (var.)
अधमा GS (var.); धमम् [ध०] IS.
- (b) प्रीतिर् (प्रतिम्, प्रतिम्) इच्छन्ति मध्यमाः (°माः;
°मान्) GS; मानमिच्छन्ति सेवकाः CNP II 243;
धानं मानं च म० GV, CNG, CNP I, GPS,
Sama; धनमानो IS; धनमानं GV (var.); हि [च]
SRHt, SuB, SSSN, SuM; मध्यमा CV (var.).
- (c) उत्तम GS (var.); मोक्षो [मा०] GV (var.)
इच्छन्ति CV (var.).
- (d) शान्तिमिच्छन्ति साधवः GS (var.); मनं GS (var.);
मनः SSSN; ही CV (var.); महता CV (var.),
GS (var.); धन GS (var.); धनी GS (var.).

The base desire wealth; the
mediocre desire wealth and respect; the
best desire respect, since for (the best
men) respect is wealth.

1044

अधमे संगता लक्ष्मीर् नोपभोगाय कस्यचित् ।
कर्दमे पतिता छाया सहकारतरोरिव ॥

- (आ) SRHt 42.35 (a. Bṛhatkathā; could not be
traced in KsB).

Wealth associated with low people is
of no use to any one (good); it is similar
to the shade of an (excellent) mango tree
falling into a muddy place (where no one
goes to enjoy the shade). (A. A. R.)

1045

अधमो मातुकारश्च धातुकारश्च मध्यमः ।
धातुमातुक्रियाकार उत्तमः परिकीर्तितः ॥

(आ) ŚP 1956. (Cf. No. 1046)

One who is proficient in vocal song
only is said to be inferior; one well up
in instrumental music is said to be mid-
dling; but he who is at home in both
vocal and instrumental music is said to
be the best. (A. A. R.)

1046

अधमो लक्षणज्ञः स्यान् मध्यमो लक्ष्यमाचरेत् ।
लक्ष्यलक्षणसंयुक्त उत्तमः परिकीर्तितः ॥

(आ) ŚP 1957 (Cf. No. 1045)

One knowing the theory of music is
inferior and one proficient in practice
only is middling, but one proficient in
theory and practice is said to be the best.
A. A. R.).

1047*

अधरं किल बिम्बनामकं
फलमस्मादिति भव्यमन्वयम् ।
लभतेऽधरबिम्बमित्यदः
पदमस्या रदनच्छदं वदत् ॥

(अ) Naiṣ 2.24.

(आ) SR 261.144, SSB 76.8.

- (a) खलु [किल] SR, SSB.
- (b) फलमाभ्यामिति Naiṣ (var.), SR, SSB.
- (c) °बिम्ब इत्यदः SR, SSB.
- (d) रदनच्छदे Naiṣ (var.), SR, SSB.
Viyoginī metre.

The word *adharabimba* [i.e. a lower
lip like the *bimba*-fruit] designating her
lip has acquired a (more) appropriate
construing, viz., "The fruit called *bimba*
is inferior (*adhara*) to it (in beauty).
(K. K. Handiqui's translation).

अधरं खलु बिम्बनामकं see No. 1047.

1048*

अधरः किसलयरागः

कोमलविटपानुकारिणौ बाहू ।

कुसुममिव लोभनीयं

यौवनमङ्गेषु संनद्धम् ॥

- (अ) Śāk 1.20 (in some editions 1.21) (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 17).
 (आ) Sāh ad 6.443 (p. 176), SR 255.8, and 380.144, SSB 64.10, IS 217, Almm 18, SRK 286.7.
 (a) किशल° Sāh.
 (c) विलोभनीयं SRK (contra metrum).
 (d) संनद्धम् IS; सन्नद्धं SRK.
 Aryā metre.

Her ruddy lip vies with the opening bud; her graceful arms are as the twining stalks; and her whole form is radiant with the glow of youthful beauty, as the tree with bloom. (Sir Monier-Williams translation).

1049*

अधरः पद्मरागोऽयम् अनर्घः सत्रणोऽपि ते ।

मुग्धे हस्तः किमर्थोऽयम् अपार्थ इह दीयते ॥

- (आ) SkV 629, Kav 342.
 (a) अधरप° Kav.
 (b) सत्रणोऽपि Kav (var.).
 (c) किमर्थोऽयः Kav (var.).
 (cd) किमर्थोऽय मयार्थ SkV (var.).

Your lower lip is a ruby / priceless despite its flow. / There is no need, sweet innocent, / to hide it with your hand. (D. H. H. Ingalls's translation).

1050*

अधरद्व्यतिरस्तपल्लवा

मुखशोभा शशिकान्तिलङ्घिनी ।

तनुरप्रतिमा च सुभ्रुवो

न विधेरस्य कृति विवक्षति ॥

- (अ) BhV (BhV (POS) 2.68, BhV (G) 2.67.
 (c) तु [च] BhV (var.).
 Viyoginī metre.

The grace of the lower lip obscuring (the redness of) the tenderness of sprouts, the beauty of the face surpassing that of the moon, and the incomparable body of her whose eyebrows are beautiful—all this does not speak of the creation of this creator [i.e. this must have been the creation of some other creator]. (H. D. Sharma's translation).

अधरपद्मरागोऽयम् see No. 1049

1051*

अधरमधरे कण्ठं कण्ठे निधाय भुजं भुजे

हृदि च हृदयं मध्ये मध्यं सरोजदृशो बृढम् ।

सरभसमहो चोरावूहं पदं च पदे बलाद्

गमयति जनो धन्यः कश्चित् समां शिशिरे निशाम् ॥

- (अ) Janaśring 39.
 Hariṇī metre.

That fortunate man passes the winter night with the lotus-eyed beloved, with lip pressed against lip, neck to neck, hand to hand, heart to heart, waist to waist, thighs to thighs and feet to feet. (A. A. R.)

1052*

अधरमधरे कण्ठं कण्ठं सचाटु दृशोर्दृशाव्

अलिकमलिके कृत्वा गोपीजननेन ससंभ्रमम् ।

शिशुरिति हृदन् कृष्णो वक्षःस्थले निहितोऽचिरान्-

निभृतपुलकः स्मेरः पायात् स्मरालसविग्रहः ॥

- (आ) Skm (Skm (B) 254, Skm (POS) 1.51, 4, Skm (BI) 1.51, 4, AB 533) (a. Divākara-datta), PG 135 (a. Divākara).
 (a) क° क° tr. PG.: दृशौ दृशोर् [दृ°] PG (but var. as above).
 (b) वलिकमलिके Skm (POS).
 (c) दृत्वा [कृ°] PG. (var.); वदन् [हृ°] PG (var.); वक्षःस्थले Skm (POS); निहितश्चिरान् PG.
 Hariṇī metre.

May that Kṛṣṇa who was fondled as a baby by the cowherdresses by pressing lip to lip, neck to neck, eye to eye and forehead to forehead and who, when crying, was pressed to the bosom by them and consequently experienced a thrill on his love-affected body, smiling all the while, protect us all. (A. A. R.).

1053

अधरममृतं कः संदेहो मधुन्यपि नान्यथा

मधुरमधिकं द्राक्षायाश्च प्रसन्नरसं फलम् ।

सकृदपि पुनर्मध्यस्थः सन् रसान्तरविज्जतो

वदतु यदिहान्यत् स्वादु स्यात् प्रियादशनच्छदात् ॥

- (आ) SR 261.153, SSB 76.16.
 (a) मधुन्यपि SSB.
 Hariṇī metre.

Sweet is the lip (of the beloved);

what doubt is there ? So is also honey; sweeter (than honey) is the fruit, full of fine juice, of the grape. Let an impartial judge and a connoisseur of taste, however, say even once whether there is anything sweeter than the lip (of the loved one). (A. A. R.)

1054

अधरस्य मधुरिमाणं

कुचकाठिन्यं दृशोस्तथा तैक्ष्ण्यम् ।

कवितायाः परिपाकान्

अनुभवरसिको विजानाति ॥

(अ) BhPr (BhPr (NSP) 88, BhPr (B) 88).

(आ) SR 171.799, SSB 506.799, SRK 251.95 (a, Kalpataru), VP 3.5.

(b) दृशोश्च [दृ°] BhPr (NSP) (contra metrum); दृशोश्च तैक्ष्ण्यं च BhPr (B).

(c) कवितायां BhPr; परिपाकं BhPr.

(d) छन्दः BhPr.

Āryā metre.

The sweetness of (a woman's) lip, the firmness of (her) breasts, and the keenness of (her) eyes, (and) ripeness in poetry (only) he distinguishes (who has) the taste of experience. (L. H. Gray's translation).

1055*

अधरामृतपानेन

ममास्यमपराध्यतु ।

मूर्ध्नो किमपराधं यः पादौ नाप्नोति चुम्बितुम् ॥

(अ) Naiṣ 20.59.

My mouth might be guilty of drinking the nectar of her nether lip. But what is the offence of my head that it is debarred from bowing low at her feet ? (K. K. Handiqui's translation).

1056*

अधरामृतमाधुरीधुरीणो

हरिलीलामुरलीनिनाद एषः।

प्रततान मनःप्रमोदमुच्चैर्

हरिणीनां हरिणीदृशं मुनीनाम् ॥

(आ) PGr 28i ((a, Śrīmādhavendrapuri).

Aupacchandisika metre.

This is the sound of the playful flute of Śrī Kṛṣṇa, which has assumed importance; due to the sweetness of the nectar of his lips it has spread great joy to the minds of does, to the doe-eyed ones (*gopi-s*) and to the sages. (A. A. R.)

1057

अधरामृतेन पित्तं

नश्यति वायुः पयोधरपुगेन ।

अनवरतरतेन कफं

त्रिदोषशमनं वपुर्नार्याः ॥

(अ) BhS 362 (doubtful).

(आ) VS 2340, SSSN 240.11, SHV part II.13, SLP 2.20.

(a) अधररसपानेन BhS (var.) (contra metrum); पीतं BhS (var.).

(b) नश्यति ते पयोधराल्लोके BhS (var.) (contra metrum); नश्यति वातं पयोधरस्पर्शात् BhS (var.) (contra metrum); शमयति वातं [न°वा°] BhS (var.); भारेण [युगेन] VS; धरोष्णेन SSSN.

(c) अविरलसुरतेन BhS (var.). SHV; कफम् VS.

(d) स्त्रीणां [ना°] BhS (var.) तस्याः [ना°] BhS (var.).

(cd) अनवरताश्लेषेण न च कम्पत्रिदोषं शमनीयति पथ्या BhS (var.) (contra metrum); वपुस्तन्याः VS; वपुस्तस्याः SSSN; वपुःस्त्रीणम् SHV.

Āryā metre.

Excess of bile (*pittam*) is destroyed by the nectar of her lips, wind-complaints (*vāyu*) by her pair of breasts and phlegm diseases by constant enjoyment with her; (thus) the body of a woman tranquilises the three humours (i.e. *vāta*, *pitta* and *kapha*). (A. A. R.)

1058*

अधरेण समागमाद् रदानाम्

अरुणिन्ता पिहितोऽपि शुक्लभावः ।

हस्तिनेन सितेन पक्ष्मलाक्ष्याः

पुनरुल्लासमवाप जातपक्षः ॥

(अ) BhV (BhV (POS) 2.98, BhV (C) 2.98). or 2.99).

(b) शुद्धभावः BhV (Var.).

Aupacchandāsikā metre.

The whiteness of the teeth, concealed by the redness (produced) from the contact with lower lip, became again visible, being helped out by a white smile of the lady who had beautiful eyelashes. (H. D. Sharma's translation.)

1059*

अधरेणोन्नतिभाजा

भृङ्गपरिपीडितेन ते वृत्ति ।

संशोभितं मनो मे

जलनिधिरिव मन्दरागेण ॥

(आ) SkV 851, Prasanna 156 'b, JS 166.3 (a. Viśālyah).

- (a) °भाजो Prasanna.
(b) °परि° om. Prasanna; ° तेन तेन Prasanna. Aryā metre.

By your swollen lip, oh messenger, that has been bitten by a snake [or : by (my) lover] my heart is churned as the ocean was by Mt. Mandara [or : by one whose love is small i. e. has ceased] (D. H. H. Ingalls's translation).

1060

अधरे नववीटिकानुरागो

नयने कज्जलमुज्ज्वलं दुकूलम् ।

इदमाभरणं नितम्बनीनाम्

इतरदभूषणमङ्गदूषणाय ॥

- (आ) SR 251.29, SSB 58.33, SRK 273. 28 (a. Sphuṭaśloka), Vidy 974.

(a) °रागो SRK.

(d) इतर Vidy.

Aupacchandisikā metre.

The lips stained (reddened) by fresh betel-roll, the eyes with collyrium and a sparkling silken garment—these constitute the (true) decoration of young women; other ornaments spoil the beauty of limbs. (A.A.R.)

1061*

अधरे बिन्दुः कण्ठे

मणिमाला स्तनयुगे शशप्लुतकम् ।

तव सूचयन्ति केतकि

कुसुमायुधशास्त्रपण्डितं रमणम् ॥

- (अ) Kutt (Kutt (NSP) 402, Kutt (BI) 402).

- (आ) Kavi (Kavi (NSP) ad 5.1 (p.164), Kavi (RP) 39) (a. Dāmodaragupta) (Cf. Vātsyāyana's Kāmasūtra IV and V; chapters on बिन्दु, मणिमाला and शशप्लुतक and Sitzungsberichte der Wiener Akademie; philos.-hist. Kl Bd 106, 498).

(b) कुचयुगे [स्त°] Kavi (RP).

(c) केरलि Kutt (BI) (var.); सुन्दरि [के°] Kavi. Giti-āryā metre.

O beautiful damsel, a mark of a bite on your lower lip, a series of such marks on your neck, a scratch with a finger-nail (i. e. in the form of a hare's leap) on your breasts;—these show that (you have been) enjoyed (by one) well-versed in the art of love-making. (Sūrya-kānta's translation in Kṣemendra's Studies).

1. In Kavi quoted as an example of Kṣemendra's acquaintance with the Kāmasūtra-s.

1062*

अधरे मधुरा सरस्वतीयं

ननु कर्णे मणिकर्णिकाप्रवाहः ।

शिरसि प्रतिभाति चारुवेणी

कथमेनीनयना न तीर्थराजः ॥

- (आ) SR 270.30, SSB 94.30, SRK 271. 7 (a. Sphuṭaśloka), IS 7628 (a. Sphuṭaśloka).

- (a) सरस्वती SRK, IS (contra metrum). Aupacchandisikā metre.

How is the deer-eyed damsel not the best place of pilgrimage ? There is the sweet Sarasvatī [speech; or holy river] on her lip, and is there not in her ear the flash of *manikarnikā* [ear-ring set with gems; or holy place at Banaras] ? On her head there shines the charming *veṇī* [tresses; or : stream at Prayāga]. (A. A. R.).

1063*

अधरे विनिहितवंशं

चम्पककुसुमेन कल्पितोत्तंसम् ।

विनतं दधानमंसं

वामं सततं नमामि जितकंसम् ॥

- (आ) PGr 48 (a. Puruṣottamadeva). (Cf. Kav p. 53).

- (b) विकल्पितोत्तंसं or विरचितोत्तंसं or कल्पितोत्तंसं PG (var.).

- (c) विनतालकपिहितमंसं PG. (var.) (contra metrum).

- (d) वामं om. PG. (var.) (contra metrum); बालं नमामि सततं PG. (var.). Giti-āryā metre.

Constantly do I bow to Śrī Kṛṣṇa (the conqueror of King Kamsa) who has placed the flute on his lip, whose head is adorned with *campaka*-flowers (*Michelia Campaka*), and who has his left shoulder (slightly) bent. (A. A. R.)

1064

अधरोऽयमश्रीराक्ष्या बन्धुजीवप्रभाहरः ।

अन्यजीवप्रभां हन्त हरतीति किमद्भुतम् ॥

- (आ) SR 261.140 (a. Kuv.), SSB 76.4, Kuv. ad 59.120 (p. 136).

The lip of the tremulous eyed damsel takes away (vanquishes) the brilliance of the flower *bandhujiva* [*Pentapetes Phoenicea*; or : the life of relations]. Alas ! what wonder is there that she deprives the brilliance of other lives ? (A. A. R.)

अधरो वीतरागस्ते see विहारः कण्ठदेशस्ते

1065*

अधरोष्ठे च घोणायां गण्डयोश्चबुके तथा ।
मुष्टके नाभौ त्रिके कुक्ष्याव् आवर्तास्त्वतिनिन्दिताः ॥
(आ) ŚP 1665 (a. Śārngadhara).

Horses having locks of hair curling backwards on the lips, nostril, cheeks, chin, scrotum, navel, shoulder blade and belly are of extremely inferior breed. (A. A. R.).

1066*

अधरोष्ठौ कुरङ्गाक्ष्याः शोभते नासिकातले ।
सुवर्णनलिकामध्यान् माणिक्यमिव विच्युतम् ॥
(आ) SR 261.143, SSB 76.7.

The lip of the gazelle eyed young lady shines below the nose as if it were a ruby dropped from the midst of a golden lotus. (A. A. R.).

1067

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान् विपरीताञ्च बुद्धिः सा पार्थ तामसी ॥
(अ) MBh (MBh (Bh) 6.40, 30, MBh (C) 6. 1486; BhG 18.32).

- (a) अधर्म्यं MBh (var.); धर्म्यम् MBh (var.).
(b) बुध्यते [म°] MBh (var.); तमसान्विता (°सो°) MBh (var.).
(c) तु [च] MBh (var.).
(d) तामसी मता [प° ता°] MBh (var.).

Right as unright what / conceives, obscured by darkness, / and all things contrary (to the truth), / that intelligence, son of Pṛthā, is of darkness. (F. Edgerton's translation).

1068

अधर्मं धर्मवेष्टेण यदिसं लोकसंकरम् ।
अभिपश्ये शुभं हित्वा क्रियाविधिविवर्जितम् ॥
(अ) R (R(Bar) 2. 101,6, R(B) 2.109, 6 R(G) 2.118,6).

- (a) अधर्मान् (°र्मो) R(var.); धर्मलोभेन R(var.); °रूपेण R (var.).
(b) मलिनं or यद्यहं or मानितं or यदीमं or यदि मां or यद्येवं or यदीदं [य°] R (var.); लोकगर्हितं (°संगरं; °संकर्मं) [लो°] R (var.).
(c) अभिपश्येत् or अभिपश्ये [अ°] R (var.); विधि or क्रिया or शुभा or शुचिर [शु°] R (var.); हित्वा; or भित्वा or भूत्वा [हि°] R (var.).
(d) क्रियाविधिषु वर्जितं (R(var.); क्रियां R (var.); °लोक° or °लोप° [°विधि°] R(var.); °विवर्जित°तां R (var.); °विगर्हितां R (var.).

To pretend to be virtuous when one is not so; to pretend to be pure when really one is not; to appear as possessing all the good qualities that make a righteous man, to pretend to be a man of principles, when one does not have any and to act unrighteously in the garb of righteousness—all these are to be condemned. (T. Śrinivasa Raghavacharya's translation)

1069

अधर्मः क्षत्रियस्यैतद् यद् व्याधिमरणं गृहे ।
युद्धे तु मरणं यत् स्यात् सोऽस्य धर्मः सनातनः ॥
(आ) SRHt 165.22 (a. MBh). (Cf. MBh (Bh) 6.17.11 and 12.98.23)

Highly unbecoming (*adharma*) is death overtaking a *Kṣatriya* by disease in his house; that he meets with death in the battlefield is the eternal law of *dharma*. (A. A. R.).

अधर्मः सुमहात्रा (न्ना) म(थ) see No. 1078

1070

अधर्मः सुरसस्तस्य चोत्कर्षमधुरायते ।
यादृशैश्च फलैश्चैव सुफलो लोभपादपः ॥
(अ) PdP Bhūmi kh. 11, 20, Variant of No. 1082.

The tree of avarice has *adharma* as its sap, rendered sweet by arrogance and its abundance of fruits are also of the same kind. (A. A. R.).

1071

अधर्मदण्डनं लोके यशोघ्नं कीर्तिनाशनम् ।
अस्वर्ग्यं च परत्रापि तस्मात्तत् परिवर्जयेत् ॥
(अ) Mn 8.127 (Cf. No 1072, 806-7, and राजानो मन्त्रि°).
(आ) VR 1825.

- (a) अदण्डदण्डनं Mn (var.); लोक° VR (var.).
 (b) °धनमिति पाठान्तरम् VR (var.).
 (c) स्यात् [च] Mn (var.).

Unjust punishment destroys reputation among men and fame (after death), and causes even in the next world the loss of heaven; let him,¹ therefore, beware of (inflicting) it. (G. Bühler's translation).

1. The king.

1072

अधर्मदण्डनं स्वर्ग- कीर्तिलोकविनाशनम् ।
 सम्यक्त्वं दण्डनं राज्ञः स्वर्गकीर्तिजयावहम् ॥

(अ) Y 1.357 (in some texts 1.35.6). Cf. No 1071, 806-7, and राजानो मन्त्रि°

The unrighteous punishment destroys the heaven, fame, and all the worlds; the proper punishment, however, for the king, procures heaven, glory and victory. (J. R. Gharpure's translation).

1073

अधर्मद्रोहसंयुक्ते मित्रजातेऽप्यपेक्षणम् ।
 आत्मवन्मित्रवर्गे तु प्राणानपि परित्यजेत् ॥

(अ) KN (KN (BI) 10.7, KN (ĀnSS) 10.9, KN (TSS) 10.9.

(a) अधर्म्म° KN (BI).

(b) मित्रजात उपे° KN (BI).

(c) मित्रजाते KN (ĀnSS), KN (TSS); आत्मवान्मित्र° KN (BI).

Wars brought about by allies through their oppression and persecution, should be looked upon with indifference; but for a generous ally even the very life may be risked. (M. N. Dutt's translation).

1074

अधर्मप्रतिषेधश्च न्यायमार्गेण वर्तनम् ।
 उपकार्योपकारित्वम् इति वृत्तं महीपतेः ॥

(अ) KN (KN (ĀnSS) 14.58, KN (BI) 13.58), KN (TSS) 14.58.

(b) न्यायमार्गानुवर्तनं KN (BI).

Suppression of wrong and the following of the paths of rectitude, and the doing of good to one who does good to him are the functions of a ruler of earth. (M. N. Dutt's translation).

1075*

अधर्ममन्यत्र महीतलेऽस्मिन्
 संक्षोभहेतुं मलिनं विचार्य ।

निष्कासनायास्य रूपेव देव

सितं यशः सर्वदिशः प्रयाति ॥

(आ) VS 2543 (a. Pt. Śrī Baka).

Upajāti metre (Upendravajrā and Indravajrā).

Your fame (all white in colour), O king, has spread in all directions to banish all dirt, as if indignant at the thought that unrighteousness elsewhere would cause disturbance in this land also. (A. A. R.).

1076*

अधर्महृद्यो मूढास् तिर्यग्गतिपरायणाः ।
 कृच्छ्रां योनिमनुप्राप्य न सुखं विन्दते जनाः ॥

(अ) MBh (MBh (Bh) 3.245 18, MBh (G) 3.15387).

(इ) SS (OJ) 54.

(a) मूढास् [मू°] SS (OJ).

(b) तिर्यग्योनि° MBh (var.).

(c) गति° [योनि°] MBh (var.); अनुप्राप्ता MBh (var.).

(d) न विन्दन्ति (°न्ते SS (OJ)) सुखं ज° MBh (var.), SS (OJ); सुखं विदन्ति नो ज° MBh (var.); महत् [ज°] MBh (var.).

The dull-witted have no interest in dharma. They are born as low creatures. Thus incarnated they attain no joy. [Raghuvīra's translation of SS (OJ)].

अधर्मशीलं च महाशनं see No. 27

अधर्म सह सङ्गेन see No. 3071

1077

अधर्मसाधनं बुधा मुधा न जन्तुर्हिसनं
 सृजन्तु वेदनिन्दया भजन्तु केवलं दयाम् ।
 इति प्रबोधयन् विधिं विधाय वैदिकं विधिं
 विशुद्धबोधबन्धुरन्तरेधि बुद्धदेव नः ॥

(आ) PV 863 (a. Rāmacandīabhaṭṭa).

(c) विधाय PV (var.).

Pañcacāmara metre.

O wise men, injury to living beings brings *adharma* : let not this be done falsely. By disregarding the Veda-s (in this respect) take only to compassion. Interpreting the Vedic injunction in this way, may the Lord Buddha, the kinsman of pure understanding, enter into us (infuse that spirit in us). (A. A. R.).

1078

अधर्मस्तु महांस्तात भवेत् तस्य महीपतेः ।
यो हरेर्बलिषड्भागं न च रक्षति पुत्रवत् ॥
(अ) R (R (Bar) 3.5, 10, R (B) 3.6, 11, R (G) 3. 10, 11-2).

(आ) IS 218.

- (a) अधर्मो हि महां (मवां) स्तस्य R (var.); अधर्मः सुमहान्ना (°न्ना)° थ° (°म) R (var.); अधर्मः सुमहान्नाथ R. (var.). च [तु] R (var.).
(b) इह [तस्य] R (var.); तु भूपतेः or महीपते [म°] R (var.).
(c) इह or भुवि [बलि°] R (var.).
(d) न च रक्षेद्भिमाः प्रजाः R (var.); नावचक्षेत् पुत्रवत् R (var.); रक्षेत् [र°] R. (var.).

The sin, O lord, of that monarch is mighty that takes a sixth part of the subjects' incomes, but does not protect them as sons. (M. N. Dutt's translation).

1079

अधर्माद्वर्जितं द्रव्यम् अल्पकालं तु तिष्ठति ।
ततः सपत्नमयते समूलं तेन नश्यति ॥
(आ) NBh 152.

Wealth acquired by *adharma* remains for a short time only; thereafter it passes on to the enemy and by that he perishes completely (root and branch). (A.A. R.)

1080

अधर्मेण च यः प्राह यश्चाधर्मेण पृच्छति ।
तयोरन्यतरः प्रेति विद्वेषं वाधिगच्छति ॥

- (अ) Mn 2.111, MBh (MBh (Bh) 12.314, 48; MBh (R) 1.3, 93 and 12.327, 327, 50; MBh (C) 1.755) and 12.12232-3, Vi 29.7.
(आ) Vīr, Saṃskāraprakāśa quoting Mn 516.5-6, SR 380.146 (a. MBh)¹, IS 219.
(a) यश्चाधर्मेण (यश्च थ°) वै (वि°) ब्रूयाद् MBh, C2 in Vi.
(b) यश्च थ° MBh 12. (var.); अन्यायेन [अध°] MBh 12 (var.).
(c) अपैति Gh in Vi(R); अन्यतरं MBh 12 (var.); ज्येति or ज्येति or ज्येति or प्रीति [प्री°] MBh 12 (var.).
(d) विद्वेषं or वेदेषं [वि°] MBh 12 (var.); च [वा°] MBh 12 (var.); वा नि° MBh 12 (var.); वापि° Mn (var.); चाधि° Mn (var.) (Rāghavānanda); MBh; चाभि° or वानु° or वान [वाधि°] MBh 12 (var.); यच्छति MBh 12 (var.).
1. but quotes Mn.

Of the two persons, him who illegally explains (anything) and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity. (G. Bühler's translation).

1081

अधर्मेणैधते तावत् ततो भद्राणि पश्यति ।
ततः सपत्नाञ्ज जयति समूलस्तु विनश्यति ॥
(अ) Mn 4.174, MBh (MBh (Bh), 3.92, 4, MBh (R); 3.94.4, MBh (C) 3.8490).
(आ) SRHt 13.1 (a.R), Dampatīś. 22, IS 220, ŚKDr ad अधर्मः (a. MBh), BrDh 2.16, 3, SSap 407 (a. Mn), SSSN 26.1.
(a) वर्धत्यधर्मेण नरस् MBh; अधर्मेणैव ते MBh (K 4); अधर्मेणैधते राजन् MBh (Dc D 3.5), ŚKDr.
(c) सपत्नान् Mn (var.), MBh (R), SRHt, ŚKDr.
(d) समूलं MBh (var.); च [तु] MBh (var.).

He prospers for a while through un-righteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and root.) (G. Bühler's translation).

अधर्मेणैधते राजन् see No. 1081.

अधर्मेणैव ते see No. 1081.

अधर्मं रशनोत्कर्षी see No. 2671

1082

अधर्मेषु रसस्तस्य उत्क्लेदंमधुरायते ।
तादृशं च फलंश्चैव सफलो लोभपादयः ॥
(आ) PAn 334, PWW 665 (in both a. PdP, Pātāla kh. 87, 58, but not found there).
Variant of No 1070.

1083

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः ।
संभोजनीयापदेशं जलानीव जलौकसः ॥
(अ) BhPp 10.49, 22.
(आ) IS 221.

Others prefer the ill-begotten wealth of the ignorant people under the pretext that they should be protected by them like water covering the aquatic animals. (J. M. Sanyal's translation).

Le bien injustement amassé par l'homme de peu d'intelligence, d'autres le lui prennent sous prétexte qu'il doit les nourrir, comme on prend l'eau à l'habitant des eaux. (E. Burnouf's translation).

1084

अधर्मोपाजितैरर्थैः करोत्योर्ध्वदेहिकम् ।
न स तस्य फलं प्रेत्य भुङ्कतेऽर्थस्य दुरागमात् ॥

(अ) MBh (MBh (Bh) 5.39, 52, MBh (R) 5.38, 67-8 MBh (C) 5.1512-3).

(आ) IS 222.

(a) द्रव्यैर् [अर्थैर्] MBh (var.).

(b) और्ध्वदेहिकं MBh (var.); ऊर्ध्वदै (°दे) हिकं MBh (var.).

(c) मुक्ते [प्रे°] MBh (var.).

(d) तस्य [भुङ्कते] MBh (var.); दुरात्मवान् MBh (var.).

He who performs acts (like sacrifices, gift and so forth) calculated to secure merit in the other world (after death) with ill-gotten wealth, does not reap those fruits after death, as that wealth was acquired by unrighteous means. (P. N. Menon's translation).

अधर्मो हि महां (भवां) स्तस्य see No. 1078.

1085

अधर्षितानां शूराणां समरेष्वनिवर्तिनाम् ।
धर्षणामर्षणं भीरु मरणादतिरिच्यते ॥

(अ) R (R (Bar) 4.16, 13, R (B) 4.16, 3. R (G) 4.15, 3).

(a) अधर्षितानां R (var.); अधर्षकानां R (var.); अधर्षि° R (var.); अधर्ष° R (var.); शत्रूणां R (var.); कुराणां R (var.).

(b) संग्रामेषु (°युगेषु) R (var.); अनुवर्तिनां (अतिवर्तितां) R (var.).

(c) अधर्षितः R (var.); कान्ते [भी°] R (var.).

(d) मरणात्तु (°स्तु, तद्) विशिष्यते R (var.).

Chivalrous warriors who do not retrace their steps in the battle-field, prefer to give up their ghosts to bearing an unavenged dishonour. (T. Srinivasa Raghavacharya's translation).

1086**

अधश्च दूरपातित्वं समे लक्ष्यं मुनिश्चितम् ।
दृढस्फोटं प्रकुर्वीत ऊर्ध्वसंस्थानयोगतः ॥

(आ) SP 1803.

If the grasp on the bow (in archery) is (too) low, then the arrow misses the target widely. The target is correctly hit if the grasp is evenly done. By holding the bow too high one may commit *dydha sphota*. (A. A. R.).

1087

अधस्तनश्च भ्रूवो न याति षण्-
न सर्वनारीषु न सञ्जितोऽन्यतः ।
न जायते व्यन्तरदेवजातिषु
न भावनज्योतिषिकेषु सद्वचिः ॥

(अ) AS 169.

(a) जाति AS (var.).

(b) सञ्जितो (सं°) AS (var.); नतः or न्यतः [°न्य°] AS (var.).

(d) °धोति° AS (var.).

Varṇasāstha metre.

A person of good taste is not born in the class of being *adhastana-śvabhra* nor in common woman nor in *sañjita* nor in the class known as *vyantaradeva* and *bhāvanajyotiṣika*. (A. A. R.).

1088

अधस्ताच्छिद्रितं चर्मं दुर्गन्धिपरिपूरितम् ।
मूत्रक्लिन्नं च तस्यार्थं मा राजन् ब्राह्मणान् वधीः ॥

(अ) *ad Prab* (NSP) 5.24 (a. *Harivamśa*).

(आ) IS 223.

(b) दुर्गन्ध° IS

(c) मूत्रक्लिन्नस्य त° IS.

O King, do not kill the *Brāhmaṇa*-s for the sake of women who have (but) a parted skin below that is full of foul smell and wet with urine. (A. A. R.).

1089*

अधाक्षीन्नो लङ्कामयमयमुद्वन्तमतरद्व-
विशल्यां सौमित्रैरयमुपनिनायौषधिवराम् ।
इति स्मारं स्मारं त्वदरिणगरीभित्तिलिखितं
हनूमन्तं दन्तेर्दशति कुपितो राक्षसगणः ॥

(अ) *Mahān* 9.113.

(आ) SP 1267, Skm (B) (Skm (B) 1591, Skm (POS) 3.45, 1) (a. *Parimala*), *Ujjvalād.* 1.11, AB p. 517, SSS 173, Pad 28.71, SR 119.123, SSB 429.8.

(a) लङ्कामयमिममुद्वन् SSS.

(b) विशल्यां Skm (B), Pad, ISR, SSB; °वरम् Skm; वनम् Pad, SR, SSB °गणम् [वराम्] SSS.

(c) °गरीसौधिलिखितं Skm.

(d) राक्षसभटः Skm.
Sikhariṇī metre.

Angry crowds of demons are biting with their teeth Hanūmān, painted on the walls of the city of your enemy, remembering and exclaiming, '(Here is

the villain) who burnt our Lañkā, it is he who crossed the ocean (flying), it is the same who brought the medicinal herbs that cured Lakṣmaṇa of his swoon." (A. A. R.).

1090*

अधारि पद्येषु तदङ्गिणा घृणा
क्व तच्छयच्छायलवोऽपि पल्लवे ।
तदास्यदास्येऽपि गतोऽधिकारिता
न शारदः पाविकशर्वरीश्वरः ॥

(अ) Naiṣ 1.20.

(आ) SR 252.1

Vamśastha metre.

His foot held the lotus in contempt, in the leaves of trees was there even an iota of the beauty of his hand? The autumnal full moon was not fit even to act as a slave to his face. (K. K. Handiqui's translation).

1091

अधार्मिकांश्च क्रूरांश्च वृष्टदोषान् निराकृतान् ।
परेभ्योऽभ्यागतांश्चैव दूरादेतान् विवर्जयेत् ॥

(अ) KN (KN (BI) 7.32, KN (Ān) 7.32) KN (TSS) 7.32.

(a) अधार्मिकांश्च KN (BI).

(d) सभाचरेव [वि°] KN (Ān), KN (TSS); विवर्जयेत् KN (TSS) var.

A King should shun at a distance those who are sinful, those who are crooked, those whose faults have been detected, those who have been ostracized and those who come from the enemy. (N. M. Dutt's translation).

1092

अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम् ।
हिसारतिश्च यो नित्यं नेहासौ सुखमेधते ॥

(अ) Mn 4.170.

(आ) Dampatīś. 22, IS 225, BrDh 2.16, 1.

(c) हिसारतिश्च Mn (var.) Dampatīś; हिंसावती Mn (var.) (in Grantha characters).

Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, can ever attain happiness in this world. (G. Bühler's translation).

1093

अधिकः स्यात् पितुः पुत्रो रूपविद्यापराक्रमैः ।
तिष्ठन् पित्राजितपदे सुब्रह्मण्यस्तु तादृशः ॥

(अ) Purāṇārtha Saṁgraha, Rājānīti 101 (Purāṇa VII.2, 385).

The son becomes greater than his father in beauty, learning and valour, remaining in the position acquired by the father. Such was (the case with) Subrahmanya. (A. A. R.)

1094*

अधिकरतलतल्पं कल्पितस्वापलीला-
परिमिलननिमीलत्पाण्डिमा गण्डपाली ।
मुतनु कथय कस्य व्यञ्जयत्यञ्जसैव
स्मरनरपतिलीलायौवराज्याभिषेकम् ॥

(आ) Kpr 7.223, (p. 342), Amd 140.340, SR 286.12 (a. Kpr), SSB 120.12 (a. Bhavabhūti).

(b) परिमल° SSB, Amd.

(c) व्यञ्जयत्यञ्जसैव SR, SSB.

Mālinī metre.

Thy cheeks appear with their paleness waning on account of the pressure caused by supporting them on the palms in sleep. O thou beautiful one ! let me know soon of which young man does this signify the coronation as the crown prince of sportiveness of the king Cupid ?¹. (G. Jhā's translation).

1. Quoted as an example of the repetition of words.

अधिकारं च गर्भं च see No. 1095.

1095

अधिकार ऋणं गर्भं चतुर्थं श्वानमैथुनम् ।
आगमे परमं सौख्यं निर्गमे दुःखकारणम् ॥

(आ) Subh 255, IS 226. Sama 2 आ 14 (Cf. विष°).

(इ) Cf. NŚ (OJ) 3.6.

(a) अधिकारं Subh. अधिकारं च गर्भं च Sama; गर्भं Subh.

(b) ऋणं च Sama; श्वान° Subh.

(c) सुखमान्नोति Sama.

(d) प्राणसंकटम् Sama.

Authority, loan, new born child, and fourthly copulation of a dog give at first the greatest enjoyment, but at the end nothing but hardship.

1096

अधिकाराभिषेकेषु मृदङ्गवचनं शृणु ।
बद्धा दण्डहता रिक्ता भविष्यसि यथा वयम् ॥
(आ) JS 310.30.

When being invested with power, listen to the words of the labor (*Mṛdaṅga*): "You will become bound, punished (beaten by a stick) and empty (of happiness), as we are." (A. A. R.).

अधिकारेण यो युक्तः see No. 3320

1097

अधिकारेण यो युक्तः कथं तस्यास्ति खण्डनम् ।
नीचेष्पकृतं राजन् बालुकास्विद मुद्रितम् ॥
(अ) H (HJ 4.13, HS 4.10, HH 102. 1-2, [Cf. HC 136.5-6]. (Variant of No. 3320.)
(आ) (Cf. IS 677, Pr 363).

(d) बालुकमिव HH; मूत्रितम् HC.
How can there be a displacing of him who (is once) invested with high authority? Excessive favour, O King, to low persons, (is) like an impression stamped upon the sands. (F. Johnson's translation).

1098

अधिकोन्नतैरपि सुदारुणान्वितैर्
असकृद्भ्रमत्पशुगणादधिपीडितैः ।
विधिसिद्धनैकगुणसस्यसम्पदां
विरसस्वभावकठिनैरलं खलैः ॥

(आ) SNI 3.11.

Mañjubhāṣiṇī metre.

Enough of the wicked, though occupying high positions and full of arrogance, associating themselves with very cruel people and tormented (kicked) by the feet of the people ever on the move and hard due to their unpleasant nature, resembling threshing floors situated on elevated ground, possessing wooden posts (for tying the animals) and trampled by the hoofs of the cattle frequently and having grains which are naturally hard due to the absence of moisture-grains which are the wealth of the plants possessing many qualities supplied by nature. (A. A. R.)

1099*

अधिगगनमनेकास्तारका राज्यभाजः
प्रतिगृह्मिह दीपा दर्शयन्ति प्रभुत्वम् ।

दिशि दिशि विलसन्तः सन्ति खद्योतपोताः
सवितरि परिभूते किं न लोकैर्व्यलोकि ॥

(आ) SMH 8.56, Vidy 855. See No. 1103.

(a) रकाकान्तिभाजः SMH (var.).

(c) खद्योतपोताः SMH (var.).

(d) उदितैःस्मिन् किन्तु Vidy.
Mālinī metre.

When the sun has been vanquished [has set], what (ludicrous) things are not seen by the people? The rulers of the sky are the numerous (twinkling little) stars; the lamps show their might in every house and swarms of glow-worms glitter in all directions! (A. A. R.)

1100

अधिगतपरमार्थान् पण्डितान् मावमंस्थास्
तृणमिव लघु लक्ष्मीनैव तान् संरुणद्धि ।

अभिनवमदलेखाश्यामगण्डस्थलानां
न भवति विसतन्तुर्वारणं वारणानाम् ॥

(अ) BhS 16, P (PP 1.73).

(आ) SP 197, VS 2933, Pad 115.67 (a. BhS), SR 39.26, SSB 292.26, (a. BhS), SRK 32.5 (a. BhS), SuM 3.5, RS 1420, Subh 304, SK 2.57, SU 1429, SSD 2 f. 109a, IS 227 (in some texts *ab/dc*).¹

(a) अतिगत^० or अवगत BhS (var.);—मानसंस्थान् (°स) BhS (var.), IS; नावमंस्थास् BhS (var.); मावमंस्था BhS (var.), IS; मागमंस्थास् (ना°) BhS (var.); मावमंस्थास् SRK (printer's error).

(b) तनु [ल°] BhS (var); मनु [ल°] BhS (var)
ननु [ल°] BhS (var.); परिलङ्घी तान्न लक्ष्मी रु°
VS; सा रु° PP.

(c) मदमिलितमिलिन्दश्या° SP, Pad, SR.SSB; मद-
मिलितमिद° IS; अविरलम् VS; °मदलेख° BhS
(var.);—°मदशोभा° BhS (var.); PP;
°मदरेखा° BhS (var.); °मदरेखा° BhS (var.);
°मदधारा° BhS (var.); °श्यामा° BhS (var.);
धौत °[श्याम°] BhS (var) °ध्यान° [°श्याम°]
BhS (var); श्याव IS; °गण्डस्थलीनां (°लाभां)
BhS (var); °गल्लस्थलीनां BhS (var.).

(d) विशतंतुर BhS (var.); IS; विषतंतुर BhS
(var.).

Mālinī metre.

1 According to BhS also found in Rudraṭa's

Kāvyaśālikāra but it could not be traced there).

You should not show the least dishonour to those learned men who have obtained true spiritual knowledge; for, your worthless wealth is quite helpless to make them surrender to your power : the furious elephants whose temples have newly been marked with black lines of rut can never be bound by the delicate tendrils of a lotus stem. (P. G. Nath's translation)

1101

अधिगतमहिमा मनुष्यलोके
बत सुतरामवसीदति प्रमादी ।
गजपतिरुहशैलशृङ्गधर्मा
गुहरवमज्जति पङ्कजभाङ्ग न दाह ॥

(अ) Bhaṭṭikāvya 10.73 (NSP; in other editions 10.72).

(b) बत Bhaṭṭ° (var.).
Puspitāgrā metre.

Also those who have attained greatness in this world, give way [go down] if they are reckless [nervous, or weak-minded]; the elephant with his body huge like the peak of a mountain sinks down in the mud, but the wood does not. (S. and K. Ray's translation).

1102*

अधिगतप्रेङ्गेतस्या हृदयं मृदुतामृचोः ।
प्रतीम एव बभूवुः कुचयोर्धुवतवृत्तयोः ॥

(अ) Naiṣ 20.36.

Knowing her heart to be such, I realize why her hard breasts turn away from me, though their action is something which befits them. (K. K. Handiqui's translation).

1103

अधिगमनमनेकास्तारका राजमानाः
प्रतिगृहमपि दीपाः प्राप्नुवन्ति प्रतिष्ठाम् ।
दिशि दिशि विकसन्तः सन्ति खद्योतपोताः
सवितरि उदितेऽस्मिन् किं नु लोकैरलोकि ॥

(अ) SR 209.11. (Cf. No. 1099).
Mālinī metre.

(In the absence of the sun) numerous stars are shining in the sky and in every house the lamps get themselves firmly

established. There are the glow-worms illuminating all the quarters. But, when the sun has risen, what is seen by the people ? (A. A. R.)

1104

अधिगम्याशु गोलक्ष्यम् एकः शाम्यति मार्गणः ।
अनुरोधस्थिरतया न च शक्यप्रतारणः ॥

(आ) SSKR 5.10, KSSKP 5.10.

An arrow having quickly reached its target comes to rest; as it conforms firmly to its course it is not possible to deceive [deflect] it. (A. A. R.).

1105

अधिदेहलि हन्त हेमवल्ली
शरदिन्दुः सरसीरुहे शयानः ।
अधिखञ्जनचञ्चु मौक्तिकाली
फलितं कस्य सुजन्मनस्तपोभिः ॥

(आ) PdT 168 (a. Śāṇmāsika), Pad 41.12 (a. Śāṇmāsika), SR 275.15, SSB 102.17, Vidy 595 (a. Lakṣmīnātha), HS 2007.

(a) कापि [हन्त] Vidy.

(b) स्फुरदधिपल्लवमुग्धशीतरोचिः Vidy.

(c) उपखञ्ज० SR, SSB; मौक्तिकाली [मौ०] Pad.
Aupacchandisika metre.

Alas ! at the threshold there is the golden creeper; when lying in the bed of lotuses, there is the autumnal moon; in the beak of every wag-tail there is a pearl necklace. By whose lucky person's penance has this borne fruit ? (A. A. R.)

अधि धर्माद्बलं see No. 568.

1106*

अधिपञ्चवटीकुटीरवर्ति
स्फुटितेन्द्रीवरसुन्दरोरुमूर्ति ।
अपि लक्ष्मणलोचनैकलक्ष्यं
भजत ब्रह्म सरोरुहायताक्षम् ॥

(आ) Pad 3.17 (a. Lakṣmaṇa), SR 21.78, SSB 34.4. SH 10° (a. Lakṣmaṇa).

(b) °रुमूर्तिः SR, SSB.

(c) °कलक्ष्यं SR; °कमक्ष्यं SSB (sic.)
Aupacchandisika metre.

(d) नमत SH.

Worship ye the Brahman (Śrī Rāma), possessing eyes long like the lotus (petal), remaining in the hermitage at Pañcavaṭī, with a charming body resembling the blooming blue lily and the one target (object) of the eyes of Lakṣmaṇa. (A. A. R.)

1107

अधिभिल्लपल्लिगल्लं
स्याद्बल्लवपल्लवोऽपि वाचालः ।
नागरनरवरपरिषदि
कस्य मुखादक्षरं क्षरति ॥

(आ) SR 37.9, SSB 289.9.

(b) स्याद् om. SSB (*contra metrum*).
Āryā metre.

Even uncouth herdsman can have eloquence in the hutments of wild tribes. But from whose mouth do (eloquent) words flow in the assembly of the cultured men of the city? (A. A. R.)

1108*

अधियामिनि गजगामिनि
कामिनि सौदामिनीव यं व्रजसि ।
जलदेनेव न जाने
कति कति सुकृतानि तेन विहितानि ॥

(आ) SR 298.6, SSB 142.5.

Āryā metre (in *d* hypermetric).

O lovely young lady in love, possessing a charming gait like that of an elephant, I do not know what good deeds that young man, like a cloud, has done previously that you now at night, like lightning, go to meet him at a rendezvous? (A. A. R.).

अधि मदन न दग्धस्त्वं see No. 2757.

1109*

अधिरजनि जगाम धाम तस्याः
प्रियतमयेति रुषा स्रजावनद्धः ।
पदमपि चलितुं युवा न सेहे
किमिव न शक्तिहरं ससाध्वसानाम् ॥

(आ) Śiś 7.52.

(आ) JS 296.6 (a. Māgha), ŚP 3570 (a. Māgha),
SR 310.2 (a. Śiś), SSB 162.2 (a. Māgha).

(b) स्वयंभूः JS.
Puspitāgrā metre.

Struck with a garland by the beloved exclaiming angrily, "You went into her (co-wife's) house last night," the young man was unable to move even a step. What is not capable of undermining the strength of those who have a guilty conscience? (A. A. R.)

1110*

अधिरजनि प्रियसविधे
कथमपि संवेक्षिता बलाद् गुरुभिः ।
किं भवितेति सशङ्कं
पङ्कजनयना परामृशति ॥

(आ) BhV (BhV (POS) 2.51, BhV (C) 2.50).

(a) प्रियसविधं BhV (C).

(b) बलाद् in most texts; om. BhV (POS) *contra metrum*.

(c) तु शङ्कं BhV (C).

(d) परं मृशति BhV (C).
Āryā metre.

The lotus-eyed one,¹ made somehow or other to lie down during the night by the side of her lover by elderly women, thinks with apprehension "What should follow?" (H. D. Sharma's translation).

1. Newly wedded bride.

1111*

अधिरजनिमुखे यः सान्द्रलाक्षानुरागेर्
व्यतिकरित इवोच्चैः पाटलत्वं दधानः ।
उषसि स खलु वीपः पाननिर्धूतरागः
स्फुरदधर इवायं धसरत्वं विभर्ति ॥

(आ) JS 287.9 (a. Māgha, but not found in Śiś).

(c) राग JS.

Mālinī metre.

That lamp which at the beginning of the night was all full of reddish brightness, as if mixed with a profusion of the auspicious red powder placed on it, is, at dawn, devoid of brightness due to the exhaustion of oil and with flickering wick assumes a grey colour like a person getting red by drinking wine at the commencement of night as if smeared with the red-lac decoration of his beloved and who with his natural colour deprived by (excessive) drink becomes pale with quivering lips. (A. A. R.)

1112*

अधिरजनि व्याधगृहे
मुखमननभूतमनुभूय ।

अपशोककोकमिथुनं

जीवनदाने समुल्लसति ॥

(आ) (Vidy 173 (a. (?) Śaṅkaramiśra).
Āryā metre (defective in b).

During the night having experienced joy unknown before in the house of the hunter, the pair of *cakravāka*-birds [ruddy geese], free from sorrow, are greatly pleased to offer their life (as food in the morning). (A. A. R.)

1113

अधिरौहार्य पादाभ्यां पादुके हेमभूषिते ।
एते हि सर्वलोकस्य योगक्षेमं विधास्यतः ॥

(अ) R (R(Bar) 2.104.21, R(B) 2.112.21, R(G) 2.123.20).

(आ) SRHt 94.5.

(a) अधिरौहार्य (अभि०; °हाद्य; °ह्य) R (var);
अवरोपय [अ०] R (var.)

(b) इमे गृहीष्व (त्वं कुश) पादके R (var.).

(ab) प्रयच्छ पादुके पुत्र भरताय महात्मने R (var.).

(c) इमे [एते] R (var.); हि om. R (var.).

(d) करिष्यतः [वि०] R (var.).

Please step into this pair of sandals decorated with gold, O revered brother (Śrī Rāma). These will (like a good king) look after the welfare of all the subjects. (A. A. R.).

1114*

अधिलवङ्गममी रजसाधिकं
मलिनिताः सुमनोदलतालिनः ।
स्फुटमिति प्रसवेन पुरोऽहसत्
सपदि कुन्दलता दलतालिनः ॥

(अ) ŚiŚ 6.66.

(आ) SR 347.11 (a. ŚiŚ), SSB 225, 13 (a. Māgha).

(b) मलिनितसु० SR.

Drutavilambita metre.

These bees settling on the *lavaṅga* flowers [or : women in their courses] were covered all over with pollen [or blood] and rendered dirty; observing which the jasmine creeper with blossom-ed white flowers [or: co-wives with white teeth] laughed aloud. (A. A. R.)

1115*

अधिश्चौरद्वाने त्वमसि भवतः पल्लवचयो
धुरीणः कल्याणे तव जगति शाखा श्रमहृता ।

मुदे पुष्पोल्लेखः फलमपि च तुष्टयं तनभूतां

रसाल त्वां तस्माच्च छयति शतशः कोकिलकुलम् ॥

(आ) Ava 246, SR 240.118, SSB 639.25.
Śikharinī metre.

O mango tree, you are the beauty of the garden; your tender leaves are ever foremost on all auspicious (religious) functions, and your shade removes the fatigue (of the midday sun); the cluster of your flowers gladdens all, and your fruits are for the delicious satisfaction of all people. Hence it is that flocks of cuckoos, in hundreds, flock to you. (A. A. R.)

1116

अधिष्ठानं समिच्छन्ति ह्यचलं निर्बले सति ।
संसारे सर्वभूतानां तृणबिन्दुवदस्थिरे ॥

(अ) SkP, Āvāntykh, Revākh. 133, 4.

(आ) PAn 86, PWW 593.

In this worldly existence which is uncertain like a drop of water clinging to a blade of grass, people, when they grow weak (infirm due to old age) seek the (firm) abode of a mountain [forest]. (A. A. R.).

1117*

अधीतपञ्चाशुगवाणवञ्चने
स्थिता मदन्तर्बहिरेषि चेतुरः ।
स्मराशुगेभ्यो हृदय बिभेत् न
प्रविश्य तत्त्वन्मयसंपुटे मम ॥

(अ) Naiṣ 9.115.

Varṇasāstha metre.

Thou who hast studied the guile of Cupid's arrows ! If thou who art inside my heart comest outside to my bosom, my heart, folded in thee, will no more dread Cupid's arrows. (K. K. Handiqui's translation).

1118

अधीतविद्यैर्विगते शिशुत्वे
धनोजिते हारिणि यौवने च ।
सेव्या नितम्बास्तु विलासिनीनां
ततस्तदर्थं धरणीधराणाम् ॥

(आ) ŚP 3955, VS 2230.

Upajāti metre (Upendravajrā and Indravajrā).

After passing childhood with the acquisition of learning, people should, in the charming and prosperous period of youth, resort to the (company) of delightful women, and thereafter (in old age) to the slopes of mountains for the sake of that (salvation) (A. A. R.).

अधीतव्यवहाराङ्गम् (सार्थम्) see स्वदेशजं कुला°

1119

अधीतस्य च तप्तस्य कर्मणः सुकृतस्य च ।
षष्ठं भजति भागं तु प्रजा धर्मेण पालयन् ॥
षड्भागस्य न भोक्तासौ रक्षते न प्रजाः कथम् ॥

(अ) R (R(Bar) did not appear yet), R (B) 7.74. 31-2 R(R) 7.74. 31-2).

A monarch who righteously rules his realm obtains a sixth share of the benefits of the Vedic lore, penance and virtues of his subjects. How can a king who receives these benefits not protect them? (T.Śrinivasa Raghavacharya's translation)

1120*

अधीतिबोधाचरणप्रचारणैर्

दशाश्चतस्रः प्रणयन् पाधिभिः ।

चतुर्दशत्वं कृतवान् कुतः स्वयं
न वेद्य विद्यासु चतुर्दशस्वयम् ॥

(अ) Naiṣ 1.4.

(आ) SR 105. 120 (a. Naiṣ), SSB 396.130 (a. Harṣa) Varnāsthā metre.

Creating as he did four stages (in each of the fourteen branches of knowledge) with the attributes of study, understanding practice and teaching, I know not why he himself created "the character of being fourteen," in the fourteen sciences. (K. K. Handiqui's translation).

1121

अधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ।
नाधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ॥

(आ) Vidy 936.

That Padamañjarī [grammatical work of Haradatta] is useless when one has studied the Mahābhāṣya [of Patañjali]; equally useless is the Padamañjarī when

one has not studied the Mahābhāṣya. (A. A. R.).

अधीते य इदं नित्यं see योऽत्रैतत् पठति प्रायो

1122

अधीत्य चतुरो वेदान् धर्मशास्त्राण्यनेकशः ।
परं तत्त्वं न जानाति दर्वी पाकरसानिव ॥

(आ) Sama 2 द 9. Cf. No 1123.

Having studied the four Veda-s and the Dharmaśāstra-s one does not know the highest truth (without practising the teachings), just as the spoon knows not the taste (of the excellence of the dishes) of cooking (A. A. R.).

1123

अधीत्य चतुरो वेदान् व्याकृत्याष्टादश स्मृतीः ।
अहो श्रमस्य वैफल्यम् आत्मापि कलितो न चेत् ॥

(आ) ŚP 4174 (AP 97, ZDMG 27.638) (a. Harigaṇa), SR 375.232, SSB 274.122 (a. Harigaṇa) (Cf. No 1122).

(c) वैकल्यम् AP.

Having learnt the four Veda-s and having expounded the eighteen *smṛti*-texts, if one does not realize the self, O what a waste of energy ! (A. A. R.).

1124

अधीत्य नीतिं यस्माच्च नीतियुक्तो न वृश्यते ।
अनभिज्ञश्च साचिव्यं गमितः केन हेतुना ॥

(अ) MBh (MBh (Bh) 13, 149.6 ab/cd ; MBh (R) 13, 163, 7-8 MBh (C) 13, 7603-4).

(आ) IS 229.

(a) अजीत्य नीतिं कस्मात् MBh (var.); अपनीतं च कस्मात् MBh (var.); नीतिशास्त्राणि MBh (C), MBh (R); कस्माच्च [य°] MBh (var.).

(d) गमितं MBh (var.).

Why is one, having learnt the course of policy is seen not to be practising the same and not fully conversant with it, appointed to the post of minister? (A. A. R.).

अधीत्य नीतिशास्त्राणि नीतियुक्ता see No. 1124.

अधीत्य नीतिशास्त्राणि बहवः see No. 1207.

1125

अधीत्य वेदान् परिसंस्तीर्य चाग्नीन्
इष्ट्वा यज्ञः पालयित्वा प्रजाश्च ।
गोब्राह्मणार्थं शस्त्रपूतान्तरात्मा
हृतः संग्रामे क्षत्रियः स्वर्गमेति ॥

- (अ) MBh (MBh (Bh) 5.40, 24, MBh (R) 5.40, 26, MBh (G) 12.1548).
(इ) SS(OJ) 64 ab.
(a) परिचर्ये MBh (var.); अग्निं MBh (var.).
(b) इ० य० tr. MBh (var.).
(c) गोब्राह्मणार्थं MBh (var.); च [शस्त्रं] MBh (var.) (*contra metrum*); श्रुत्यान् श्रुत्वा शाति-
सम्बन्धिनश्च SS (OJ).
(d) मृतः [इ०] MBh (var.); स्वर्गभाक्स्यात् [स्व०] MBh (var.); दानं दत्त्वा क्षत्रियः स्वर्गमेति SS (OJ).

Irregular epic metre.

After studying the Vedas, consecrating the sacrificial fires, performing sacrifices, and protecting the subjects, and with a soul purified by taking to arms to protect cows and Brahmins and facing death in the battle-field, a Kṣatriya attains heaven. (P. N. Menon's translation). (or *cd*; support his dependents, kinsmen and relatives, give alms. Thereby he goes to heaven [Raghu Vira's translation of SS (OJ)]).

1126

अधीत्य सकलं श्रुतं चिरमुपास्य घोरं तपो
यद्विच्छसि फलं तयोरहं हि लाभपूजादिकम् ।
छिन्नसि तवपल्लवप्रसरमेव शून्याशयः
कथं समुपलिप्सते मुरसमस्य पक्वं फलम् ॥

- (अ) BhS 363 (doubtful).
(a) चिरमुपास्य BhS (var.).
(b) तयोरिह हि BhS (var.).
(c) छिन्नसि अतयस्तरो BhS (var.); छिनासि...
शून्याशया BhS (var.).
(d) समुपलिप्सते BhS (var.).

Prthvī metre.

If after studying all the scriptures and practising severe penance for long, you desire as the fruit of these two (only) worldly profit, honour, etc. you are, without vision, cutting off the spreading tender leaves of a tree. How do you expect to obtain the juicy ripe fruit of divine grace? (A. A. R.).

1127

अधीत्येवं यथाशास्त्रं नरो जानाति सत्तमः ।
धर्मोपदेशविख्यातं कार्याकार्यं शुभाशुभम् ॥
(अ) Cr 43 (Cv I.2, Cv I.2, CS I.2, CNG 3, CNS ap 2, GnT II I.2, GnT III. I.2, GnT VI.2, GnT V3, GPS 2.3). Introductory stanza.

- (इ) Tantri (OJ) 1.
(a) अधीत्यैवमिदं शास्त्रं CS (var.); अधीत्यैकमिदं CNSap.
(b) शास्यति तत्त्वतः CV (var.), GS (var.), CNSap.
(c) धर्मोपदेशविनयं CS (var.). CNSap.
(d) सभासुयम् Tantri (a).

That man who by the study of these maxims from the *Śāstra-s* acquires a knowledge of the most celebrated principles of duty, and understands what ought and ought not to be followed, and what is good and what is bad, is most excellent. (K. Raghunathji's translation).

1128

अधीयते विजानन्ति विरज्यन्ति सुदुर्मनुः ।
नात्यन्ताय निवर्तन्ते नरा वषम्यतो विधेः ॥
(अ) Sabhā 6r.

People are instructed; they understand and again and again they get unattached (to the sway of the sense-organs) but they do not completely turn away (from enticing pleasures) due to the vagaries of fate. (A. A. R.).

1129-32

अधीयीत ब्राह्मणोऽथो यजेत
दद्यादिपातं तीर्थमुत्पानि चैव ।
अध्यापयेद्वाजयेच्चापि याज्यान्
प्रतिग्रहान् वा विदितान् प्रतीच्छेत् ॥

तथा राजग्यो रक्षणं वै प्रजानां
कृत्वा धर्मेणाप्रयत्तोऽथ वत्सा ।
यज्ञेरिष्ट्वा सर्ववेदानधीत्य
दारान् कृत्वा पुण्यकृदावसेद् गृहान् ॥

वैश्योऽधीत्य कृषिगोरक्षपण्यैर्
वित्तं चिन्वन् पालयन्प्रमत्तः ।
प्रियं कुर्वन् ब्राह्मणक्षत्रियाणां
धर्मशीलः पुण्यकृदावसेद् गृहान् ॥

परिचर्यां वन्दनं ब्राह्मणानां
नाधीयीत प्रतिषिद्धोऽस्य यज्ञः ।

नित्योत्थितो भूतयेस्तन्द्रितः स्याद्

एष स्मृतः शूद्रधर्मः पुराणः ॥

- (अ) MBh (MBh (Bh) 5.29, 21-4, MBh (R) 5.28, 23-27ab, MBh (C) 5.831-4).
- (इ) SS (OJ) 62 (first stanza only).
- (a) याजयीत or योजयेत or योजेत [योजे] MBh (var.); वै यजेत MBh (var.), SS (OJ).
- (b) देवान् or ईयात् or देयात् [ईयात्] MBh (var.); तोर्धमुखानि MBh (var.).
- (c) चैव or वापि [चापि] MBh (var.); यशान् or याजान् [याज] MBh (var.).
- (d) प्रतिग्रहान्विदित्वा (°हितानां) ददीत MBh (var.); प्रतिग्रहं च (or वै) MBh (var.); विहितान् or विधितः MBh (var.); विहितानुपेयात् SS (OJ).
- (e) मूर्धाभिषिक्तो [तं रां] MBh (var.); रशानं [रं] MBh (var.).
- (f) अप्रमादो [अप्रं] MBh (var.); प्रदद्यात् [अथ दं] MBh (var.).
- (g) °धर्मानधीत्य MBh (var.); °देवान्स्त्वधर्मात् [वेदं] MBh (var.).
- (h) कृत्वा दारान् (tr.) MBh (var.); राजन्कृत्वा MBh (var.); गृहं MBh (var.).
in some texts (e.g. MBh (R) after h the following is added :
स धर्मात्मा धर्ममधीत्य पुण्यं (or वेदान्) यदिच्छया (यद् or पुण्यान्सं) ब्रजति ब्रह्मलोक (or हिलोकान्).
- (i) °यधीत्य [°धीं] MBh (var.); °गोरक्ष्यं MBh (var.); परयै MBh ((c) (printing error).
- (j) प्राप्य MBh (var.); विद्वान् or जित्वा or विचिन्वन् [चिं] MBh (var.) पालयित्वा [पां] MBh (var.).
- (k) कुर्वाणो [कुं] MBh (var.).
- (l) धर्मान्सदा or धर्मास्तदा or धर्मं कृत्वा or धर्मं तथा (°दा) [धं] MBh (var.); गृहं or गृहे [गृं] MBh (var.).
- (m) ब्राह्मणानां MBh (R) (printing error).
- (n) नाधीयते or अनाध्यायी [नां] MBh (var.).
- (o) नित्योत्थाने (°नो) or नित्योत्थितो [निं] MBh (var.).
- (p) एव [एं] MBh (var.); अतः MBh (var.); स्थितः [स्मृं] MBh (var.).
Irregular epic metre.

A Brāhmaṇa should study, offer sacrifices, make charities, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly a Kṣatriya should protect the people in accordance

with the injunctions of the law, diligently practice the virtue of charity, offer sacrifices, study the whole Veda, take a wife, and lead a virtuous householder's life. (If possessed of a virtuous soul, and if he practises the holy virtues, he may easily attain the region of the supreme Being.) "A Vaiśya should study, and diligently earn and accumulate wealth by means of commerce, agriculture and the tending of cattle. He should so act as to please the Brāhmaṇas and Kṣatriya-s, be virtuous, do good works, and be a householder." The following are the duties declared for Śūdra-s from the olden times. He should serve the Brāhmaṇas and submit to them; should not study; sacrifices are forbidden to him, he should be diligent and constantly enterprising in doing all that is for his good. (P. C. Roy's translation of MBh (R)).

1133

अधीरः कर्कशः स्तब्धः कुचेलः स्वयमागतः ।

एते पञ्च न पूज्यन्ते बृहस्पतिसमा यदि ॥

- (अ) Cr 44 (CR VIII. 21, CPS 241.57); GP 1.115, 22 (GPY 1.115, 22); PWW 953.
- (a) न धीरः [अं] GPY (GP as above); कर्कश-स्तब्धः CR (var.).
- (b) कुचेलः CR (var.).
- (c) पञ्च विप्रा न पूज्यन्ते GP; युज्यन्ते [पूं] CR (var.).
- (d) अपि [यदि] CR, CPS, GP (PWW).

Five classes of people, viz. those without boldness, those that are harsh, the lazy, the ill-dressed and those who come as guests uninvited, are not honoured even if they are equal to Brhaspati in learning. (A. A R.).

1134*

अधीराक्ष्याः पीनस्तनकलशमास्कन्दसि मुहुः

कमादूयद्वन्द्वं कलयसि च लावण्यललितम् ।

भुजादिलिङ्गो हर्षादिनुभवसि हस्ताहतिकलाम्
इवं बीणादण्डं प्रकटय फलं कस्य तपसः ॥

- (आ) SkV 422 (a. Vācaspati), Prasanna 110a, Skm (Skm (B) 954, Skm (POS) 2.56, 4 (a. Vācaspati).
- (a) °कलसं Skm, Prasanna.
- (c) हस्तादति°SKV (var.); हस्ता इति Prasanna.

- (d) अये [इदं] Skm.
Sikhariṇī metre.

You climb upon her swelling breasts/
and touch her shapely and alluring
thighs. / Nay, more; she puts her arm
about you, / her hand delighting you
with skilful stroke. / Oh, stem the lute,
for what austerities / are you rewarded
thus ? (D. H. H. Ingalls's translation).

1135*

अधुना दधिमन्थनानुबन्धं

कुर्वे किं गुरुविभ्रमालसाङ्गि ।

कलशस्तनि लालसीति कुञ्ज

मुरलीकोमलकाकली मुरारेः ॥

- (आ) PG 203 (a. Samāhartṛ = Rūpa Gosvāmin)
(b) गुरुविभ्रमालसाङ्गि or गुरुविभ्रमालसा PG (var.)
(both *contra metrum*).
(c) कलस° [क°] PG.
Aupacchandisika metre.

O young lady with the gentleness of
movements of limbs and profusion of
sportiveness, why do you produce an
uninterrupted succession of the noise of
churning the curds ? Dear girl with
attractive bosom, there goes merrily
on the sweet music of the flute of Śrī
Kṛṣṇa (the enemy of the demon Mura)
in the bower (on the bank of the river
Yamunā). (A. A. R.).

1136**

अधुना मधुकरपतिना

गिलितोऽप्यपकारदंपती येन ।

त्रातः स पालयेत्त्वां

विकाररहितो विनायको लक्ष्म्याः ॥

- (आ) SR 183.46, SSB 537.57, SRK 153.22 (a.
Sphuṭaśloka), Vidy 7.
(d) विगतविकारो SR, SSB, Vidy.
Gīti-āryā metre.

May that god, the lord of Lakṣmī (the
Goddess of prosperity), by whom the
elephant in the clutches of a crocodile was
saved, protect you.¹ (A. A. R.).

1. A puzzle.

1137*

अधृतपरिपतन्निचोलबन्धं

मुषितनकारमवकदृष्टिपातम् ।

प्रकटहसितमुन्नतास्यबिम्बं

पुरमुदृशः स्मरचेष्टितं स्मरामि ॥

- (आ) SR 278.30, SSB 106. 34.
Puspitāgrā metre.

I remember the amorous movements
of the charming young lady of the city,
in which the knot of the upper silk was
dropping down as it was not held (firmly),
with the side-glances from her very large
eyes, with the charming face raised and
with laughter clearly visible. (A. A. R.).

1138*

अधृत यद्विरहोष्मणि मज्जितं

मनसिजेन तद्वह्युगं तदा ।

स्पृशति तत्कदनं कदलीतरु

यदि मरुज्वलदूषरदूषितः ॥

- (आ) Naiṣ 4.8.
Vaiṣṇastha metre.

The banana plant, if it were tainted
by the burning barren soil of the desert,
would experience the suffering of her
thighs, as they then lay buried by Cupid
in the heat of the grief of desolation.
(K. K. Handiqui's translation).

1139*

अधोर्गतिं च सम्प्राप्य विसाः पङ्ककलङ्किताः ।

गुणिनो निर्गुणैर्दशैः कृष्टाः स्वाङ्कुरदर्शिताः ॥

- (आ) VS 936.

The lotus stalks, going down (into
the lake) and being smeared with mud,
though possessed of *guṇa*-s, are dragged
out by fishermen with no merits to speak
of when the sprouts are disclosed. (A.A.R.)

1140

अधोदृष्टिनैर्कृतिकः स्वार्थसाधनतत्परः ।

शठो मिथ्याविनीतश्च बकव्रतचरो द्विजः ॥

- (आ) Mn. 4.196, Vi 93.9.
(a) °दृष्टिनैर्कृतिकः Mn (var.), Vi (var.).
(d) °व्रतचरो Vi; वृत्तिचरो Mn (var.) (Govinda-
rāja).

That Brāhmaṇa who with downcast
look, of cruel disposition, is solely intent
on attaining his own ends, dishonest and
falsely gentle, is one who acts like a
heron. (G. Bühler's translation).

अधोदृष्टिर्भवेत् कृत्वा see No. 5096

1141

अधोऽधः पश्यतः कस्य महिमा नोपचीयते ।
उपर्युपरि पश्यन्तः सर्व एव दरिद्रति ॥

(अ) H (HJ 2.2, HS 2.2, HM 2.2, HK 2.2, HP 2.2, HN 2.2, HH 40.10-1, HC 53.11-2).

(आ) SkV 1687: SR 163.467 (a. H), SSB 495.467, IS 231, GSL 10, Sama 1.44 and 2.63, SRHt 104.77 (a. Kṣemendra (?)).

(a) अधोऽधो दर्शने SRHt.

(b) नोपजायते HP (but HN as above), HS Paris MS, SkV, IS, SRHt.

(d) दरिद्रता Δ in HP; दरिद्रति HN.

Whose greatness is not enhanced (whilst) looking down (on those) below (himself) ? (whilst) all who are looking up (to those) above (themselves) feel that they are poor. (F. Johnson's translation).

अधोऽधो दर्शने कस्य see No. 1141.

1142*

अधोमुखी स्त्रीस्तनतुल्यताप्तये
प्रतप्य तीव्रं सुमहत्तरं तपः ।

यदा न तामाप तदा हृदि स्फुटं
विदीर्यते पक्वमिषेण दाडिमः ॥

(आ) Vidy 541.

(a) or अधोमुखः Vidy.

(d) विदीर्यते Vidy.

Vamśastha metre.

With face looking down and having performed very severe penance for long for securing equality [sameness] of appearance with the breasts of women, the pomegranate fruit, not getting the desired result is clearly heart-broken under the guise of ripening (of the fruit). (A. A. R.).

1143

अधोमुखैकदंष्ट्रेण विषशुक्रप्रवाहिणा ।
अनेन दुश्चिकित्स्येन जगद्दष्टं भगाहिना ॥

(आ) VS 2310 and 3343.

(a) अधोमुखैकदंष्ट्रेण VS 3343 (var.).

The world is bitten by the serpent of *bhaga* [or : the charms of women] which has a single fang looking down, with a flow of poison of male energy and whose bite is difficult to cure. (A. A. R.).

1144**

अधोऽर्धे लक्षणं यस्य परार्धे नैव दृश्यते ।
अधमः स भवेत् खड्गः क्षितीशानां भयावहः ॥

(आ) SP 4664.

That sword which has good qualities in the lower half but not discernible in the other (upper) half, is inferior and is fearful (dangerous) to kings. (A.A.R.).

1145**

अधोऽर्धे वर्णं एकः स्याद् ऊर्ध्वार्धे भिन्नवर्णकः ।
वर्णसंकरवान् खड्गो नृपाणां भयवर्धनः ॥

(आ) SP 4668.

That sword which has the sameness of colour in the lower half but has a different colour in the upper, half is the 'sword-with-mixed colours'; it increases fear in kings. (A. A. R.).

1146*

अधोविधानात् कमलप्रवालयोः

शिरःसु दानादखिलक्षमाभुजाम् ।

पुरेदमूर्ध्वं भवतीति वेधस्ता

पदे किमस्याङ्कितमूर्ध्वरेखया ॥

(आ) Naiṣ 1.18.

(आ) SR 105.131 (a. Naiṣ), SSB 396.143 (a. Naiṣ).

Vamśastha metre.

Did the creator mark his foot with an upward line to indicate that it would be uppermost (in beauty and position) in the future ? For it (now) puts the lotus and the new leaf below it in rank, and plants itself on the heads of all the kings of the earth. (K. K. Handiqui's translation).

अधो हि राजा भवति see No. 1701.

1147**

अध्ययनमित्रसङ्ग-

प्रवेशयात्राविवाहदानेषु ।

शुभकार्येष्वखिलेष्वपि

शस्तः सोमाध्वगः पवनः ॥

(आ) SP 2797.

Āryā metre.

The air passing through *idā* (the tabular vessel in the body) is for welfare during study, at the meeting of friends,

during entrance to a house, when going on a journey, during marriage, in giving gifts and in fact during all auspicious activities (A. A. R.).

अध्यर्थाद्योजनशता° see सदशाद्योजनशता°

1148*

अध्यस्तान्ध्यमपूर्वमर्थधिवर्णैर्ग्राह्यं पुमर्थस्पर्धं
लक्ष्यं लक्षणभेदतः श्रुतिगतं निर्धृतसाध्यार्थकम् ।
आम्नायान्तविभातविश्वविभवं सर्वविशुद्धं परं
सत्यं ज्ञानमनर्थसार्थविधुरं ब्रह्म प्रपद्ये सद्योम् ॥

(आ) SSB 2.23 (a. Saṁgrahītr).

Śārdūlavikrīḍita metre.

Om. I take refuge with the Supreme (Brahman) which throws out all blindness (of error), is novel, grasped [understood] by the wise (who understand the correct meaning of the scriptures), the object of all human endeavours, the one target of different schools (of thought), described in scriptures, beyond all inference, the very essence of the teaching of the Upaniṣad-s, friendly to all, the greatest, the true knowledge and the remover of the host of dangers. (A. A. R.).

1149*

अध्याक्रान्ता वसतिरमुनाप्याश्रमं सर्वभोग्ये
रक्षायोगादयमपि तपः प्रत्यहं संचिनोति ।
अस्यापि द्यां स्पृशति वशिनश्चारुण्डन्दगीतः
पुण्यः शश्वो मुनिरिति मुहुः केवलं राजपूर्वः ॥

(आ) Śāk 2.15 (in some editions 2.14). (Cf. A. Scharp's Kālidāsa-Lexicon I.1, p. 31).

(आ) SR 107.174, SSB 399.189.

(a) अध्याक्रान्ता Śāk (var.).

(c) अद्यापि Śāk (var.).

Mandākrāntā metre.

In this secluded grove, whose sacred joys all may participate, he deigns to dwell like one of us; and daily treasures up a store of purest merit for himself, by the protection of our holy rites. In his own person wondrously are joined both majesty and saintlike holiness; and often chanted by inspired bards, his hollowed title of "Imperial sage" ascends in joyous accents to the skies. (Sir Monier-Williams' translation).

अध्यात्मन्यवधीयताम् see नन्वात्मन्यवधीयताम्

1150

अध्यापयन्ति शास्त्राणि तृगीकुर्वन्ति पण्डितान् ।
विस्मारयन्ति ज्ञातं स्वां वराटाः पञ्चषाः करे ॥

(अ) Kalivi 68.

(आ) SRK 253.31 (a. Kalividambana), IS 7629.

(c) जान्ति SRK.

Five or six *varāṭā-s* (cowries : wealth) in the hand makes the possessor an expert in the *śāstra-s*, ignore (with contempt) the learned people and forget his (true) position (birth) in life. (A. A. R.).

1151*

अध्यापितस्योशनसापि नीति
प्रयुक्तरागप्रणिधिर्विश्वेते ।
कस्यार्थधर्मो वद पीडयामि
सिन्धोस्तटावोष इव प्रवृद्धः ॥

(अ) Kum 36. (Cf. A. Scharp's Kālidāsa-Lexicon I.3; p. 40).

(b) °प्रणिधेर Kum (var.).

(c) °धर्मो (°धर्मो) Kum (var.); पद [व°]
Kum (var.); पीडयामि Kum (var.).

Upajāti metre (Indravajrā and Upendra-vajrā).

Say, of what enemy of your, though taught (the Science of) polity by Uśanas himself, should I, employing love as (my) messenger, obstruct *artha* and *dharma*, like a flooded current of a river (its) two banks ? (R. D. Karmarkar's translation).

1152*

अध्यापितोऽसि केनेतां मशकं क्षुद्रतामिह ।
यस्यैव कर्णे लगसि पीडां तस्य करोषि यत् ॥

(आ) JS 128.52 (a. Bhojadēva).

O Mosquito, by whom were you taught this kind of meanness whereby to whichever ear you cling, you cause pain to that person ? (A. A. R.).

1153*

अध्यायोधनवेदि मार्गणकुशानास्तीर्य खड्गकुचा
हुत्वाः पल्लं चरं हविरसूक् तन्मस्तकस्वस्तिकः ।
संवेष्ट्याहवनीयमानसदसि ह्योऽसौ प्रतापानलो-
ऽस्यापि ब्राह्मकाञ्जलीकृतचतुःपाथोधिना श्रीमता ॥

(आ) SSS 101 (a. Dharaṇidhara), Pad 13.21
(a. Dharaṇidhara), SR 134.24, SSB 446.
24. (Cf. Kav. 47).

(a) लक्ष्मण SSS.

(c) °सदमिथ्योसौ SSS.

(d) प्रागुद् SSS.

Sārdulavikrīḍita metre.

In the holy platform of the battle-field, having spread the holy grass of arrows and having offered with the holy spoon of the sword, the Caru oblation of the flesh of the enemy and clarified butter of blood and having surrounded, with the Svastika symbols of ground rice of the heads of the slaughtered enemies, the Ahavaniya fire, the fire of your martial valour is well kept up by Your Majesty and have encircled it with the holy water in the form of the four oceans. (A. A. R.).

1154*

अध्यासामासुस्तुङ्ग- हेमपीठानि यान्यमी ।
तैरुहे केसरिकान्त- त्रिकूटशिखरोपमा ॥

(अ) Śis 2.5.

(आ) Amd 25.40.

(a) °स्तुङ्ग Amd.

(c) केसरि° Śis (var.).

(d) °पमा: Amd (var.).

The high seats of gold on which they sat bore resemblance to the (three) peaks of Trikūṭa, occupied by (three) lions: (M. S. Bhandare's translation).

1155*

अध्यासिते वयस्याया भवता महता हृदि ।
स्तनावन्तरसंमान्ती निष्कान्ती ब्रूमहे बहिः॥

(अ) Nais 20.48 (cf. 20.35).

(आ) Almm 20.

We say, our comrade's heart being occupied by thy majestic self, her breasts came without, having no longer any room in her heart (K. K. Handiqui's translation).

1156*

अध्यासीनाश्ववारैरुपजनितभये हेवमाणैस्तुरङ्गैर्
गर्जत्स्फूर्जन्महोजोत्कटकरटिघटाकोटिभिर्बुध्रवेशे ।
संप्रामे कल्पकल्पेऽप्यरिजनविसरैर्मार्गिणश्चेणिबद्धे
बध्नेऽवध्ने नृपेऽपि प्रभवति यवसं प्राणविभ्राजनाय ॥

(आ) Any 140.248.
Sragdharā metre.

In the battlefield rendered frightful by the neighing of horses with fighting soldiers seated on them and rendered difficult of access by the herds of fighting elephants trumpeting deafeningly, and with rows of arrows discharged by enemy soldiers and hence resembling doomsday, the king, when not killed and helpless is saved by grass (serving as food). (A.A.R.).

1157**

अध्यास्य शान्तां कुकुभं शुगाली
नरस्य वामा यदि रारटीति ।
तदर्थलाभं चितरस्यवश्यम्
अर्थक्षयं दक्षिणतो रदन्ती ॥

(आ) ŚP 2642.

Upajāti metre (Indravajrā and Upendravajrā).

If a vixen, seated in the direction of peace (north) howls on frequently on the left side of the person (starting on a journey), it certainly indicates profitable acquisition of wealth; but if the cry is on the southern (right) side, it forecasts loss of wealth. (A. A. R.).

1158*

अध्यास्य सौरभेयं
मौक्तिकरश्मिरङ्गणेषु विहितगतिः ।
मान्यः स एव हृदि मे
गौरी वामाङ्गमाश्रिता यस्य ॥

(अ) Ras 128.

(a) Version A : अध्य-आस्य सौरभेयं

Version B : अध्य=आस्य-सौरभेऽयं

(b) Version A : मौक्तिक-रश्मिरं, गणेषु

Version B : मौक्तिक-रश्मिरं, अङ्गणेषु

(c) Version A : मान्यः स एव हृदि मे

Version B : माऽन्यः, स एव हृदि मे

Giti-āryā metre.

He alone is honoured in my heart who rides a bull, is resplendent like pearls and surrounded by the *gana-s* (attendants) and in whose left side Gauri is present. [Or : He alone is in my heart and no other who has excellent fragrance of the face and brilliant like pearls and moving about the courtyard]. (A. A. R.).

Version A : Der aufcinem wie glänzenden
Stiere reitet und von
Kobolden begleitet ist;
an dessen linker Seite Gauri
ruht : der allein ist in
meinem Herzen geehrt.

Version B : Der allein ist in meinem
Herzen geehrt, dessen Leib
diese Schone da mit gelb-
licher Gesichtsfarbe gewann,
deren Gesicht wohlriechend
ist; die wie Perlen glänzt
und nur bis auf Hof geht.
(R. Schmidt's translation).

1159*

अध्याहारः स्मरहरशिरश्चन्द्रशेषस्य शेष-

स्याहेभूयः फणसमुचितः काययष्टीनिकायः ।

बुधाम्भोधर्मुनिचुलुकनवासनाशाभ्युपायः

कायव्यूहः क्व जगति न जागत्यदः कीर्तिपुरः ॥

(अ) Naiṣ 12.57.

(आ) JS 338, 22, SR 136. 35 (a. Naiṣ), SSB 448.35.

(a) अध्याहार SR.

Mandākrāntā metre.

The expanse of his fame, in what
world does it not exist ? It is the substance
that completes the incomplete digit of
the moon on Śiva's head. It forms an
assemblage of corporeal forms matching
with the numerous hoods of the serpent
Ananta. It is a plurality of forms assum-
ed by the ocean of milk, a device to do
away with the fear of being drunk up
by the sage Agastya from the hollow of
his palm. (K. K. Handiqui's translation).

1160

अध्येति नृत्यति लुनाति मिनोति नौति

क्रीणाति हन्ति वपते चिनुते बिभेति ।

मुष्णाति गायति धिनोति बिभर्ति भिन्ते

लोभेन सीव्यति पणायति याचते च ॥

(अ) AS 72.

(b) क्रीणन्ति AS (var.) (*contra metrum*); वपते
AS (var.).

(c) धि° वि° tr. AS (var.); भिन्ते AS (var.).
Vasantatilakā metre.

Because of greed one will study, dance,
annihilate, destroy, praise, purchase,
kill, sow, bestrew, shiver, steal, sing,
amuse oneself, carry, undo, sew, bargain
and beg.

1161

अध्वेण शरीरेण प्रतिक्षणविनाशिना ।

ध्रुवं यो नार्जयेद्धर्मं स शोच्यो मूढचेतनः ॥

(अ) VCsr 13.11.

(आ) SRHt 29.10 (Vyāsaśataka), SR 380.147
(a. VC), IS 233, Vyāsa App. I.3.

(b) पतिक्ष्ण° IS.

(d) पशुभ्यो [स शो°] VC (var.); वाच्यो or चेभ्यो
or पशुर् [शो°] VC (var.); मुद° [मू°] IS;
°चेतसः VC (var.).

Whosoever does not acquire imperish-
able rightcousness with his perishable
body, which is subject to destruction
from moment to moment, is a miserable
fool. (F. Edgerton's translation).

1162

अध्वे हि शरीरे यो न करोति तपोऽर्जनम् ।

स पश्चात्तप्यते मूढो मृतो गत्वात्मनो गतिम् ॥

(अ) R(R (Bar) 7. did not appear yet; R (R)
7.15, 23, R (B) 7.15, 22).

(आ) IS 234.

(d) दृष्ट्वात् [ग°] R(R).

That fool who does not mortify his
body will suffer hereafter, when after
death he enters the region that his deeds
have merited. (H. P. Shastri's translation)

अध्वं तम इवेदं स्यान् see अहो तम इवेदं स्यान्

1163*

अध्वलान्ततनुर्नवज्वरवती नृत्यश्लथाङ्गी तथा

मासंकप्रसवा ददाति सुरते षण्मासगर्भा सुखम् ।

विख्याता विरहस्य संगमविधौ क्रुद्धप्रसन्ने ऋतु-

स्थाने नूतनसंगमे मधुमदे रागास्पदं योषितः ॥

(अ) Kokkoka's Ratirahasya 4.28.

(आ) JS 396.83 (a. Kokkoka).

(b) दधाति JS.

(c) विरहस्य Rati°.

Śārdūlavikṛīḍita metre.

Women give pleasure in dalliance
though their bodies may be tired, after
a journey, having slight fever, the limbs
exhausted by dance, after one month
of child-birth and when six months pre-
gnant. It is well known that they are full
of passionate love, after a period of
separation, when pleased after an angry
scene, after the bath of menstruation,
during honey moon and when intoxicated
with wine. (A. A. R.).

1164

अध्वनि पदग्रहपरं
मदयति हृदयं न वा न वा श्रवणम् ।
काव्यमभिज्ञसभायां
मञ्जीरं केलिवेलायाम् ॥

(आ) SR 30.13, SSB 49.13.
Aryā metre.

When going on a journey a poetic composition may or may not please the heart and an anklet the ear; but it gladdens the heart in an assembly of appreciating audience as does the jingling anklet in times of sport (dancing). (A. A. R.).

1165

अध्वनीनोऽतिथिर्जयः श्रोत्रियो वेदपारगः ।
मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः ॥
(आ) Y. 1.111 (Cf. Mn. 3.94-103; Viṣṇu-purāṇa 3.11, 58).

One on the road is to be known as an *atithi* (guest); the *śrōtriya* is one who is well versed in the Vedas; these two ought to be respected by householder desirous of the regions of Brahma. (J. R. Gharpure's translation).

1166

अध्वन्यध्वनि तरवः
पथि पथि पथिकैरुपास्यते छाया ।
विरलः स कोऽपि विटपि
यमध्वगो गृहगतः स्मरति ॥

(आ) Ava 176.457, SR 236.10, SSB 633.10, Vidy 266.

(b) कति कति [प° प°] Vidy; °पाश्रितच्छाया; Vidy.
(c) स तु विरलो वनविटपि Vidy.
(d) यं गृहजातोऽध्वगः स्मरति Vidy.

Aryā metre.

There are trees on every wayside and their shades are enjoyed by (tired) travellers on every road; but rare is that tree which is remembered (with gratitude) by a traveller when he has reached home. (A. A. R.).

1167*

अध्वन्यध्वनि भूरुहः फलभृतो नम्रानुपेक्ष्यादराद्
दूरादुन्नतिसंश्रयव्यसनिनः पान्थस्य मुग्धात्मनः ।

यन्मूलं समुपागतस्य मधुरच्छायाफलैः का कथा
शीर्णेनापि हि नोपयोगमगमत् पर्णेन तालद्रुमः ॥
(आ) ŚP 1030, SRK 210.1, (a. ŚP), IS 76.30, JS 114.42, SR 241.142, SSB 641.2, Any 128.137.

(b) दूरादुन्नतसं° JS; °संश्रय° Any; मूढात्मनः [मु°] SR, SSB.

(c) स वृथाच्छ्रयः फले [म°] JS.
Śārdūlavikrīḍita metre.

The foolish traveller, neglecting the trees that were bending invitingly with fruits on every road, aspired for shelter from the high and mighty (tree); the palmyra tree to which he went—far away is the cry for sweet fruits and thick shade—it was not useful to him even with a single withered leaf. (A. A. R.).

1168*

अध्वन्यस्य वधूवियोगविधुरा भर्तुः स्मरन्ती यदि
प्राणानुज्जति कस्य तन्महदहो संजायते किल्बिषम् ।
इत्येवं पथिकः करोति हृदये यावत् तरोर्मूर्धनि
प्रोद्घुष्टं परपुष्टया तव तवेत्युच्चैर्वचोऽनेकशः ॥

(आ) SkV 1678, ŚP 3823, VS 1687, JS 212.37, SR 335.143 (a. VS), SSB 203.6.

(b) प्राणानुजति SkV (var.); तस्य [क°] JS; तत्तल्लु महत्संजायते पातकम् (संजायते कल्मषम् VS (var.)) [त° सं° कि°] ŚP, VS, JS, SR SSB.

(c) यावन्नो कृतमध्वगेन [इ° प° क°] ŚP, VS, JS, SR, SSB; तावत्त° ŚP, VS, JS.
Śārdūlavikrīḍita metre.

If while her husband is on the way, his loving wife, pining in his absence, should abandon life, whose then would be the sin ?/ As the traveller turns this over in his heart, the cuckoo from the treetop / calls aloud, "'Tis yours, 'tis yours.'" (D. H. H. Ingalls' translation.)

1169*

अध्वन्याः किल मूलगर्तमधुनाप्यापूरयन्त्यश्रुभिर्
व्याकोशन्त्यधुना सबान्धवकुलाः सायं मुहूर्तं द्विजाः ।
इत्थं यावदिमानि बिभ्रति शुचं भूतान्यपि त्वत्कृते
तावत्त्वं न गतोऽसि पादप चिरं कीर्त्यात्मना वर्तसे ॥

(आ) DikAny 63.

Śārdūlavikrīḍita metre.

Travellers (who have enjoyed the shade and fruits before) fill even now with their tears the cavity where your root was before : in the evenings the

birds along with their kinsfolk even now cry (out of sorrow) for a short time. Thus, so long as these living beings bear sorrow for your sake you are not gone, O tree, but remain for long in the form of glory. (A. A. R.).

1170*

अध्वन्यानां शिशिरसमये चण्डचाण्डालकाण्ड-

प्रायाः कायानहं पवनाः क्लेशयन्तो विशन्ति ।
वध्नन्त्येते सपदि सुदृशां दुर्भगानामपीह
प्रौढाश्लेषाश्लथितदयितं मूर्ध्नि सौभाग्यपट्टम् ॥

(आ) SMH 8.35.

(c) वन्ध° SMH (var.).

Mandākrāntā metre.

In winter alas ! Cold winds, painful like arrows of cruel *caṇḍāla-s* penetrate into the bodies of travellers; then they confer, even on ill-tempered women, the status of a pleasing wife beloved by inseparable close embraces. (A. A. R.).

1171*

अध्वन्यान् कति रुधते कति दृढान् भिन्दन्ति तोयाकरान्
केदारान् कति यज्जयन्ति कति च व्यापाटयन्ति द्रुमान् ।
वाहिन्यः क्षणलुप्तवारिविभवा वन्या अवन्यामिमा
यः सिन्धुः सकलाश्रयः स तु पुनः कुत्रेति न ज्ञायते ॥

(आ) DikAny 98.

Śārdulavikrīḍita metre.

Some rivers obstruct the path of travellers, a few breach the tanks though having firm banks, others inundate the paddy fields (and destroy the crop) and still others uproot the (useful) trees. These rivers, wild, or otherwise, are all depleted of the wealth of their waters in a moment (during summer). That great river which is the resort of all (by being useful) is not known as to where it exists. (A. A. R.).

1172*

अध्वन्यैर्मकरन्दशीकरसुरामत्तक्वणत्कोकिले
मार्गे मार्गनिरोधिनी परिहृता शङ्केशुभाशङ्कया ।
पान्थस्त्रीवधपातकादुपगतं चण्डालचिह्नं मधोर
एषा किङ्किणिक्वेषटपदमयी झंकारिणी संहतिः ॥

(आ) JS 212.40, SR 335.145, SSB 204.8.

(c) °पनत् SR, SSB.

(d) खिङ्खिणिकेव [किं] SR, SSB; भाङ्कारिणी [म°] SR.

Śārdulavikrīḍita metre.

Swarms of buzzing bees resembling tinkling bells of spring, were methinks avoided by travellers going along roads resounding with the cooings of cuckoos intoxicated with the wine of honey, as if they were the signs of *caṇḍāla-s* indicative of the sin of the slaughter of the wives of (separated) travellers and hence inauspicious obstacles in the path. (A. A. R.).

1173*

अध्वश्रमाय चरणौ विरहाय दारा

अभ्यर्थनाय वचनं च वपुर्जरायै ।

एतानि मे विदधतस्तव सर्वदेव

घातस्त्रपा यदि न किं न परिश्रमोऽपि ॥

(आ) SkV 1321, Prasanna 174b, Skm (Skm (B) 2347, Skm (POS) 5.70,2) (a. Rājasekhara) (Cf. Kav. 83).

(b) अत्यस्वनाय [अभ्य°] Prasanna.

(d) य° न tr. Skm, SkV (var.).

Vasantatilakā metre.

You gave me feet to tire of travel, /a wife to leave me, a voice for begging/ and a body for decrepitude. /If you never are ashamed, oh God, / do you not at last grow weary of your gifts ? (D. H. H. Ingalls's translation).

1174

अध्वश्रान्तमविज्ञातम् अतिथिं क्षुत्पिपासितम् ।

यस्तं न पूजयेद् भक्त्या तमाहुर्ब्रह्मघातिनम् ॥

(आ) Bhṛgu ad Śāk 16.10, 11

(आ) IS 235.

(c) यो तं IS.

(d) °ब्राह्म° IS.

He is called a murderer of a Brahmana who does not honour affectionately an unknown guest who is tired from the road, hungry and thirsty.

अध्वस्तमक्लीबमदीर्घसूत्रं see No. 3829

1175

अध्वाग्रजाग्रन्निभूतापदन्धुर्

बन्धुर्यदि स्यात् प्रतिबन्धुमहः ।

जोषं जनः कार्यविदस्तु वस्तु

प्रच्छद्या निजेच्छा पदवीं मुदस्तु ॥

- (अ) Naiṣ 6.107.
(a) अग्राध्वजाग्रन्निभृतापदन्धु° Naiṣ (var.).
(d) पृच्छया Naiṣ (var.).
Indravajrā metre.

It is proper to restrain a friend, if on his way a hidden pitfall of danger lies ahead; but let him who knows the present situation (that there is no such danger) remain silent : one should ask one's own wish about the way to joy. (K. K. Handiqui's translation).

1176

अध्वा जरा देहवतां पर्वतानां जलं जरा ।
असंभोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा ॥

- (अ) MBh (MBh (Bh) 5, 39, 63, MBh (R) 5, 38, 78-9, MBh (C) 5.1523-4), Cr 45 (CR 8.8, CNP I 27, GM 7), GP 1.115, 10. Cf. Dharma-vivēka (in KSG 509). Cf. Nos 1177.
(आ) SR 380.149, (a. MBh), IS 236 (Cf. JSAIL 30.64), PWW 162.
(a) ज्वरो CR (var.); देहभृतां MBh (var.).
(b) अनध्वा वाजिनां [प° जलं] CNP I; पर्वतानां MBh (var.); ज्वरः CR (var.).
(c) असंभोगश्च नारीणां CR, GP; च नारीणां [ज° स्त्री°] MBh (var.).
(d) वस्त्रस्यालानम् [वा° म°] MBh (var.), CR; अश्वानां मैथुनं जरा MBh (var.); संभोगः करिणां जरा CNP I; वस्त्राणामातपो (°पो) जरा GP ज्वरः CR (var.).

Travel wears out people; rain wears out mountains; absence of sexual enjoyment wears out women; abusive speech wears out one's mind.

अध्वा जरा(जार, ज्वर; जोर) मनुष्याणां वस्त्राणाम्
see चिन्ता ज्वरो म°

1177

अध्वा जरा मनुष्याणाम् अनध्वा वाजिनां जरा ।
अमैथुनं जरा स्त्रीणाम् अश्वानां मैथुनं जरा ॥

- (अ) Cr 46 (CV IV 17, CS II.36), Sto 341.19-20. Cf. Nos. 1176 CPS 102.56.
(आ) SRHt 238.28 (a. MBh), SRK 234.43 (a. Sphuṭaśloka); IS 237, Sama 1.80 and 2.23, NBh 158, SSSN 199.23.
(a) अध्वा CS (var.); अध्वो (°धा) CS (var.); अध्वाया CV (var.).
(b) वाजिनां (°ना) बन्धनं जरा CV, CPS, Sama; अनध्वा CS (var.); वाजिना CS (var.); दन्तिनां [वा°] SRHt; जराम् CS (var.).

- (c) असंगमो ज° Sto; अमैथुन CS (var.); शीणां [स्त्री°] CV (var.).

- (d) वस्त्राणामातपो जरा (वशा° °तपं) CV, CPS, Sama, NBh, SRk, SSSN; पटानामातपो जरा ad MBh (Bh) 5.39, 63 (Vidura-niti p. 220); अश्व° CS (var.); अशोनां CS (var.); मैथुनं ज्वरा CS (var.).

Constant travelling brings old age on a man; a horse becomes old by being constantly tied up; a woman by want of matrimonial communion, and horses by copulation. (K. Raghunathji's translation).

1178*

अध्वानं नैकचक्रः प्रभवति भुवनभ्रान्तिदीर्घं विलङ्घ्य
प्रातः प्राप्नु रथो मे पुनरिति मनसि न्यस्तचिन्तातिभारः ।
संध्याकृष्टावशिष्टस्वकरपरिकरैः स्पष्टहेमारपङ्क्ति
व्याकृष्यावस्थितोऽस्तक्षितिभृति नयतीवैष दिवचक्रमकः ॥

- (आ) SR 295.39, SSB 137.72.

- (b) पुनरपि SSB.

Sragdharā metre.

"My chariot with (only) one wheel, having traversed the length of the earth does not possess the power to reach (the east) by morning"—thus his mind filled with great anxiety, the Sun, remaining on the Setting Mountain seems to draw towards him with his multitude of rays (hands) that remained after what was taken up by twilight, the wheel of the quarters whose rows of golden spokes were clearly visible. (A. A. R.)

1179*

अध्वा न यदि निसङ्ग- पङ्कसंकुलितो भवेत् ।
ततः कुतस्ते धौरेय धुर्यता व्यज्यतामियम् ॥

- (आ) JS 92.2 (a. Vasupāla; probably for Vastupāla).

- (a) निसङ्ग JS.

If the pathway were not difficult due to caked-up mud, O horse, how can the capacity of your having done hard work be clearly exhibited ? (A. A. R.).

1180

अद्वारेण विशन्त्येव बुद्धिमन्तो रिपोर्गृहम् ।
अकृत्वा धर्षणां पूव कथं युद्धं प्रवर्तते ॥

(आ) Bhār (KM) 2.78, Bhār (Bh) 2.78.

It is by a side-gate¹ the intelligent enter the house of an enemy. For, how can fight ensue unless insult has first been offered. (M. S. Bhandare's translation).

1. i.e. improper gate.

1181*

अनक्षरं रूपमिह क्षरन्ती

पञ्चाशदणैरमृताम्बुपूर्णैः ।

व्याकीर्णविध्यण्डमदन्तराला (?)

शब्दात्मिका मामवतात् समन्तात् ॥

(आ) PV 777 (a. Venidatta).

(b) पञ्चाशदणैर PV (MS).

(c) व्याकीर्ण PV (corrected to व्याकीर्ण) PV; मदान्त PV.

Upajāti metre (Upendravajrā and Indravajrā).

May the goddess in the form of speech protect me on all sides—the goddess, though beyond the reach of words, shows her form in flowing words, possessed of fullness of nectar in the form of the fifty sounds [letters] and that ever remain inside me spread over with the rules of grammar. (A. A. R.).

1182

अनक्षरज्ञेन जनेन सख्यं

संभाषणं दुष्प्रभुसेवयं च ।

आलिङ्गनं लम्बपयोधराणां

प्रत्यक्षदुःखं त्रयमेव भूमौ ॥

(आ) NBh 117.

Upajāti metre (Upendravajrā and Indravajrā).

There are three distinctly perceptible miseries in the world, viz., friendship and conversation with a person who is illiterate, service with a bad master and embracing women with infirm bosom. (A. A. R.).

अनक्षिता च प्रियपूर्वनाशनं see विमानना

दुश्चरितानुकीर्तनं

1183

अनङ्कुरितकूर्चकः स तु सितोपलाढयं पयः

स एव धृतकूर्चकः सलवणाम्बुतक्रोपसः ।

स एव सितकूर्चकः क्वथितगुग्गुलोद्देगकृद्

भवन्ति हरिणीदृशां प्रियतमेषु भावास्त्रयः ॥

(आ) SR 350. 71, SSB 229.71, SRK 114.12 (a. (Sphuṭaśloka), IS 7631.

(c) °गुल्लुद्देगकृद् SR, SSB.
Pṛthvī metre.

Deer-eyed damsels exhibit their feelings towards their lovers in three ways : if he is young (with hair hardly growing on the face) he is like milk mixed with sugar candy : if middle aged (hair fully growing) he is similar to butter-milk mixed with salt : and if old (with grey hairs) he causes trepidation like fragrant gum resin boiling in fire. (A. A. R.).

1184

अनङ्गः पञ्चभिः पुष्पैर् विश्वं व्यजयतेषुभिः ।

इत्यसंभाव्यमथवा विचित्रा वस्तुशक्तयः ॥

(आ) KāD (KāD(Bh) 2.121, KāD (B), 2.121), KāD (R) 2.121).

(आ) Amd 290.831, KH 116, Alanikāracūḍāmaṇi 12.153, IS 238.

(a) पौष्पैः KāD (var.).

(b) विजयते KāD (var.).

It seems absurd that the bodiless god of love with five flowers—his arrows, could have conquered the whole world; but the power of the really existing thing is wonderful.

1185*

अनङ्गताप्रशमाय तस्य

कदर्थमाना मुहुरामुणालम् ।

मथौ मथौ ताकनदीनलिन्यो

वरं वहन्तां शिशिरेऽनुरागम् ॥

(आ) Naiṣ 8.69.

Upendravajrā metre.

Spring after spring, the lilies on the river of heaven, frequently tortured—stalks and all—for the solace of his heat, caused by Cupid, might well have a liking for the winter. (K. K. Handiqui's translation).

1186*

अनङ्गः पलितं मूर्ध्नि पश्यैतद् विजयध्वजम् ।

इदानीं जितमस्माभिस् तवार्किचित्कराः शराः ॥

(आ) SkV 1518 (a. Dharmakīrti).

(d) किञ्चित् SkV.

See, Love, this white-haired pillar of victory. / I have won. Your shafts are harmless. (D. H. H. Ingalls's translation).

1187*

अनङ्गबाणाकुलितस्य शंभोः
शिरो भवानीचरणेऽतिनम्रम् ।
विलोभ्य काचिच्चरणे चरन्ती
पिपीलिका चुम्बति चन्द्रबिम्बम् ॥

(आ) PV 821 (a. Venidatta).

(a) अमङ्ग° PV (MS).

Upendravajrā metre.

Observing the head of Śiva, who was overcome with the arrows of Cupid bent very low at the feet of his wife Pārvatī; an ant which has been moving along there, kisses the orb of the moon (on Śiva's head). (A. A. R.).

1188*

अनङ्गमङ्गलग्ना- पाङ्गभङ्गितरङ्गितैः ।
आलिङ्गितः स त्वङ्गया कार्त्तिक्यं लभते कदा ॥
(आ) Kpr 7.141 (p.267), Amd 144.351.
(b) पाङ्गभङ्ग° Amd (var.); °तरङ्गिते Amd.
(d) तदा [क°] Amd.

When will he have his desires fulfilled on being embraced by the slender-bodied woman, (lovely) through her glances (appearing as if they were) the abode of Cupid? (G. Jhā's translation).

1. An example of an unmelodious verse due to combination of letters unpleasant to the ear.

1189*

अनङ्गमङ्गलभूयस् तदपाङ्गस्य भङ्गयः ।
जनयन्ति मुहुर्यूनाम् अन्तःसतापसंततिम् ॥
(आ) SR 259.71 (a. Kpr. 7.141)¹, SSB 72.13 (a. Kpr.).¹

The wavy movements at the corners of the eyes of damsels, who are the auspicious abodes of Cupid, generate a succession of internal fever (of love) in young men again and again. (A.A.R.).

1. not correct. See No. 1188

1190*

अनङ्गमङ्गलारम्भ- कुम्भाविष पयोधरौ ।
कस्य नातिहरौ तस्याः करपल्लवसंवृतौ ॥
(आ) SuM 16.7.

Her bosom resembles a pair of auspicious jars [used at the commencement of religious ceremonies] of Cupid, whom do they not captivate when (half) concealed by the sprout-like hands? (A.A.R.).

1191*

अनङ्गरङ्गपीठोऽस्याः शृङ्गारस्वर्णविष्टरः ।
लावण्यसारसंघातः सा घना जघनस्थली ॥
(आ) SR 268.383, SSB 90.2.

The region of her broad hips, the golden seat of love-sports, is the seat set on the stage of love and is a mass of the essence of loveliness. (A. A. R.).

1192*

अनङ्गरङ्गप्रतिमं तदङ्गं
भङ्गीभिरङ्गीकृतमानताङ्गयाः ।
कुर्वन्ति यूनां सहसा यथैताः
स्वान्तानि शान्तापरचिन्तनानि ॥

(आ) Kpr 8. 347 (p. 485), Amd 197.528.

(c) यूना Kpr. (var.).

Upajāti metre (Upendravajrā and Indravajrā).

The body of the woman bowing down, resembling sportiveness of Cupid, mixed with gestures, makes the inmost hearts of young man, think of things other than the quietistic. (G. Jhā's translation).¹

1. Quoted as an example of sweetness due to the use of the *sparsa* letters with the special combination of other letters (र, ए)

1193*

अनङ्गरसचातुरीचपलचारुचेलाञ्चलश्च
चलन्मकरकुण्डलस्फुरितकान्तिगण्डस्थलः ।
व्रजोल्लसितनागरीनिकररासलास्योत्सुकः
स मे सपदि मानसे स्फुरतु कोऽपि गोपालकः ॥

(आ) PG 96 (a. Mādhavendrapurī)¹.

(a) °चारुनेत्रान्वल° PG (var.).

(b) °स्फुरितकान्त° PG (var.).

1. also quoted as Mādhavapurī and Māhāvendraśrīpādāḥ Purī.

Prthvī metre.

May that cowherd (Śrī Kṛṣṇa) now shine [make his appearance] in my mind, the tips of whose charming dress are moving sportively in the essence of love, whose bright cheeks are reflected in the dangling fish-shaped ear-pendants (while dancing) and who is ever eager for the gentle dance of love along with the best of cowherd damsels. (A. A. R.).

1194*

अनङ्गलङ्घनालग्न- नानातङ्का सदङ्गना ।
सदानघ सदानन्द नताङ्गासङ्गसंगत ॥

(आ) KāD 3.90.

(cd) °नन्दिन्तताङ्ग° KāD (var.).

(d) °सङ्गतः KāD (var.).

Ho, thoughtless one ! No one ever addicted to pleasures, your devoted wife harbours various misgivings due to love-strokes and may be defiled due to contact with vile ones. (K. Ray's translation).¹

1. Quoted as an example of verse composed exclusively of dental and guttural letters.

1195*

अनङ्गशस्त्राणि नताङ्गा तीक्ष्णतां
नयत्ययस्कार इवाम्बुदागमः ।
मलीमसाङ्गारवचां पयोमुचां
तथाहि मध्ये ज्वलितस्तडिच्छिखी ॥

(अ) Vikram. 13.39.

(आ) VS 1782.

(d) तथास्ति

Varṇasāstha metre.

The rainy season, O lady with bending frame, is whetting the weapons of Cupid like a blacksmith. The fire in the shape of lightning is aflame in the midst of the clouds which are like black charcoal. (S. Ch. Banerji's translation).

1196*

अनङ्गीकृतकामानाम् अनुमानार्हवर्ष्मणाम् ।
धृतनिर्मलतीर्थानां भूतिलेपो विभूषणम् ॥

(आ) SNi 6.5.

Smearing himself with holy ash is the ornament [correct thing] to Lord Śiva who deprived Cupid of his body, who is united in body with that Umā (Pārvatī) and who has holy water of the Ganges on his head, just as prosperous condition to those who are not swayed by passion, who accept *Pratyakṣa*, *Anumāna* and *Āgama* as their guide and who are well versed in scriptures. (A. A. R.).

1197*

अनङ्गेनाबलासङ्गाज् जिता येन जगत्त्रयी ।
स चित्रचरितः कायः सर्वकामप्रदोऽस्तु वः ॥

(अ) KsB 11.1, Ratirahasya 1.1.

(आ) JS 130.1 (a. Kṣemendra), ŚP 3076 (a. Kṣemendra), SR 250.1 (a. ŚP), SSB 55.7 (a. Kṣemendra) (Cf. AP 19), SRK 126.4 (a. Sphuṭaśloka).

Though he is bodiless and though he is escorted only by an army of frail women, he conquered the triad of world; could the god of love, who makes miracles, grant you all the wishes which you desire ?

1198*

अनङ्गोऽयमनङ्गत्वम् अद्य निन्दिष्यति ध्रुवम् ।
यदनेन न संप्राप्तः पाणिस्पर्शोऽस्त्वस्तव ॥

(अ) Ratnāvalī 1.23 (in some texts 1.22).

(आ) JS 242.23 (a. Śrīharṣa), ŚP 3798 (a. Śrīharṣa), SR 312.11 (a. ŚP), SSB 165.11 (a. Śrīharṣa).

The bodiless God of love will surely today curse the state of his being without a body; for he has not felt the joy at the touch of your hands. (B. Bh. Goswami's translation).

1199*

अनञ्जितासिता दृष्टिर् भूरनावर्जिता नता ।
अरञ्जितोऽरुणश्चायम् अधरस्तव सुन्दरि ॥

(अ) KāD (KāD (Bh) 2.201, KāD(B) 2.201, KāD (R) 2.201).

(आ) Amd 297.832, Sar 319.14.

(a) दृष्टिस् Amd (Sec b).

(b) तूरमावर्जिता मता Amd (Sec a).

(c) अरञ्जितारुण (°णश्चा° Amd, Sar) KāD (var.) Amd, Sar.

O beautiful one ! Your eye, though it is not anointed, is black; your brow though it is not bended, is curved; your lip though it is not coloured, is red !

1200*

अनङ्गुरणन्मणिमेखल-

मविरतशिञ्जानमञ्जुमञ्जीरम् ।

परिसरणमहणचरणे

रणरणकमकारणं कुरुते ॥

(आ) Rudraṭa's Kāvyaśālikā (KM2) 2.23, SR 269.410, SSB 91.8 (a. Rudraṭaśālikā).

(a) अनङ्गुरण° SR, SSB.

(b) विरलसिञ्जा° (°शि°) SR, SSB.

Āryā metre.

Young lady with feet decorated with red lac, your moving along to your

lover's house with the jewelled golden girdle resounding pleasantly, and with the charming anklets jingling incessantly produces in me anxiety caused by love which is against reason. (A. A. R.).

अनतिक्रमणीयस्य see संयोगो हि वियोगस्य

1201*

अनतिचिरोज्झितस्य जलदेन चिर-
स्थितबहुबुद्धस्य पयसोऽनुकृतिम् ।
विरलविकीर्णवज्रशकला सकलाम्
इह विदधाति धौतकलधौतमही ॥

(अ) Śiś 4.41.

(आ) SSB 456.18 (a. Māgha).

Pramadā metre.

Here, the white ground of silver, with fragments of diamonds loosely scattered on it, bears complete resemblance to water just poured down by the cloud and having numerous bubbles that remain on it for a long time. (M.S. Bhandare's translation).

1202*

अनतिशयं स्वर्णचयं
निवहन् नितरां प्रमोदये स्वान्ते ।
किन्तु तवेषा संपत्
कस्योपकृते प्रतिब्रूहि ॥

(आ) SSB 596.3 (a. Saṅgrahītr).

Āryā metre.

Wearing a mass of, gold, but not excessively, I greatly rejoice within myself. "But, tell me in reply, for whose benefit is this prosperity of yours ?" (A.A.R.).

1203*

अनतिशितिले पुंभावेन प्रगल्भबलाः खलु
प्रसभमलयः पाथोजास्ये निविश्य निरित्वराः ।
किमपि मुखतः कृत्वानीतं द्वितीयं सरोजिनी-
मधुरसमुषोयोगे जायां नवान्नमचीकरन् ॥

(अ) Naiṣ 19.27.

Harīṇī metre.

At the approach of the dawn, the bees, mature in strength because they are male, forced their entry into the tip of the lotus, not too soft, and went out with something in their mouths. They fed their wives with fresh food,

giving them the honey of the lotus which they had brought. (K. K. Handiqui's translation).

1204*

अनधिगतमनोरथस्य पूर्वं
शतगुणितेव गता मम त्रियामा ।

यदि तु तव समागमे तथैव

प्रसरति सुभ्रु ततः कृती भवेयम् ॥

(अ) Vik 3.22 (cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 95).

(आ) SR 313. 44, SSB 137. 44, IS 241.

(a) अनुपनत° [अन°] Vikr (var.).

(b) शतगुणितेव° Vikr (var.); शतगुणितैव° Vikr. (var.); शतगुणितामिव (°तमिव) मे गता त्रि° Vikr (var.).

(c) संगमे [स°] VC (var.) *contra metrum*.

(d) प्रभवति [प्र°] Vikr. (var.).

Puṣpitāgrā metre.

Before, when the object of my love was unattained, the night passed as if lengthened a hundred-fold. Oh, happy indeed shall I be, maiden with the fair brow, if it passes at the same rate now thou art here ! (E. B. Cowell's translation).

अनधीतार्थशास्त्रो हि see No. 1207.

1205

अनधीत्य यथा वेदान् न विप्रः श्राद्धमर्हति ।
एवमश्रुतषाड्गुण्यो न मन्त्रं श्रोतुमर्हति ॥

(अ) MBh(MBh (Bh) Udyogaparvan 228* MBh (R) 5.37, 24).

(a) अश्रुवन्वै [अन°] MBh (var.); ययो [य°] MBh (var.).

(c) विप्रश्च° MBh (var.).

Even as a Brahmin who has not studied the Vedas is not fit to officiate at the ceremony of death anniversary, so also one who is not versed in the six expedients (of politics) does not deserve to hear of political secrets. (V. P. N. Menon's translation).

1206

अनधीत्य स्वजशास्त्रं
योऽन्यशास्त्रं समीहते वक्तुम्

सोऽहेः पदानि गणयति

निशि तमसि जले चिरगतस्य ॥

(आ) SuB 3.23.

(d) निशितसिज° SuB.

Āryā metre but in (b) deficient.

If one who is not proficient in [not having studied] his own field of study were to desire to expound other subjects, he counts the feet of as naked at night, in dense darkness after it had disappeared long into water. (A. A. R.).

1207

अनधीत्यार्थशास्त्राणि बहवः पशुबुद्धयः ।

प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥

(अ) P (PS 1.134, PSh 1. 139, PSb 1.118).

(a) अधीत्य नीतिशास्त्राणि PS (var.); अनधीत्यार्थ-
शास्त्रो हि PS (var.) अनधीत्यार्थशास्त्राणी PS
(var.).

(b) बहवश्शुबुद्धयः PS (var.); प्राप्तिबुद्धयः PSh
(var.).

(cb) प्रागल्भ्यापक्तुं श...कृतः PS (var.).

(d) मित्रेष्व PSh (var.); तत्रैव [म°] PS(var.).

Many people with the intelligence of animals, intimately associated with only *mantra-s* and not proficient in *artha-śāstra* desire to expound (to an audience) out of rashness. (A. A. R.).

1208

अनध्यवसितावगाहनमनल्पधीशक्तिनाप्य्

अबुष्टपरमार्थतत्त्वमधिकाभियोगैरपि ।

मत्तं मम जगत्यलब्धसंबुधप्रतिप्राहकं

प्रयास्यति पयोनिधेः पय इव स्वदेहे जराम् ॥

(अ) Pramānavārttika of Dharmakīrti 4.286.

(d) सरित् [प°] Pra° (var.).

Prthvi metre.

My philosophy which has not been fully fathomed even by the very intelligent and whose essential truth has not been grasped even by constant study, has not found a kindred soul to understand and hence grows old in me only as the waters of the sea in itself (having no other outlet). (A. A. R.).

1209

अनध्यव्याः काव्येष्वलसगतयः शास्त्रगहनेष्व्

अदुःखज्ञा वाचा परिणतिषु सूकाः परगुणे ।

विदग्धानां गोष्ठीष्वकृतपरिचर्याश्च खलु ये

भवेयुस्ते किं वा परभणितिकण्डूतिनिकषाः ॥

(आ) KtR 104, Kt 105, IS 242, SR 381. 152
(a.Kt.).

(a) °गतयश्शस्त्र° KtR.

Śikharipi metre.

Are these the critics to understand and evaluate the literary merits of others, who are not fellow travellers in composing poetry, who are tardy in the depths of the *śāstra-s*, who have never experienced the difficulties of the ripening [suggestive meanings] of words, who are ever silent in mentioning the good qualities of others and who have never taken part in the assemblies of the learned? (A. A. R.)

अननन्तं see No 4814.

अननुपचितं see No. 707.

अननुरणमणिमेखल see No. 1200.

1210

अनन्तं बत मे वित्तं यस्य मे नास्ति किंचन ।

निधिलायां प्रवीप्तायां न मे दृष्टिः किंचन ॥

(अ) MBh (MBh (Bh) 12.17,18; 12.17,56;
12. 268,4. MBh (C) 12. 529; 12.664;
12. 9917 (Cf. Dhammapada 200,
Mahājanaka Jātaka 539, Gāthā 125,
Uttarādhyaṇa S. 9. 14).

(आ) SRHt 269.16 (a. MBh), IS 244, Pr. 362.

(a) सुमुखं (स्वमुखं; ससु°) बत (तव) जीवामि
MBh (Bh.) 12.268, 4; सुखं भवति जीवामि
MBh (var.) इव [व°] MBh (var.) मे वि°
tr. MBh (var.); मे वित्तं MBh (var.); भुक्ता
[वि°] SRHt.

(b) पश्य or यश्च MBh (var.); किंचनः MBh
(var.).

(c) प्रवृत्तायां MBh (var.).

(d) दृष्टते मे न किंचन MBh (var.); दृष्टतेनं वदते
किं MBh (var.); द° किं tr. SRHt; दृष्टति
MBh (var.); दृष्टत MBh (var.); दृष्टन्ति
MBh (var.); किंचन MBh (var.).

My treasures are immense, yet I have nothing ! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt. (C. Roy's translation¹).

¹ Quoted words of Janaka who was liberated from desire and enjoyment.

1211

अनन्तकोपादिचतुष्टयोदये
त्रिभेदमिध्यात्वमलोदये तथा ।
दुरन्तमिध्यात्वविषं शरीरिणाम्
अनन्तसंसारकरं प्ररोहति ।

(अ) AS 148.

(a) °मोदयो AS (var.)

(b) यथा [त°] AS (var.)

Vamśastha metre.

To embodied beings the poison of the false doctrine of *mithyātva* (illusionness of the phenomenal world) which spreads when the four things, anger, etc. arise and when dirt in the form of illusion of three kinds are also present, results in endless miseries of worldly existence. (A. A. R.).

1212

अनन्तव्यातिसंपन्नः शुद्धसत्त्वः सधीबलः ।
धत्ते बहुमुखं भोगं श्रुतिवृष्टिस्थिराशयः ॥

(अ) SNI 6.6.

A person who has firmness of vision in scriptures with pure conduct and strength of intelligence obtains very great fame and enjoys happiness of many kinds. (A. A. R.)

1213

अनन्ततस्त्वं परिगृह्य धाम्ना
विनिर्मितोऽस्याः किल मध्यभागः ।
अणुः परं योगिवृशानुलक्ष्यः
सच्चित्कलास्थैर्यबलावनद्धः ॥

(अ) PV 209 (a. Venidatta).

Upajāti metre (Upendravajrā and Indravajrā).

The region of her waist has been fashioned by the creator after having grasped the inexhaustible truth, that the atom is formed of 'being', consciousness, art, firmness and strength and is visible to the vision of yogins. (A. A. R.).

1214**

अनन्तनामधेयाय सर्वाकारविधायिने ।
समस्तमन्त्रवाच्याय विश्वैकपतये नमः ।

(अ) VS 11, SR 1. 3 (a. VS).

(c) समस्तमनुवच्याय VS (var.).

Salutation to the one Lord of the universe, possessed of endless names,

who fashions diverse forms and who is invoked by all the *mantra-s* (A. A. R.).

1215

अनन्तपदविन्यास- रचना सरसा कवेः ।
बुधो यदि समीपस्थो न कुजग्न्यः पुरो यदि ॥

(अ) SR 32.12, SSB 52. 14, SRK 39.3 (a. Prasaṅgaratnāvalī), IS 7632.

(c) समीपस्थो SRK (sic!).

(d) कुजग्न्या all texts.

The composition of a poet full of fine words in good style will have the fine sentiments appreciated if there are learned men nearby; and persons of low birth [carping critics] are not present, just as rain in the sky is assured by the planet *Kavi* (Venus); if the planet Mercury is nearby and the son of the earth (Mars) is far off. (A.A.R.).

1216

अनन्तपारं किल शब्दशास्त्रं
स्वल्पं तथायुर्वहवश्च विघ्नाः ।
यत् सारभूतं तदुपासनीयं
हंसैर्यथा क्षीरमिवान्मुमध्यात् ॥

(अ) P (PP Km 4, Pts Km 4, PtsK Km 10, PM Km 4). Cf. No. 1220

(आ) SR 173. 879, IS 243, Subh 242.

(इ) ShD (T) 140. Cf. VŚ (T) 8.

(c) सारं ततो ग्राह्यमपास्य फल्यु Pts, PtsK, SR.

(d) नाम ब्राह्मणोऽनेकशास्त्रसंसिद्धिः PtsKj; हंसो SR.

Upajāti metre (Upendravajrā and Indravajrā)

Since verbal science has no final end, since life is short, and obstacles impend, let central facts be picked and firmly fixed, as swans extract the milk with water mixed. (A.W. Ryder's translation).

अनन्तपारं किल शब्दशास्त्रं see No. 1220.

अनन्तमिव मे वित्तम् see No. 1210.

1217

अनन्तरत्नप्रभवस्य यस्य
हिमं न सीभाग्यविलोपि जातम् ।
एको हि दोषो गुणसंनिपाते

निमज्जतीन्दोः किरणेष्विवाङ्गुः ॥

(अ) Kum 1.3 (cf. A. Scharpé's *Kālidāsa-Lexicon* I. 3; p. 15).

- (अ) SSg 203, Kuval ad 62.124 (p. 144), ARJ 139, 12-3, Alk 13.2-3, Kāvyaṇuśāsana of Vāgbhaṭa (KM 43) 43.25-6, Citramimāṃsā (KM 38) 10.1-2, and commentary p. 135. 19, Rasagaṅgādhara (KM 12) p. 285, 4-5, Ratnāpaṇa (BSS 65) p. 42 cd (only), Vyaktiviveka (TSS 5) p. 65 (cd only).
- (a) अनन्त° SSg.
- (c) सपि [हि] Kum (var.), Kāvyaṇuśāsana; गुणसन्निपाते SSg.
- (d) °तीदोः SSg. °वांकः SSg.

Upajāti metre (Upendravajrā and Indravajrā)

Of whom, the source of countless precious objects, snow did not become the destroyer of beauty, for a single blemish sinks down in the gathering of virtues, like the spot on the moon in the rays. (R. D. Karmarkar's translation).

1218

अनन्तरमरि विद्याद् अरिसेविनमेव च
अरेरनन्तरं मित्रम् उदासीनं तयोः परम् ।

(अ) Mn 7.158. (Cf. Vi 3. 38, Y. 1.344).

Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly and immediate neighbour of his foe, and as neutral (the king) beyond those two. (Cf. Bühler's translation).

1219

अनन्तविभवमष्टा दौर्भाग्यपरितापिनी ।
शोच्यति प्राप्य जीवत्वं भर्तृहीनेव नायिका ॥

(अ) BhS 365 (doubtful).

Deprived of endless wealth (power) and tormented by ill-luck she regrets having obtained life (the state of *jīva*) like a wife deprived of her husband. (A. A. R.)

1220

अनन्तशास्त्रं बहुलाश्च विद्याः
स्वल्पश्च कालो बहुविघ्नता च ।
यत् सारभूतं तदुपासनीयं
हंसो यथा क्षीरमिवाम्बुमध्यात् ॥

(अ) Cr 47 (CV 15.10. CPS 318.3). Cf No. 1216.

(आ) IS 245, Subh 168 and 150 bc da NBh 119, Sama 1. अ 111.

(इ) Nāḍiṣyār 135.

(a) गृह्णाति सद्यस्तस्मै स्थितं तत् Subh 150; बहुला (लां) CV (var.), Sama; बहुबीजतत्त्वं Subh 168; विद्या CV (var.), Sama, NBh, बहु वेदितव्यम् NBh.

(b) स्वल्पस्य Subh 150; अल्पश्च (°स्त्र) CV (var.); अल्पं च CV (var.); बहुवोऽपि विघ्ना Subh 150 and 168; बहुवश्च विघ्नाः NBh.

(c) यन्मार° CV (var); तदुपासनीयं CV (var); तदुपासितव्यं NBh.

(d) क्षीरमिवाम्बुमध्यात् CV (var.); क्षीरमिवाम्बु-भिन्नम् Subh, NBh.

Upajāti metre (Upendravajrā and Indravajrā).

Limitless is wisdom; abundant is knowledge; short is time; obstacles are numerous; what is best one should do, just as the *hamṣa* extracts milk mixed together with water.

1221*

अनन्तासी कीर्तिः कविकुमुदबन्धोः कितिपतेस्
त्रिलोकीयं क्षुब्धा तविह कथमस्याः स्थितिरिति ।
मुधेयं वः शङ्का कलयत कियद्वर्णनतलं
विशाला किं तत्र स्फुरति न कवीन्द्रप्रतिकृतिः ॥

(आ) Skm (Skm) (B) 1619, Skm (POS) 3.50.4 (a. Pañcākṣara) AB 538.

(d) करीन्द्र° Skm (POS).

Sikharinī metre.

Endless [far spreading] is the fame of the king, the patron of lilies in the form of poets. How is this fame contained in the three worlds which are too small for it? This apprehension is out of place; for you can see how little the surface of a mirror is and how the broad figure of a lordly elephant is reflected in it (A.A.R.).

1222**

अनन्तोद्भूतभूतौघ- संकुले भूतलेऽखिले ।
शास्त्रे शास्त्रे त्रिचतुराश् चतुरा यदि नादृशाः ॥

(आ) VS 2256 (Skandaskarāṣarīkara) SR 78.3 (a. VS), SSB 351.3.

In the entire universe crowded with the appearance of endless number of human beings there may perhaps be three or four persons who are proficient like me in learning and the use of arms.

1223*

अनन्यक्षणभीर्मलयवनजम्बायमनिलो

निपीय स्वैदाम्बु स्मरमकरसंभुवत्तविभवम् ।

विदर्भानां भूरि प्रियतमपरीरम्भरभस-

प्रसङ्गादेङ्गानि द्विगुणपुलकासञ्जितानुते ॥

(आ) SR 326. 24. SSB 188.24.

(c) विदर्भानां SSB.

Sikharinī metre.

This breeze from the Malaya mountain whose power is unsurpassed, carrying the sprays of the Narmadā river (born of the sweat of Lord Śiva, the enemy of Cupid) and due to the reason of its having embraced my beloved lover of the king of Vidarbhas makes my limbs doubly pleasurable by the hairs standing on their ends. (A. A. R.).

1224*

अनन्यशोभाभिभवेयमाकृतिर

विमानना सुभ्रुः कुतः पितुर्गृहे ।

पराभिमर्शो न तवास्ति कः करं

प्रसारयेत् पद्मगरत्नसूचये ॥

(आ) Kum (Kum (SA) 5.44, Kum (NSP) 5.43) (Cf. A. Scharpé's Kālidāsa-Lexicon I 3; p 71; cf Berzenbergers Beiträge 5 of 1880, p. 50).

(a) अलभ्यशोकाभि° Kum (NSP).

(b) सुभ्रुः कुतस्तातृष्टेऽवमाननम् Kum (var.).

(c) परावमर्शो Kum (var.); पराभिमर्शो (°शो) Kum (var.).

(d) सुचिषु or सुतये Kum (var.).

Vamśastha metre.

This (your beautiful) form is undeserving of securing humiliation due to grief; (O) you of beautiful eye-brows, whence (can there be) disrespect (shown to you) at the house of (your) father? There could not be an insult to you from strangers (either); who (indeed) would stretch forth (his) hand to (snatch away) the pointed jewel in the hood of a serpent? (R.D. Karmarkar's translation).

1225*

अनन्यसाधारणकान्तिकान्त-

तनोरमुष्याः किम् मध्यदेशः ।

जगत्त्रयीजन्मभृतां निषण्णा

चिस्तावलीयं त्रिवलीमिषेण ॥

(आ) SR 267. 336, SSB 87.9

Upajāti metre (Upendravajrā and Indravajrā).

Is this (slender) waist of hers, posses-

sed of a body charming by extraordinary brilliance fashioned out of the (atomic) minds of the people of the three worlds under the pretext of the three folds of the stomach? (A. A. R.).

1226*

अनन्यसाधारणसौरभान्वितं

दधानमत्युज्ज्वलपुष्पसंपदः ।

न चम्पकं भृङ्गगणः सिषेवे

कथं सुगन्धमलिनात्मनां रतिः ॥

(आ) Any 82.53.

(b) °संपदः Any.

Vamśastha metre.

The swarms of bees do not resort to the *campaka*-flower (*Michelia Campaka*) which possesses the wealth of extremely brilliant flowers and which has extraordinary fragrance. How can those with dirty bodies (the bee being black) love fine fragrance? (A. A. R.).

1227*

अनन्यसामान्यतया प्रसिद्धसु

त्यागीति गीतो जगतीतले यः ।

अभूदहंपूर्विकया गतानाम्

अतीव भूमिः स्मरमार्गणानाम् ॥

(आ) ARJ 75.1-2.

Upajāti metre (Upendravajrā and Indravajrā).

That (god Śiva) who is sung in the world as a *tyāgi* (one who has no attachments) and who has unrivalled fame (in this respect) became very much the object [target] of the arrows of Cupid which flew in rapid succession (in rivalry). (A. A. R.).

1228

अनन्यालम्बनत्वेन प्रेम भागवतं भज ।

नृणां प्रेमेति का मात्रा प्राप्तं प्रेम प्रभोर्यदि ॥

(आ) SSMā 23

Cultivate love of the Lord, placing reliance nowhere else. What signifies the love of humans if the love of the Lord is obtained? [How much value is there in human love if we are beloved of the Lord?] (A. A. R.).

1229*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

(अ) MBh (MBh (Bh) 6.31, 22; BhG. 9.22)

(आ) Sama 2. अ 25.

Thinking on Me, with no other thought, / what folk wait upon Me, / to them, when they are constant in perseverance, / I bring acquisition and peaceful possession (of their aim) (F. Edgerton's translation).

1230*

अनन्याश्रितचित्तेन सेवितोऽपि च वारिदः ।

सिञ्चेन्न चेत् तदा मन्ये चातकस्यैव पातकम् ॥

(आ) PdT 196 (a. Bhāskara).

(c) चेत् om PdT.

Even when the cloud is resorted to [served] with a mind not attached to anything else by the *cātaka*-bird, it [the cloud] does not give water, methinks, it is only due to the sins (of the bird). (A. A. R.).

1231

अनपेक्षितगुरुवचना

सर्वान् ग्रन्थीन् विभेदयति सम्यक् ।

प्रकटयति पररहस्यं

विमर्शशक्तिर्निजा जयति ॥

(आ) VS 2, SR 30.10 (a. VS).

Āryā metre.

Victorious is the power of one's own discriminative contemplation which, without looking for the words of elders, resolves well all knotty problems and reveals the secret thoughts of others. (A. A. R.).

अनपेक्षितमर्यादं see No. 1289.

अनबन्धाद्वच संप्रेक्ष्य see No. 1475.

1232

अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः ।

प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥

(अ) R (R(Bar) 6.51, 14, R (G) 6. 40, 14, (L) 6. 41, 14 R (B) 6.63, 14, R (L) 6. 63, 14).

(ā) °ज्ञा हि शास्त्रार्था बहवः पशुबुद्धयः R (var.).

(c) प्रागल्भ्यं or ब्रह्मावद् R (var.).

(d) मन्त्रेषु R (var.), °स्यान्तरीकृताः or तरतः कृताः or °स्यान्तरिकृतं R (var.).

Ignorant and uneducated councillors, who are no better than animals, often offer wrong advice even in vital matters. They should be avoided (T. S. Raghavacharya's translation).

1233

अनभिज्ञो गुणानां यो न भृत्यैः सोऽनुगम्यते ।

धनाढ्योऽपि कुलीनोऽपि क्रमायातोऽपि भूपतिः ॥

(अ) P (PP 1. 61, Pts 1.73, PtsK 1.83).

(आ) SR 148. 271, SBB 472. 177, IS 246.

(b) भृत्यैरनुगम्यते Pts, PtsK, SR, SSB

Servants leave the kings who their qualities ignore, // even kings of lofty line, / wealthy, served of yore. (A. W. Ryder's translation).

1234

अनभिध्या परस्वेषु सर्वसत्त्वेषु सौहृदम् ।

कर्मणां फलमस्तीति त्रिविधं मनसा चरेत् ॥

(अ) MBh. (MBh (Bh) 13.13. 5, MBh (R) 13, 13, 5; MBh. (C) 13, 586)

(आ) ŚP 634, VS 2964, SR 154. 38 (a. MBh), SSB 481.38, IS 247.

(इ) SS (OJ) 80.

(a) अस्पृहां परस्वेषु VS; अनभिध्यां (अना°, °द्यं) MBh (var ŚP, SS). (OJ); परार्थेषु MBh (var.).

(b) सत्यं सर्वेषु MBh (var.); चारुषम् [सौ°] SS (OJ).

(d) त्रि° म° tr. ŚP, VS, SR, SSB; त्रितयं IS; मनसा त्रयं चरेत् ŚP (MS) according to IS; स्मरेत् [च°] MBh (var.).

Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided (P. C. Roy's translation).

*The text is construed in the negative form. P.C. Roy translates it in the positive form. Raghu Vira translates the SS (OS) text in the following way "One must cultivate three attitudes—no desire for other's goods, kindness to all creatures and a robust faith in the fructification of deeds".

1235*

अनभिलषतः श्रीलीलाब्जे परागविलेपनं

त्रिदशकरिणः पातुं दानप्रवाहमवाञ्छतः ।

त्रिदशसुमनोगन्धासक्तं विमुक्तवतः सखे

वत खलु शिवा संतुष्टस्य द्विरेफ तव स्थितिः ॥

(आ) Skm (Skm (B) 1784, Skm (POS) 4.29.4) (a. Maṅgala).

Harinī metre.

Oh friend bee, who are ever contented, auspicious is your state[condition of life], you, who do not desire the cosmetic of the pollen of the sportive lotus of Lakṣmī, or to drink the flow of ichor (from the temples) of the divine elephants and who have given up attachment to the fragrance of heavenly flowers (A. A. R.).

अनभ्यासाच्च वेदानाम् see No. 1239.

अनभ्यासमला वेदाः see No. 1329.

अनभ्यासहता विद्या see No. 1237.

1236

अनभ्यासहतोत्साहा परेण परिभूयते ।
या लज्जाजननी जाड्यात् किं तया मन्दविद्यया ॥
(अ) Dar 3.40.

What is the use of that dull learning which is slighted as it is not pursued with enthusiasm and which, on account of lethargy, produces shame ? (A. A. R.).

1237

अनभ्यासहता विद्या हतो राजविरोधकृत् ।
जीवनार्थं हतं तीर्थं जीवनार्थं हतं व्रतम् ॥
(अ) PdP, Uttarakhaṇḍa 242. 23 and Ādikhaṇḍa 29.31.
(b) बोधो [राज°] Ādikhaṇḍa.

Learning is undone if not practised (constantly), undone is he who opposes the king, he who uses a holy place for his livelihood is undone and accursed is he who performs *vratas* for livelihood. (A.A.R.).

1238

अनभ्यासेन विद्यानाम् असंसर्गेण धीमताम् ।
अनिग्रहेण चाक्षाणां जायते व्यसनं नृणाम् ॥
(अ) KāD (KāD (Bh) 2.247, KāD (B) 2.247, KāD (R) 2.247)¹.
(आ) Sar 326.31. AA 50.68, SRHt 197. 116 (a. MBh), SR 381. 153 (a KāD), IS 248.
(a) वेदानाम् [वि°] SRHt.
(d) जा° व्या° tr. Sar, AA, SRHt.

1 Wrongly marked 2.240.

Because men are not devoted to learning, have no contact with wise people and do not restrain senses, disaster arises.

1239

अनभ्यासेन वेदानाम् आचारस्य च वर्जनात् ।
आलस्यादन्नदोषाच्च मृत्युर्विप्रान् जिघांसति ॥
(अ) Mn 5. 4.
(आ) PSDh 2. 1; 9, 14-5, SSSN 25.3.
(a) अनभ्यासाच्च PSDh.
(b) विवर्जनात् Mn. (var.); च लङ्घनात् PSDh, SSSN; विवर्जनात् Mn (var.) (Kāśmirian); तु [च] Mn. (var.) (Govindarāja).

Through neglect of Veda study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties,) and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brāhmaṇas (G. Bühler's translation).

अनभ्यासे विषं विद्या see दुरधीता विषं विद्या
अनभ्यासे विषं शास्त्रं see दुरधीता विषं विद्या

1240

अनभ्यासेहता विद्या नित्यहासैहताः स्त्रियः ।
कुबीजेन हतं क्षेत्रं भृत्यदोषैर्हता नृपाः ॥
(अ) Cr 48 (CS 1.16, GNPh 149 (Grn 193); (cf. आलस्योपहता विद्या; कुरुत्री हन्ति कुटुम्बानि, वैद्यं पानरतं नटं कुपटितं; हतमश्रोत्रियं श्राद्धं.
(आ) IS 7442.
(इ) NS (os) 4.18.
(a) अनभ्यासै (°सं GNPh) CS (var.), GNPh.
(b) नित्ये CS (var.); नित्यहस्यै (°सं GNPh), CS (var.), GNPh; हता CS (var.), GNPh; स्त्रिय (°या; °यां) CS (var.).
(c) कुबीजेन (°विर्य; °वीर्य) CS (var.); कुबीजेन (°बीजेण) CS (var.); अल्पबीज[कु°]GNPh; क्षेत्रं CS (var.).
(d) अल्पकोशहतो नृपः CNPh; भृत्ये दोषैर् CS (var.); तृत्यदौषै or भृत्यदाषै (°दो°) CS (var.); नृपः (°पा; °प) CS (var.).

Lost is learning because of absence of study; lost are women because of constant fun-making; lost is arable land because of bad seeds; lost are kings because of the faults of their servants.

1241*

अनभ्रवृष्टिः श्रवणामृतस्य
सरस्वती विभ्रमजन्मभूमिः ।
वैदर्भरीतिः कृतिनामुदेति
सौभाग्यलाभप्रतिभूः पदानाम् ॥

(आ) SR 31. 28, SSB 50.28.

Upajāti metre (Upendravajrā and Indravajrā).

The Vaidarbha style of composition, the guarantee of economy of beautiful expressions, which is a shower without clouds of ambrosia to the ears and the birth place of the pleasing sport of the goddess of learning, comes to the fortunate (poets). (A. A. R.).

1242*

अनन्ने विद्युतं दृष्ट्वा वक्षिणां दिशमाश्रिताम् ।
रात्राविन्द्रधनुश्चापि जीवितं द्वित्रिमासिकम् ॥

(अ) Mārkaṇḍeya purāṇa. 43.10.

(आ) SP 4575.

(c) पयसीन्द्रधनुर्वापि SP.

(d) त्रिद्विधा SP.

When he sees lightning flashing in the south in a cloudless sky or sees a rainbow at night his life will last two or three months. (F.F. Pargiter's translation¹).

1 Description of one of the ill omens.

1243

अनन्नाक्रमणं शौर्यं धनं निजभुजार्जितम् ।
भार्या रूपानुरूपा च पुरुषस्येह युज्यते ॥
अन्यथा तु किमेतेन रूपेणापि...

(अ) KSS (KSS (AKM) 12.101, 51; KSS (NSP) 12.101, 51).

(आ) IS 249.

(d) पूज्यते [यु०] KSS (NSP).

(f) त्रयेणापि ? KSS (NSP).

Courage invincible in assault, and wealth won by his own arm, and a wife equal to him in beauty become a hero on this earth. Otherwise what is the use of this beauty? (C. H. Tawney's translation).

1244

अनयनपथे प्रिये न
वयथा यथा दृश्य एव दुष्प्रापे ।
म्लानैव केवलं निशि
तपनशिला वासरे ज्वलति ॥

(आ) SR 288.7, SSB 123.8.

(b) दुःप्रापे SR, SSB.

Āryā metre.

It is not so painful when the dear one goes along the wrong path as when we see it and are helpless (to remedy it);

the sun stone (Convex lens) is all faded [quiet] at night, but blazes during the day. (A.A.R.)

1245

अनयश्च नयश्चापि देवात् संपद्यते नरैः ।
तद्वशात् कुरुते कर्म शुभाशुभफलं पुमान् ॥

(अ) P (PM 5.51)

Incorrect and correct plans [Courses of policy] come to men by fate; under its influence they perform actions which result in bad or good. (A. A. R.).

1246

अनया कृतमन्यभुक्तया
वसुधागोचरया विरक्तया ।
अतिशायि महेन्द्रयोषितां
वपुषा किं न तवाबरोधनम् ॥

(अ) Āś 5.21.

Viyoginī metre.

Turn away your mind from this woman who has been enjoyed by another, who is a mere occupier of the earth, and who entertains no love for you. Are not the ladies of your harem superior in beauty to the women of Indra ? (C.S. Sastri's translation).

1247*

अनया जघनाभोग- भरमन्थरयानया ।
अन्यतोऽपि व्रजन्त्या मे हृदये निहितं पदम् ॥

(अ) Nāg 1. 19.

(आ) VS 1205 (a Śrī Harṣa).

(b) गुरुमन्थरयातया VS.

Though with her gait, slow by reason of the weight of her hips, she goes elsewhere, her foot has been set in my heart. (C. S. R. Sastri's translation).

1248*

अनया तव रूपसीमया
कृतसंस्कारविबोधनस्य मे ।
चिरमप्यवलोकिताद्य सा
स्मृतिशारूढवती शुचिस्मिता ॥

(अ) Naiṣ 2. 43.

Viyoginī metre.

My recollection being roused by this climax of thy beauty, it is today that the pure-smiling damsel has come to my

mind, though I have seen her for a long span of time (K.K. Handiqui's translation).

1249*

अनयानुक्रमणिकया

मुक्तामणयो भयाभिहिताः ।

एकैकोऽपि हि भास्वान्

किं पुनरेषां निगद्यते निकरः ॥

(आ) SuM, Granthakrama 12.

(a) अनया मुक्तामणीकया SuM (var) (sic!).
Udgīti āryā metre.

Gems [pearls] of sayings have been uttered by me by this Anukramaṇikā [the index showing the successive verses in this work]. Each one of them is resplendent, what then shall we say of their combination? (A. A. R.).

अनयामरकाम्य° see No. 1251.

1250*

अनया रत्नसमृद्ध्या

सागर लहलहसि किमिह लहरीभिः ।

त्वद्वल्लभा वराक्यो

बहन्ति वर्षासु वारीणि ॥

(आ) SuM 5.3, Any 95.29.

(b) सागर किं लहलहसि ल° SuM (contra metrum); लहसि SuM (var.).

(c) तद्वल्लभा SuM (var.), Any.

(d) प्रावृषि चेद्बहति सलिलानि SuM (!)
Āryā metre.

Why are you, O Sea, snorting [gloating] with your wealth of gems and waves? It is your poor wives [rivers] that bring all these waters during the rains? (A. A. R.).

1251*

अनया सुरकाम्यमानया

सह योगः सुलभस्तु न त्वया ।

घनसंवृतधाम्बुदागमे

कुमुदेनेव निशाकरत्विषा ॥

(आ) Naiṣ 2.46.

(a) अनयामरकाम्यमानया Naiṣ (var.).
Viyoginī metre.

But union with her, desired by the gods, is not easy for thee, just as in the rainy season union with the beclouded moonlight is not easy for the lotus of the night (K. K. Handiqui's translation).

1252*

अनयेनेव राज्यश्चोर् दैन्येनेव मनस्विता ।

मम्लौ साथ विषादेन पद्मिनीव हिमाम्भसा ॥

(आ) Kpr 10.410 (p. 572).

(a) अनयेनेव Kpr. (var.).

(b) दैन्येनेव Kpr. (var.).

She withered through grief—as royal splendour through injustice and corruption, as courage through poverty, or as lotus through frost. (G. Jhā's translation)¹.

1. Example of *mālopanā* (string simile).

1253*

अनयोरनवद्याङ्गि स्तनयोज्ज्वलमानयोः ।

अवकाशो न पर्याप्तस् तव बाहुलतान्तरे ॥

(आ) KāD (KāD (Bh) 1. 87, KāD (B) 1.87, KāD (R) 1.87). See No. 3190.

(आ) Sar 132. 187, Can 40, 13-4, SR 312.16 (a. KāD), SSB 166.16, IS 250, Kuval 13 ad 40 (p. 45) and 96 ad 163 (p.178).

(d) °लतान्तर KāD (Bh) (var.).

O maiden with faultless limbs, there is not space enough between the creeperlike arms for the expansion of those swelling breasts. (A. B. Keith's translation in "A History of Sanskrit Literature" p. 377).

1254

अनयो विनयस्तस्य विधिर्यस्यानुवर्तते ।

नयः सम्यक्प्रयुक्तोऽपि भाग्यहीनस्य दुर्नयः ॥

(आ) VS 3114.

Even incorrect policy turns out to be correct to him when fate is favourable. (Conversely) correct policy though followed diligently by an unfortunate person becomes only bad policy (A.A.R.).

अनर्घमपि माणिक्यं see No. 1256.

1255*

अनर्घ्यं सौन्दर्यं जगदुपरि माधुर्यलहरी-

परीतं सौरभ्यं दिशि दिशि रसैकव्यसनिता ।

इति प्रीत्यास्माभिस्त्वयि खलु रसाले व्यवसितं

क एवं जानीते यदसि कटुकौटैरुपहतः ॥

(आ) PdT 231.

(a) अनर्घ्य° [अन°] PdT (var.); सौन्दर्य° (°दर्थ°) PdT (var.).

(b) परोतं [प°] PdT (var.); दिशि दि second]

PdT (var.) °व्यसनिनाम् PdT (var.).

(d) °कीटैरुपहितः PdT (var.).

Śikharīṇī metre.

Unsurpassed beauty, a fragrance filled with waves of sweetness wafting over the world and intense interest of all in all quarters—such, O Mango fruit, were our pleasing thoughts when we resolved on enjoying you, but whoever knows that you were thus accursed with bitter worms ? (A.A.R.).

1256

अनर्घ्यमपि माणिक्यं हेमाश्रयमपेक्षते ।

अनाश्रया न शोभन्ते पण्डिता वनिता लताः ॥

(आ) SR 160.321, SSB 491. 328, Sama 2 व 37.

(a) अनर्घ्यमपि Sama.

(c) विनाश्रया Sama.

A ruby, though invaluable, requires the support of gold (to be set in); learned men, women and creepers do not shine [are not seen at their best] without support (of kings, lovers and trees). (A.A.R.).

1257*

अनर्घ्यलावण्यनिधानभूमिर्

न कस्य लोभं लटभा तनोति ।

अवैमि पुष्पायुधयामिकोऽस्याम्

अविश्वसन् न क्षणमेति निद्राम् ॥

(अ) Vikram. 9.68.

Upendravajrā metre.

Whose temptation is not raised by (this) beautiful one, the receptacle of invaluable charm ? I think that the flower-arrowed god, the watchman, disbelieving her, does not sleep for a moment (S. Ch. Banerji's translation).

1258

अनर्घ्याण्यपि रत्नानि लभ्यन्ते विभवं सुखम् ।

दुर्लभो रत्नकोटश्चापि क्षणोऽपि हि गतायुषः ॥

(आ) IS 251, Subh 57.

(d) गतजायुषः [हि ग°] Subh.

Even an invaluable jewel can be easily obtained for money; but one whose life (is due) to expire cannot obtain even a moment (of life) for millions of jewels.

1259

अनर्थकं विप्रवासं गृहेभ्यः

पापैः संधिं परदारभिमर्शम् ।

दम्भं स्तैन्यं पैशुनं मद्यपानं

न सेवते यः स सुखी सदैव ॥

(अ) MBh (MBh (Bh) 5. 33, 89, MBh (R) 5.33, 108, MBh (G) 5. 1078).

(आ) SRHt 80.1 (a. MBh), SR 381.155 (a. MBh), IS 252.

(b) °भिमर्शं or °भिमर्शणं or °विमर्शं or °भिमर्शनं MBh (var.).

(c) डम्भं [द°] MBh (var.); दैन्यं [द°] SR; स्तैन्यं [स्तै°] MBh (var.).

(d) च [स] MBh (var.); यश्च [यः स] MBh; (var.), SR; स धन्यः [स°] MBh. (var.); स देवः [स°] SRHt.

Upajāti metre (Upendravajrā and Indravajrā. (epic).

He who does not live away from home without purpose, nor mingle with the sinful, nor commit outrage on another's wife, who is neither arrogant, stealthy, slanderous, nor addicted to drinking, is always happy. (V. P. N. Menon's translation).

अनर्थत्वान्मनुष्याणाम् see No. 1265.

1260

अनर्थमकरागाराद् अस्मात् संसारसागरात् ।

उड्डीयते निरुद्धेण सर्वत्यागेन पुत्रक ॥

(अ) BhS 366 (doubtful).

By giving up all (attachments), O son, one flies up (to the happiness of heaven) without worry from the ocean of worldly life which is a veritable abode of alligators in the form of dangers. (A. A. R.)

1261

अनर्थमर्थतः पश्यन् अर्थं चैवाप्यनर्थतः ।

इन्द्रियैः प्रसृतो बालः सुदुःखं मन्यते सुखम् ॥

(अ) MBh (MBh (Bh) 5.34, 59, MBh (R) 5. 34, 61, MBh, (C) 5. 1156)

(आ) SR 381.156 (a. MBh), Brāhmadharma 2.10,7 (87), IS 254, SRHt 73. 10 (a. KN), SSN 60.7.

(b) अनर्थवत् MBh. (var.).

(c) इन्द्रियैरजितैर्बालः MBh. (C), SR, Brāhmadharma; इन्द्रियं MBh (var.); प्रसृतैः or अजितैः or प्राकृतैः MBh (var).

(d) सुदुःखं MBh (var.).

That fool of a man, with his unconquered senses, sees evil in good and good in evil likewise. He looks upon misery as happiness. (V.P.N. Menon's translation).

1262

अनर्थश्चिचर्थरूपेण अर्थश्चिचर्थरूपतः ।

अर्थयैव हि केषांचिद् धननाशो भवत्युत ॥

(अ) MBh (MBh) (Bh) 12.105, 37 cd-38 ab, (MBh) (R) 12.104, 37-8; MBh (G) 3885). Cf बुद्धये कलुष°.

(आ) IS 235.

(a) अनर्थश्चिचर्थरूपेण MBh (var.); अनर्थश्चि MBh (var.).

(b) ह्यर्थश्चि or अर्थश्चि or व्यर्थश्चि or ह्यर्थश्चि MBh (var.); °रूपितः or °रूपिणः or °करिणः [°रू°] MBh (var.).

(c) अर्थ एव or अर्थश्चिचैव [अ°] MBh (var.).

(d) धननाशो (°राशौ; °शो; °नाः) भवत्युत MBh (var.); भवन्ति [भ°] MBh (var.).

Loss appears in the form of profit; and profit in the form of loss; therefore loss of property proves to be for some—a profit.

अनर्थश्चिचर्थरूपेण see No. 1262.

1263

अनर्थश्चिचर्थरूपाश्च अर्थश्चिचर्थरूपिणः ।

भवन्ति ते विनाशाय दैवायत्तस्य रोचते ॥

(अ) Cr. 1146 (GPS 378.19), GP 1.110, 23. Cf. अनर्थोऽप्यर्थ°.

(a) °रूपेण GPS, GPy. CN Sap.

(c) द्वि [ति] GPS.

(d) दैवायत्तस्य GPS, GPy; वै सदा [°रो°] GP.

Depending on the whims of fate dangers, in the form of wealth and wealth in the form of dangers, may lead to your destruction.

अनर्थश्चिचर्थरूपाश्च (°पेण) तथा° see No. 1267.

1264

अनर्थितर्पणं वित्तं चित्तमध्यानदर्पणम् ।

अतीर्थसर्पणं देहं पर्यन्ते शोच्यतां व्रजेत् ॥

(अ) Rājatarāṅgiṇī of Jonarāja 696.

(आ) VS 3038 (a. Śrī Jonarāja).

Wealth which does not help the needy, and a mind which is proud without meditation and a body which moves not to-

wards a holy place (in pilgrimage) come to grief at the end. (A. A. R.).

1265

अनर्थित्वान्मनुष्याणां भयात् परिजनस्य च ।

मर्यादायाममर्यादाः स्त्रियस्तिष्ठन्ति भर्तृषु ॥

(अ) MBh (MBh (Bh.) 13. 38. 16, MBh (R) 13.38, 16, MBh (G) 13. 2217), Cr 49 (CR 8. 87, GPS 271.22; cf. JSAIL 30. 124), GP 1. 115. 65, P (Pts. 1. 142, PtsK 1.158).

(आ) SR 348. 14, SSB 227. 14, IS 256.

(ई) SS (OJ) 435.

(a) अनर्थित्वान् (°तान् CR (var.), CR (var.). IS.

(b) भयात् CR, MBh (C), P, SR, MBh (Bh), SSB; भिया GP; परिजनस्य CR (var.) परिभवस्य MBh (var.); पातभवस्य MBh. (var.).

(c) अर्थादपेतमर्यादा GP; °मर्यादयम् CR (var.); °मर्यादां MBh (var.).

(d) स्त्रियस्य GP; तिष्ठति GPy; भर्तृषु MBh (R); सर्वदा [भ°] P, SR, SSB.

Women who (in general) do not know the bounds of morality, remain in the bounds of morality and with their husbands (only when) no other men solicit them, or if they fear their attendants.

1266

अनर्थे चैव निरतम्, अर्थे चैव पराङ्मुखम् ।

न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः ॥

(अ) MBh (MBh (Bh) Udyogaparvan 187* +5.38, 29 cd; Vid 5.34, 21). Cf. प्रसादो निष्कलो यस्य.

(आ) SRHt 84.2, SSSN 72. 2.

(d) षण्ढं MBh (var.), SRHt, SSSN.

People do not like to have him as their ruler who is ever intent on useless pursuits and averse to useful ones, as women do not like to have eunuchs as their husbands. (V.P.N. Menon's translation).

1267

अनर्थोऽप्यर्थरूपेण तथार्थोऽनर्थरूपभाक् ।

उत्पद्यते विनाशाय तस्मादुक्तं परीक्षयेत् ॥

(अ) Cr 49A (CR 3.18, CNSap 27, GPS 77.65).

(b) तदर्थानर्थरूपिणिः CNSap. (cf. No. 1263); तथार्थानर्थरूपभाक् CR. (var.).

(d) सस्मद्युक्तं CR (var.), CNSap; परिचयेत् CR (var.).

One should (carefully) examine what is spoken, for the apparent meaningless may be meaningful and what appears to be sensible may turn out to be dangerous; these may lead to one's undoing.

अनर्थाश्च प्रिया दृष्टा see तूष्णीं वा प्रतिवाक्ये

1268*

अनलंकृतोऽपि माधव

हरसि मनो मे सदा प्रसभम् ।

किं पुनरलंकृतस्त्वं

सप्रति नखरक्षतैस्तस्याः ॥

(आ) PG 219 (a. Viśvanātha). SāhD ad 3. 105 (p. 44) (a. Viśvanātha), SSB 240.3 (a. Sāh)

(a) सुन्दर [मा°] SāhD, SSB.

(b) यतः [स°] SāhD, SSB.

Upagiti āryā.

Since, even when unadorned, O beauteous youth, thou dost forcibly carry off my heart,— how much more now— adorned as thou art with the scratches of the nails of her, (my rival); (Translated in Bibl. Ind. 9).

1269

अनलः शीतनाशाय विषनाशाय गारुडम् ।

विवेको दुःखनाशाय सर्वनाशाय दुर्भतिः ॥

(आ) IS 257, Subh 152 and 198.

(a) अनलं or अनिलं Subh.

(b) गारुडः Subh.

Fire puts an end to cold; emeralds destroy poison; pain is brought to nought by (correct) Judgment; bad advice annihilates everything.

1270

अनलः सलिलाज्जातः कार्तिकेयोऽपि बह्निः ।

गूढं हि महतां जन्म परिच्छेत्तुं क ईश्वरः ॥

(आ) Bhāratamañjarī 1. 687 (in some other texts 1. 694)

Fire was born of water, and from fire too sprang Kārttikeya. Who is able to know rightly the mysterious origin of the great? (M. S. Bhandare's translation).

1271*

अनलसज्जवापुष्पोत्पीडच्छवि प्रथमं ततः

समदयवनीगण्डच्छायं पुनर्मधुपिङ्गलम् ।

तदनु च नवस्वर्णदिशप्रभं शशिनस्ततस्

तरुणतगराकारं बिम्बं विभाति नभस्तले ॥

(आ) SkV 943, Skm (Skm(B) 366, Skm(POS) 1. 74.1).

(c) °स्वर्णभोजप्रभं Skm.

(d) तरुणि Skm; तु गवाकार [°त°] Skm (var). Hariṇi metre.

At first as red as fresh die from the China rose, then honey-red/ like a Greek girl's cheek that is flushed with wine/ later the colour of a new gold mirror; and now, the moon's disc/shines in heaven like a tagara-flower. (D. H. H. Ingalls's translation).

1272*

अनलस्तम्भनविद्यां

सुभग भवान् नियतमेव जानाति ।

सन्मथशराग्नितप्ते

हृदि मे कथमन्यथा वससि ॥

(आ) ŚP 3443, SR 284.6 (a. ŚP), SSB 116.8, SRK 136. 56 (a. ŚP), IS 7633, SH 2061 bis.

(b) भवानेव SH contra metrum.

Āryā metre.

O fortunate young man, your honour surely knows the art of making fire innocuous; for, how else could you reside in my heart intensely heated by the fire of the arrows of Cupid? (A. A. R.).

1273*

अनल्पं जल्पन्तः कति बत गता नो यमपुरं

पुरस्तादस्माकं विधूतनयना व्याप्तवदनाः ।

अतीता यद्येवं न हि निजहितं चेतसि वयं

बहामो हा मोहाद् विषयविषजातादवसिताः ॥

(आ) BhŚ 367 (doubtful).

(b) विधूतवदनाः व्याप्तनयनाः (व्याप्तनयनाः) BhŚ.

(c) प्रतीता [अ°] BhŚ (var.); प्रतीता BhŚ (var.); यद्येवं [य°] BhŚ (var.).

(d) महामोहाद्स्माद्विषयं [व° हा मो° वि°] BhŚ (var.) मोहाद्विषयजातोदनशिनः [मो° वि°] BhŚ (var.)

Śikharī metre.

Bragging much how many people, alas ! have not disappeared into the city of the god of death with mouths gaping and eyes staring before our very eyes ? In spite of these we do not bear in mind what is beneficial to us, carried away as we are, out of delusion, by the group of poisoning senses. (A. A. R.).

1274*

अनल्पं संतापं शमयति मनोजन्मजनितं
तथा शीतं स्फीतं हिमवति निशीथे ग्लपयति ।
तदेवं कोऽप्युष्मा रमणपरिरम्भोत्सवमिलत्-
पुरन्ध्रीनीरन्ध्रस्तनकलशजन्मा विजयते ॥

- (आ) SkV 580, Kav 304, Prasanna 133a
(a) जनयति [श°] Prasanna.
(b) श्लपयति [रल°] Prasanna, Kav (var.).
(d) पुरन्ध्रीनं [पु°] Prasanna; °स्वस्त° Kav (var.).
Sikharīnī metre.

It allays the hot fever born love /and dispels the sharp cold of a snowy night:/ hail to their wondrous warmth/ that comes from a woman's close-set jarlike breasts meeting together at the festival/ of her dear love's embrace. (D. H. H. Ingalls's translation).

1275*

अनल्पचिन्ताभरमोहनिश्चला
विलोक्यमानेव करोति साध्वसम् ।
स्वभावशोभानतिमात्रभूषण
तनुस्तवेयं बत किं नु सुन्दरि ॥

- (अ) Amar (Amar (S) 65 [136] Amar (K) 65. (Amar (POS Appendix A 7., Amar (NSP) 65)¹. To be read together with No. 5819.
(a) अनन्तचिन्ता° Amar (var.); मोहविह्वलं Amar (var.).
(b) विलोक्यतामेव करोमि साध्वसम् Amar (var.).
(c) °वशो भावतिमात्रसुन्दरा Amar (var.); °मात्रभूषण Amar (var.).
(d) न [नु] Amar (var.); तु [तु] Amar (Var.); सुन्दरी Amar (var.).
Vamśastha metre.

1. Western (Arj) 65; Southern (vema) om; Ravi om; Rāma om; Br. MM 76; BORI I 80; BORI II 78.

Your body though motionless due to weighty delusions of deep anxiety makes me tremble with love when looked at. O charming lady, what alas ! will your charm do to me if you adorn a little your natural loveliness ? (A. A. R.).

1276*

अनल्पत्वात् प्रधानत्वाद् वंशस्येवेतरे स्वराः ।
विजिगीषोर्नृपतयः प्रयान्ति परिवारताम् ॥
(अ) Siś 2.90

Other kings become the attendants of the conqueror, owing to his greatness and preëminence just as the other notes (of the musical scale) accompany a *vamśa* note, on account of the height of its pitch and its being the leading note. (M. S. Bhandare's translation).

1277

अनवद्यमवद्यं स्याद् वारुणीलेशमात्रतः ।
तद्वच्छिष्यो विरुद्धार्थाद् विगुरोरेव नश्यति ॥

(आ) Lau 23.

A pure object becomes impure by contact with even a drop of liquor; so also the student is ruined by a bad teacher of perverted knowledge. (V. Krishnama-charya's translation).

अनवद्या भवन्त्यर्थाः see No. 1339.

1278*

अनवरतकनकवितरण-
जललवभूतकरतरङ्गगितार्थिततेः ।
भणितिरिव मतिर्मतिरिव
चेष्टा चेष्टेव कीर्तिरतिविमला ॥

(आ) Kpr 10,412 (p. 580).
Giti-āryā metre.

Of him who has collected in the form of waves all the beggars by means of his hand full of the water (used in) uninterrupted gifts of gold—of such a king, the Intellect or heart is pure as his words, his actions like his intellect and his fame pure as his actions. (G. Jhā's translation).

1279*

अनवरतधनुर्ज्यास्फालनक्रूरपूर्वं
रविकिरणसहिष्णु स्वदलशैरभिन्नम् ।
अपचितमपि गात्रं व्यायतत्वादलक्ष्यं
गिरिचर इव नागः प्राणसारं बिभर्ति ॥

- (अ) Śāk 2. 4 (cf. A. Scharpè's Kālidāsa-Lexicon I. 1, p. 27)
(आ) SR 141.2, SSB 458.3.
(a) °क्रूरकर्मा Śāk (var.), SR, SSB.
(b) °सहिष्णुः Śāk (var.), SR, SSB; अभिन्नः Śāk (var.), SR, SSB.
(c) उपचितम् SR, SSB.
Mālinī metre.

Like the majestic elephant that roams/ o'er mountain wilds, so does the king display/ a stalwart frame, instinct with

vigorous life. /His brawny arms and manly chest are scored/by frequent passage of the sounding string; / unharmed he bears the midday sun; no toil/his mighty spirit daunts; his sturdy limbs,/ stripped of redundant flesh, relinquish nought/ of their robust proportions, but appear/ in muscle, nerve, and sinewy fibre cased. (Sir Monier-Williams translation).

1280*

अनवरतनयनविगलित-

जललवघटिताक्षसूत्रवलयेन ।

मृत्युंजयमिव जपति

त्वद्गोत्रं विरहिणी बाला ॥

(आ) VS 1386.

(b) लवाविघटित VS (var.).

Āryā metre.

This your young wife separated from you counts in the rosary the letters of your name, as if it were the name of lord Śiva—in the rosary of beads formed by drops of tears dripping incessantly from her eyes (A. A. R.).

1281*

अनवरतनयनविगलित-

जललवपरिमुषितपत्रलेखान्तम् ।

करतलनिषण्णमबले

वदनमिव कं न तापयति ॥

(आ) VS 1595.

Āryā metre.

O (helpless) lady, whom does not this face of yours torment—the face resting on your hands and whose ornamental make-up has been spoiled by drops of tears falling from your eyes incessantly? (A. A. R.).

1282

अनवरतपरोपकरण-

व्यग्रीभवदमलचेतसां महताम् ।

आपातकाटवानि

स्फुरन्ति वचनानि भेषजानीव ॥

(आ) SRK 221. 46 (a. Prasaṅgaratnāvali).

(d) स्फुरन्ति SRK.

Gītī/-āryā metre.

The guileless and deep words of the great, whose pure minds are ever devoted

to rendering help to others, shine like medicinal plants of the forest which are effective in cures. (A. A. R.).

1283*

अनवरतरसेन रागभाजा

करजपरिक्षितिलब्धसंस्तवेन ।

सपदि तरुणपल्लवेन बध्वा

विगतदयं खलु खण्डितेन ममले ॥

(अ) Śiś 7.31.

Puspitāgrā metre.

The tender leaf of the young man that is full of *rāga* [red colour : love] due to the incessant flow of *rasa* [sap: passion] and acquainted with nail marks has faded when *khaṇḍita* [plucked : roughly treated] mercilessly by the young woman. (A. A. R.).

अनवसरे गुणवानपि see पश्य शलाकावसरे

1284

अनवसरे च यदुक्तं

सुभाषितं तच्च भवति हास्याय ।

रहसि प्रौढवधनां

रतिसमये वेदपाठ इव ॥

(आ) SR 170. 756, SSB 505, 756.

Āryā metre.

Even an excellent saying, if spoken in an inappropriate moment, turns out to be ludicrous, just as the recitation of the Vedic text at the time of love sports with passionate women in privacy. (A.A.R.).

1285

अनवस्थितचित्तस्य न जने न वने सुखम् ।

जने दहति संसर्गो वने सङ्गविवर्जनम् ॥

(अ) Cr 50 (GV 13.15, GNP I 92, CNT IV 93, CNM 91, CPS, 315.24).

(आ) IS 258, Sama I. अ 106.

(a) °कार्यस्य (कर्म° or काम°) [°चि°] CV, Sama.

(b) रतिः [सु°] CNP I.

(ab) °कर्म कर्मवृत्तस्य/न जनेत्वने सु° CV (var.).

(c) जनो CV (var.), CPS, Sama/संसर्गात् (°गाद्) CV (var.), CPS, Sama; दहति सङ्गेन CNM, CNP I.

(d) वन° (व°) CV(var.), CPS, Sama; सङ्गविवर्जनात् (°वर्जिते; °वर्जितम् CV (var.), CNM, CNPI, CPS, Sama.

An unsteady-minded person is neither happy among men nor in the forest: among men he is tormented by (their) company; in the forest by the lack of company.

1286

अनवस्थितचित्तानां प्रसादोऽपि भयंकरः ।
सर्पो हन्ति किल स्नेहाद् अपत्यानि न वैरतः ॥

(आ) IS 259, Subh, 296. Cf. क्वचित्शुष्टः
क्वचित्शुष्टः.

(c) सर्पिण्यति किल स्नेहात् Subh.

(d) चापत्यानि Subh.

Even the brightness of men who are of unstable character brings danger; as is well known, a female serpent kills her offsprings out of love and not out of hate.

1287

अनवहितः किमशक्तो
विबुधैरभ्यर्थातः किमतिरसिकः ।

सर्वकषोऽपि कालस्
तिरयति सूक्तानि न कवीनाम् ॥

(आ) JS 38.9 (a Vallabhadeva).

(b) किमथ° JS (var.).

Āryā metre.

Is time powerless by oversight? Is it, as a very good appreciator of excellences, he has been requested by the wise? Time, though a destroyer of every thing, does not screen [conceal] the good sayings of poets. (A. A. R.)

अनवाप्तरजा गौरी see No. 3628.

1288

अनवाप्यं च शोकेन शरीरं चोपतप्यते ।
अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः ॥

(आ) MBh (MBh (Bh) 5. 36, 43, MBh (G) 5.35, 45, MBh (G) 1304).

(आ) SR 381, 158, (a. MBh), IS 260.

(a) अनवाप्य or संप्राप्त or अनिवार्य or अपहास्यश्च (°स्य) [अन°] MBh (var.).

(b) वै प्रतप्यते or चोपतप्यते (°पद्यते) or उपतप्यते [°चो] MBh (var.).

(c) प्रहृष्यन्ते MBh (var.).

Nothing is gained through grief; on the other hand, the body suffers much

and foes rejoice; never lose the mind to grieve. (V. P. N. Menon's translation).

अनवाप्य च शोकेन see No. 1288.

1289

अनवेक्षितमयादिं नास्तिकं विप्रलुम्पकम् ।
अरक्षितारमत्तारं नृपं विद्यादधोगतिम् ॥

(आ) Mn. 8. 309.

(आ) VirR 255, 10-1.

(a) अनवेक्षितम् Mn (var.) (Kullūka).

(b) विप्रलोपकम् Mn (var.) (Nāndana and VirR).

(d) नृपं गच्छेदधोगतिम् Mn (var.) (Govindarāja); असत्यं च नृपं त्यजेत् Mn (var.) (Nāndana, Medhātithi).

Know that the king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death). (G. Bühler's translation).

1290

अनव्यये व्ययं याति व्यये याति सुविस्तृतिम् ।
अपूर्वस्तव कोशोऽयं विद्याकोशेषु भारति ॥

(आ) RJ 1, 111.

O goddess of speech, novel is your treasury of learning among treasures, inasmuch as it decreases when it is unspent and increases greatly when utilised. (A. A. R.).

1291*

अनसि सीदति सैकतवर्त्मनि
प्रचुरभारभरक्षपितौक्षके ।

गुरुभरोद्धरणोद्धरकंधरं
स्मरति सारथिरेष धुरंधरम् ॥

(आ) ŚP 962, SR 234.142 (a. ŚP), SSB 630.6, SRK 182.2 (a. ŚP), Any 44.48, AAS 7.3, RJ 478.

(b) °पितोदके SRK; °पितोक्षणि AAS.

(c) °कंधरं VS, Any.

(d) सारथिरथ VS, Any; सारथिरन्यधु° AAS.

Drutavilambita metre.

The driver of the cart remembers (with gratitude) that prominent ox capable of bearing the burden, whose

neck is held high to pull out the heavy load, when the cart is stuck up in a sandy path with the bulls exhausted by the exceptionally heavy load. (A. A. R.).

1292

अनसूयः कृतप्रज्ञः शोभनात्याचरन् सदा ।
अकृच्छ्रात् सुखमाप्नोति सर्वत्र च विराजते ॥

(अ) MBh (MBh (Bh) 5.35. 55, MBh (C) 5.34, 66-7, MBh (C) 1246-7); cf. No. 3788.

(आ) IS 261.

(a) अनुसूयः MBh (var.); कृतज्ञश्च MBh (var.);
दृढप्रज्ञः MBh (var.).

(b) धर्ममेवाचरेत्सदा MBh (var.).

(c) न कृच्छ्रं (°च्छ्र) or ससुखं or अचिरात् [अ°]
MBh (var.); मद् or शुभम् [सु°] MBh.
(var.).

(d) अपि or स or तु [च] MBh. (var.); विरोचते
[°रा°] MBh (var.).

He that is not envious and is possessed of wisdom, and is constantly engaged in doing what is only good, will never come into great misery. On the other hand, he shines everywhere, (V. P. N. Menon's translation).

1293

अनसूया क्षमा ज्ञान्तिः संतोषः प्रियवादिता ।
कामक्रोधपरित्यागः शिष्टाचारनिदर्शनम् ॥

(आ) SRHt 22. 4 (a. MBh).

(b) सन्तोषः SRHt.

The signs [proof] of good conduct are the absence of envy, patience, quietitude, contentment, sweet-speaking and the giving up of passion and anger. (A.A.R.).

1294

अनसूयार्जवं शौचं संतोषः प्रियवादिता ।
दमः सत्यमनायासो न भवन्ति दुरात्मनाम् ॥

(अ) MBh (MBh (Bh) 5. 34.69, MBh (C) 5.33, 71, MBh (G) 1166).

(आ) IS 262.

(b) नाभिमानिता [प्रिय°] MBh (var.).

(d) नैष मार्गो [न भ°] MBh (var.).

Absence of envy, straightforwardness, purity, contentment, sweetness of speech, self-control, truthfulness and steadiness—these the wicked never possess. (V.P.N. Menon's translation).

अनसूयः कृतज्ञश्च see No. 1292.

1295

अनस्तमितसारस्य तेजसस्तद्विजृम्भितम् ।

येन पाषाणखण्डस्य मूल्यमल्पं वसुधरा ॥

(आ) SP 1098, SR 217. 49 (a. SP), SSB 601.3, Any 88.25.

(B) मौल्य° SP; वसुधरा SP, SR, Any.

Triumphant is the brilliance of that piece of stone [gem or: heroic person] whose intrinsic worth is undiminished and hence the earth itself is of little value (in comparison). (A. A. R.).

1296

अनहृतो see No. 1363A

1297

अनाकलितमानुष्याः क्षमासंस्पर्शवर्जिताः ।
प्रतिबुद्धैर्न सेव्यन्ते पूर्वदेवविरोधिनाः ॥

(आ) SNi 5.10.

Those who are not proficient in associating with groups of people and devoid of the touch of patience [those who not touch the ground] and inimical to the fame of men of the past and the gods, are not welcomed by intelligent people, like the Piśāca-s [Goblins]. (A. A. R.).

1298*

अनाकाशे चन्द्रः सरसिजदलद्वन्द्वसहितो

गृहीतः पश्चार्धे कुटिलकुटिलैः सोऽपि तिमिरैः ।

सुधां मुञ्चत्युच्चैरनिशमथ संमोहजननीं

किमुत्पातालीयं वदत जगतः कर्तुमुदिता ।

(आ) SP 3324, JS 182. 32, SR 263. 197 (a. SP), SSB 80.83.

(a) चन्द्रस्तर° JS.

(b) पूर्वोद्धे SH; कुटिलैस्सोऽपि JS.

(c) °रशनिमथ SR, SSB; °जननी SR.

(d) कर्तुर्मुदिता SR, SSB.

Sikharinī metre.

(This beautiful young lady is verily) the moon, but not situated in the sky [or face] with a pair of blue lilies [or: eyes] furnished at the back with extremely crooked [or: curled] darkness [or: tresses]

and sheds ambrosia [or: rays] day and night producing infatuation— tell me, is this risen in the world as a series of portents (A. A. R.).

1299*

अनाकूतैरेव प्रियसहचरीणां शिशुतया
वचोभिः पाञ्चालीमिथुनमधुना संगमयितुम् ।
उपादत्ते नो वा विरमति न वा केवलमियं
कपोलौ कल्याणी पुलकमुकुलैर्दन्तुरयति ॥

(अ) Anargharāghava 3. 5.

(आ) ŚP 3279 (a. Murāri), JS 173.1 (Murāri), SR 255.27 (a. ŚP), SSB 65. 31 (a. Murāri), RJ 755, Vidy 735 (a. Murāri), SH 1817 (a. Murāri).

(a) अनाकूतैरेव Vidy.

(b) वचोभिः SH.

Śikharinī metre.

Due to her being a child, she [Śitā] did not mind the hidden meanings in the words of her dear playmates, but took up a male and female doll to unite them in marriage; but she neither joined them in this way nor did she desist from doing so; but the auspicious girl only made her cheeks bristle with the hair standing on ends. (A. A. R.).

1300*

अनाकृष्टस्य विषयैर् विद्यानां पारदृश्वनः ।
तस्य धर्मरतेरासीद् बृद्धत्वं जरसा विना ॥

(अ) Ragh 1. 23, (cf. A. Scharpè's Kālidāsa-Lexicon I.4; p. 18).

(आ) Almm 21.

He¹ was not tempted by carnal pleasures, he had seen the very end of (mastered) all branches of knowledge; and had his heart set on the discharge of his duty; so that he had all the perfection of old age without being (actually) aged. (M. R. Kale's translation).

¹ King Dilipa.

अनागतं कुलशीलं see No. 419.

1301*

अनागतं भयं बृष्ट्वा नीतिशास्त्रविशारदः ।
अवसन्मूषकस्तत्र कृत्वा शतमुखं बिलम् ॥

(अ) P (PT 2. 4, PTcm 2. 4, PP 2.10, PtsK 2.14; cf. PS 1. 794, Cf, PRE 1. 25), H (HJ 1.39, ad HS 1.33, HH 11.18-9); (cf. KSS 10.61, 69). cf. Ru. 90.

(आ) IS 265.

(इ) Old Syriac 2. 5, Ar. 3.18.

(a) अनागतमर्थं IS.

(c) मूषिकसु H.

(d) बृद्धः H.

The mouse, in social ethics skilled, saw danger coming. Then/he built and was residing in/a hundred-gated den. (A.W. Ryder's translation).

1302

अनागतं यः कुरुते स शोभते

स शोचते यो न करोत्यनागतम्

वने वसन्नेव जरामुपागतो

बिलस्य वाचा न कदापि हि श्रुता ।

(अ) P (PT तृतीय परिशिष्टम् 79, PP 3, 194, Pts. 3. 164 and 3. 166, Pts 3. 226 and 3.228, PD 300. 14, PT2, 3. 11, PM 3.66).

(आ) IS 263, Subh 122.

(a) शोचते PT.H.

(b) शोच्यते PtsK; शोभते PD.

(c) जरा ममागादसतः सदाबिले PT; वनेऽत्र संस्थस्य समागता जरा Pts, PtsK; वसन्नत्र PD.

(d) वाङ् नैव श्रुता मया क्वचित् PT; वाचो न कदाचन श्रुताः PD; वाणी न Pts PtsK; मे [नः] PtsK; न [हि] Pts.

Varṇasāstha metre.

Joy comes from knowing what to dread, and sorrow smites the dunderhead; a long life through the woods I've walked, but never heard a cave that talked. (A. W. Ryder's translation).

अनागतं हि बुध्यते प्रीति see No. 419.

1303

अनागतं हि बुध्यते यच्च कार्यं पुरः स्थितम् ।

न तु बुद्धिक्षयात् किंचिद् अतिक्रामेत् प्रयोजनम् ॥

(अ) MBh (MBh (Bh) Ādiparvan, Appendix I 81, lines 169-170; MBh (C) 1.142, 82-3; MBh (C) 1. 5624).

(आ) IS 264.

(b) उपस्थितम् [पुं स्थि°] MBh (var.).

(d) अतिक्रान्तमपेक्षयेत् (मुपेक्षयेत्; वेक्ष्यते; वेक्ष्येत MBh (var.).

One should think about the future and chiefly about the imminent and should not, due to lack of consideration, neglect anything that could one bring to one's (main) objective.

अनागतभर्ता see No. 1305

अनागतमी see No. 1305

1304

अनागतवर्ती चिन्तां कृत्वा यस्तु प्रहृष्यति ।
स तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा ॥

(अ) H (HJ 4.19, HS 4.15, HM 4.16, HK 4.20, HP 4.20, HN 4.20, HH 103,20-1, HC 138, 17-8); cf. No. 1305.

(आ) IS 266.

(a) यथा द्विजः HP, HN.

He who, having formed a design that has not yet come to pass, exults, (will) incur disgrace, like the Brāhmaṇa that broke the vessels. (F. Johnson's translation).

1305

अनागतवर्ती चिन्तां यो नरः कर्तुमिच्छति ।
स भूमौ पाण्डुरः शेते सोमशर्मपिता यथा ॥

(अ) P (PT 5.2, PTem 5.2, PS 5.2, PN, 5.2, PP 5.53, Pts 5.71 and 5.72, PtsK 5.59 and 5.60, PRE 5.2, PD 310, 145, PM 5.36). cf. KSB 16.552; cf. No. 1304 cf. ZDMG 58. 26 and Ru 179.

(आ) IS 267.

(इ) Old Syriac 4.2.

(a) अनागतमौ PS; अनागतां मतौ PS (var.); अनागतमतौ PS (var.); अनागतविधां PS (var.).

(b) असंभाव्यां करोति यः PP, Pts, PtsK.

(c) सततं पाण्डुराङ्गस्यात् PD; तथा [भू°] PS; एव [भू°] PP, Pts, Pts K; पाण्डुरश्च PS (var.).

(d) नागशर्मपिता यथा PD.

A man who wants to dream about the future will find himself lying on the ground all whitened, like Somaśarman's father. (F. Edgerton's translation in PRE).

अनागतविधां see No. 1305.

1306

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।
द्वावेव मुखमेधेते दीर्घसूत्री विनश्यति ॥

(अ) MBh (MBh (Bh) ad 12, 135, 1 (307*), MBh(R) 12.137.1 and 12.137, 20, MBh, (G) 12.4889 and 4908), P (PT L 128 PTem 1.117,

PS 1.118, PN 2. 95, PP 1.326, Pts, 1. 318, PtsK 1.361 and. 1. 367, PRE 1.127,, PD 308. 118, PM 1. 133, Ptu 1. 42), H (HJ 4.5, HS 4.5, HM 4.6, HK 4.5, HP 4.5, HN 4.5, HH 99.7-8, HC 132. 17-8) Cr. 51 (CV 13.6, CNP I 85, CNP II 122, CNPh, 154, CNT IV 86, CPS 313. 21); cf. KSS 10.60, 178; cf. KSB. 16.336, cf. JSAIL 24. 129 and 30.88; cf. Ru 68.

(आ) SRHt 56.1 (a. Vallabhadeva); IS 268, Sama 1.105, SSSN 46.1

(इ) Old Syriac 1.47, Tantr (OJ) 74.

(a) अनागतविधाता CNP II Tantr (OJ).

(b) द्वाविमौ SSSN; तथा [च यः] MBh (var.), PN, PtsK, PD, H, Cr, Sama; सः [यः] PS (var.).

(c) द्वावेते MBh (var.); CV (var.), PP (var.); द्वावेतौ MBh (var.), PT, PTem, PS, PN, PP, Pts, PtsK, PRE, H, Cr, SRHt, द्वाविमौ PS (var.), PD, PTu, SSSN; मुखम् PP. (var.); एधन्ते [एधेते] HP (var.).

(d) यद्भवविध्यन्ति भावि च CNP II; यद्भवविध्यो [दी°] PT, PTem, PS, PN, PP, Pts, PtsK, PRE, PD, H, Cr (but CNP I as above), SRHt, Sama, SSSN, Tantri (oj); Tantr (oj); दीर्घसूत्री MBh (var.); विशेष्यति PS (var.); विनाशितः PS (var.); विनश्यति CV (var.); भविष्यति HS (var.); दैवदृष्टिर् CV (var.).

These two : one that provides for the future and one having presence in mind are always happy; a procrastinating man¹ perishes.

¹ in most texts यद्भवविध्यो-what will be, will be;

1307

अनागतविधातारम् अप्रमत्तमकोपनम् ।
स्थिरारम्भमदीनं च नरं श्रीरुपतिष्ठति ॥

(आ) SP 1430, VS 2650, SR 62. 6 (a. SP), SSB 327.6 IS 269, SH 1176.

(b) अप्रतीकारकोपनं VS (MS); अप्रतीकार° SP (MS).

(c) चिरार° VS; स्थिरारम्भं वदान्यं च VS (MS).

(d) उपतिष्ठते SP, VS (MS), SR, SSB, SH.

The goddess of (good) fortune supports one whom reversal is due to befall in the future, if he is not negligent, is not inclined to fall into anger, is persevering and is not faint-hearted.

1308

अनागतविधानं च कर्तव्यं विषये नृपः ॥
आगमश्चापि कर्तव्यस् तथा दोषो न जायते ॥

(अ) R (R (Bar) Bālakāṇḍa, App I, No. 3, lincs 11-2, R (G) 1. 16, 8).

(आ) IS 270, Skr 37.

(a) अनगत° R (var) or अनागते R (var); °विकारं R (var); तु [च] R (var.).

(b) °विषये न R (var) (contra metrum).

(c) आगममश्रात्र R (var.); कर्तव्यो R. (var.).

(d) तदा or यथा [त°] R (var.).

A king should take precautions for possible disturbances in his kingdom and also for the present situation; thus no harm will be done. (A.A.R.).

1309

अनागतविधानं तु कर्तव्यं शुभमिच्छता ।

आपदं शङ्कमानेन पुरुषेण विपश्चिता ॥

(अ) R (R (Bar) 3,23, 10, R (B) 3, 24,11, R (G) 3, 30, 20).

(आ) SSap 257.

(a) च[तु] R (var.).

(b) शुभलक्ष्मणः or इह (°ति) लक्ष्मणः or शुभदर्शन or जयमिच्छता R (var.).

(c) आपदाशङ्कमानेन R (var.), SSap; आत्मदेशं (अप°) सदा वीर R (var.); शंसमानेन or ततु° कामेन [श°] R (var.).

(d) विजानता R (var.).

A considerate person that wisheth for his welfare, apprehending peril, should prevent disaster ere it arrives. (M. N. Dutt's translation).

अनागतां मतौ चिन्तां see No. 1305.

अनागतिविधाता see No. 1306.

1310

अनागतोपधं हिंस्त्रं दुर्बुद्धिमबहुभुतम् ।

त्यक्तोपात्तं मद्यपान- द्युतस्त्रीमुगयाप्रियम् ॥

कार्यं महति युञ्जानो हीयतेऽर्थपतिः श्रिया ॥

(आ) SRHr 102.8 (a. MBh), SSN 2,64.8, + a of 2,64.9.

(a) अनितिकोविदं SSSN.

A king (lord of riches) will be deprived of his prosperity, if he employs in serious undertakings a person who is without honesty, loyalty and other virtues, injuring others, evil-minded, not well-learned, a loser of gains, and addicted to drinking wine, gambling, lustful women and hunting (A. A. R.).

1311*

अनाघ्रातं पुष्पं किसलयमलूनं करहृद्

अनाविद्धं रत्नं मधु नवमनास्वादितरसम् ।

अखण्डं पुण्यानां फलमिव च तद्रूपमनघं

न जाने भोक्तारं कमिह समुपस्थास्यति विधिः॥

(अ) Śāk 2. 11 (in some texts 2.10); (cf A. Scharpé's Kālidāsa-Lexicon I 1; p. 30), BhŚ 203.

(आ) ŚP 3271 (a. Kālidāsa), VS 1332 (a. Kālidāsa) Sar 426. 44, Amd 256, 713, Daśarūpa ad 2. 34 (a. Śāk), SR 255. 25 (a. Śāk), SSB 65. 29 (a. Kālidāsa), SRK 286.8 (a. Śāk), IS 271, Pr 362.

(a) पुष्पं BhŚ (var.); किशलयम् BhŚ.

(b) अनमुक्तं (°मुक्तं BhŚ (var.), Śāk (var), Amd, Sar (var.), BhŚ (var.), मधुवनम् [म° नि°] BhŚ (var); निधुवनं [म° नि°] BhŚ (var.) I

(c) भवद् रूपमनघं BhŚ, फलमपि तद्रूपमधिकं IS.

(d) कइह (or इव) BhŚ (but Ao-r as above) किमिह BhŚ (var.); कमिव VS, Amd; कथमपि समुपस्थित इति BhŚ. (var.); समुपस्थास्यति BhŚ, (but A in BhŚ as above); इति [मु] BhŚ (but A as above), VS; मुवि, [वि°] Śāk (var.), VS, Amd, SRV.

Śikhariṇī metre.

This peerless maid is like a fragrant flower, whose perfumed breath has never been diffused; a tender bud that no profaning hand has dared to sever from its parent stalk; a gem of priceless water, just released pure and unblemished from its glittering bed. Or may the maiden haply be compared to sweetest honey, that no mortal lip has sipped; or, rather, to the mellowed fruit of virtuous actions in some former birth (Sir Monier-Williams's translation).

1312

अनातपत्रोऽप्ययमत्र लक्ष्यते

सितातपत्रैरिव सर्वतो वृतः ।

अचामरोऽप्येष सबैव वीज्यते

विलासबालव्यजनेन कोऽप्ययम् ॥

(अ) Navasāhasāmkacarita 4.31.

(आ) ARJ 209.4-7.

Vamśastha metre.

This person, though without the (royal) umbrella is seen to be surrounded on all sides with white umbrellas; and though not possessed of the (royal) chowries he is always fanned by the bushy tail of the *camarī*-deer in the form of his own lustre. (A. A. R.).

1313

अनातुरोत्कण्ठितयोः प्रसिध्यता
समागमेनापि रतिर्न मां प्रति ।
परस्परप्राप्तिनिराशयोर्वरं
शरीरनाशोऽपि समानुरागयोः ॥

(अ) Māl 3. 15 (cf. A. Scharpè's Kalidāsa-Lexicon I 2; p. 34).

(आ) SR 381.159 (a. Māl.), IS 272.

(a) अनादरोत्क^० Māl (var.).

(d) समानुरागयोः IS.

Varṇasāstha metre.

To me [that is, in my eyes] (there is) no pleasure even from a union brought about successfully between two (lovers, one of whom is) indifferent and (the other is) restless (in love); better (is) even the destruction of bodies of two who are equally affectionate but who despair of securing each other. (R. D. Karmarkar's translation).

1314

अनात्मवान् नयद्वेषी वर्धयन्नरिसंपदः ।
प्राप्यापि महद्वैश्वर्यं सह तेन विनश्यति ॥

(अ) KN (KN (ĀnSS) 5.4; KN (BI) 5.4).

(आ) SRHt 64.4 (a. KN), SR 381, 161 (a. KN), SSSN 53.6, IS 273.

(b) अतिसम्पदः KN (BI), SR, °सम्पदम् SSSN.

(d) विपद्यते KN (BI), SRHt, SR, SSSN.

An unjust and worthless king indirectly helps in enhancing the prosperity of his foes; (he) meets with destruction even during his (apparently) sunny days. (M. N. Dutt's translation).

1315

अनाथानां दरिद्राणां बालवृद्धतपस्विनाम् ।
अन्यायपरिभूतानां सर्वेषां पार्थिवो गतिः ॥

(अ) Cr 52 (CS 1.82, CNG 265, Crn 38). See दुर्बलस्य बलं राजा and दुर्बलानामनाथानां.

(आ) IS 7443.

(a) दरिद्राणाम् अनाथानां CNG; अनाथानां CS (var.).

(c) अन्यायपरिभूतानां CS (var.); अन्यानां परिभूतानां CS (var.).

(d) पार्थिवो CS (var.); गति CS (var.).

The king is the refuge of the defenseless, of the poor, of children, of the aged, of the ascetics, and of all those who are unjustly oppressed.

1316

अनाथानां नाथो गतिरगतिकानां व्यसनिनां
विनेता भीतानामभयमधृतीनां भ्रवशः ।
सुहृद्वन्धुः स्वामी शरणमुपकारी वरगुरुः
पिता माता आता जगति पुरुषो यः स नृपतिः ॥

(अ) Cr 53 (CR 4.30, CPS 89.19, Crn 8).
Śec No. 1315.

(इ) (Cf. DhN (P) 263, SN (P) 62.).

(b) विनीतो (°ता) CR (var), CPS; अनृतीना [अधृ°] CR (var.).

(c) सुहृद्वन्धुः CR (var.). व° स्वा° tr. CR (var.).

(d) वस् [यः] CR (var.).

Sikharinī metre.

He is the (real) king who is the refuge of the helpless, the support to the friendless, the chastiser of those addicted to vices, the protector to the frightened, sustainer of the timid, the benefactor, the excellent preceptor, father, mother and brother to the people.

1317

अनाथान् रोगिणी यश्च पुत्रवत् परिपालयेत् ।
गुरुणा समनुज्ञातः स भिषक्छन्दमनुते ॥

(आ) SRHt 135.4 (a. Saṅgraha), SSSN 98.2.
He (richly) deserves the title of a physician who takes care of helpless sick people like his sons, being permitted by his guru (preceptor or elders). (A.A.R.)

अनाथो व्यावकर्ता च sec No. 1348.

1318

अनादरपरो विद्वान् ईहमानः स्थिरां श्रियम् ।
अग्नेः शेषमृणाच्छेषं शत्रोः शेषं न शेषयेत् ॥

(आ) Prab (Prab (TSS) 5.11, Prab, (V) 15.11
Prab (B) S.11, Prab (NSP) 5.11); cf.

ऋणशेषम् and ऋणशेषो.

(आ) cd ad ŚiŚ 2.35, SR 379.86 (a. Prab), IS 172.

(a) अत्यादरपरः (°रो SR) [अना°] Prab (B), Prab (NSP) (var.), IS, SR.

(b) परां [स्थि] IS.

A wise man who is solicitous about his property, will not suffer to exist any remanant of fire, of debt, or of an enemy. (J. Taylor's translation).

1319

अनादरहतां सेवां दाम्पत्यं प्रेमवर्जितम् ।
मत्री च हेतुसापेक्षां चेतना नाधिकुर्वते ॥

(आ) SRHt 189.26 (a.Kpr., but not found there), SSSN. 180.21.

(a) अनादरभतां SSSN.

Wisdom does not authorise service vitiated by disregard, married life without love, and friendship which is not spontaneous[requiring a cause]. (A.A.R.).

1320**

अनादरालोकविबुद्धशोकः

पितुः प्रियावाक्यवशंगतस्य ।

औत्तानपादिर्जगतां शरण्यम्

आराध्य विष्णुं पदमग्नयमायात् ॥

(आ) Pras 2.7

Upajāti metre (Upendravajrā and Indravajrā).

Dhruva (the Pole star), the son of Uttānapāda, who was greatly sorrow-stricken by the disregard of his father under the influence of the advice of his beloved (first wife), became the refuge of the world (at the time of marriages) and attained a high position by worshipping lord Viṣṇu. (A. A. R.).

1321

अनादायी व्ययं कुर्याद् असहायी रणप्रियः ।

आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

(आ) SR 167.353, SSB 501.653.

Persons, who spend (much) without (fresh) income, who are fond of battles but without allies, and eating much (all things) though in ill-health soon come to grief. (A. A. R.).

1322

अनादिधाविस्वपरंपराया

हेतुस्रजः स्रोतसि वेदवरे वा ।

आयत्तधीरेष जनस्तदार्याः

किमीदृशः पर्यनुयोगयोग्यः ॥

(आ) Naiṣ 6. 102.

(d) पर्यनुयुज्य कार्यः Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Noble friends, a man has his mind dependent either on God or on the current of the chain of causes of the succession of individual souls wandering without a beginning: does such a man, therefore, deserve censure (for thinking or acting in a particular way)? (K. K. Handiqui's translation.).

1323

अनादिष्टोऽपि भूपस्य दृष्ट्वा हानिकरं च यः ।

यतते तस्य नाशाय स भृत्योऽहो महीभुजाम् ॥

(आ) P (Pts 1. 88, Pts K 1.99).

(आ) SR 144. 91, SSB 465.9, IS 274.

He who, seeing danger, tries to prevent without waiting for an order on the part of the king, is worth to serve him.

अनादृतचमूप० see No. 518.

1324*

अनादृत्योचित्यं ह्ययमविगणध्यातिमहतीं

यदेतस्याप्यर्थे धनलब्धदराशातरलिताः ।

अलीकाहंकारज्वरकुटिलितभ्रूणि धनिनां

मुखानि प्रेक्ष्यन्ते धिगिदमतिदुष्पूरमुदरम् ॥

(आ) Skv 1464.

(b) यदेतस्याप्यर्थे SkV (var.); धनबल° SkV (var.).
Sikhariṇī metre.

This one should give up seemliness/nor care for matters even of great shame;/ for such a sake, in trembling, / to be disappointed of a drop of cash;/ then to see the faces of the rich, / frowning with the fire of their false conceit:—/ Oh, damn this belly that takes such pains to fill. (D. H. H. Ingalls's translation).

1325-26

अनादेयं नाददीत परिक्षीणोऽपि पार्थिवः ।

न चादेयं समृद्धोऽपि सूक्ष्ममप्यर्थमुत्सृजेत् ॥

अनादेयस्य चादानाद् आदेयस्य च वर्जनात् ।

दौर्बल्यं व्याप्यते राज्ञः स प्रेत्येह च नश्यति ॥

(आ) Mn 8.170-1; (cf. Vās 19. 14-5, Y I. 338-9)

(आ) VS 2832, SR381. 162 and 164 (a. Mn), IS 275-6.

(c) आदेयं न स° VS.

(h) प्रेत्येह SR.

No king, however indigent, shall take anything that ought not be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this

(world) and after death. (G. Bühler's translation).

अनादेयस्य चादानाद् see No. 1326.

1327

अनाद्यन्ता तु सा तृष्णा अन्तर्देहगता नृणाम् ।
विनाशयति संभूता अयोनिज इवानलः ॥

- (अ) MBh (MBh (Bh) 3.2.36, MBh (R) 3.2.36, MBh (C) 3.84 SkP, Kausika khaṇḍa 46.42.
(आ) SR 381. 165 (a. MBh); IS 277.
(a) ह्यन्त° MBh (var.), SkP.
(c) भूतानि [सं°] MBh (var.), SR.
(d) अयोनिजमिवानलं MBh (var.), लोहं लोहमलं यथा SKP; अयोरज or अयोरज or आपोवज्ज or अयोवज्ज or अयोहज or अयोजलम् or अयोघोर or लौहं रज [अयो°] MBh (var.); इवानलः SR.

Greed, residing within the body (of men) (and) lacking beginning and end, destroys men like fire which grow from itself.

1328

अनाप्तपुण्योपचयैर्दुरापा
फलस्य निर्धृतरजाः सवित्री ।
तुल्या भवदर्शनसंपदेषा
वृष्टेर्दिवो वीतबलाहकायाः ॥

- (अ) Kir (Kir (NSP) 3.5, Kir (D) 3.5).
(आ) Sar 188 (p. 397).

Upajāti metre. (Upendravajrā and Indravajrā).

This great fortune of your sight, which is difficult to be had by those who have not laid by them a sufficient store of merit, which yields (the desired) fruit and removes sins, is just like a shower from cloudless sky. (S. V. Dixit's translation).

1329

अनाम्नायमला वेदा ब्राह्मणस्यावृतं मलम् ।
मलं पृथिव्या बाहीकाः पुरुषस्यानृतं मलम् ॥

- (अ) MBh (MBh (Bh) 5.39. 64 ab + 239*, MBh (R) 5.38, 96-7, MBh (C) 5.1524-5).
(आ) SR 381. 167 (a. MBh), IS, 278.
(a) अनभ्यासमला MBh (var.).
(c) पृथिव्या बाहीका मलानि: MBh. (var.); बाहीका: [वा°] MBh (var.), SR; बाहीका: MBh. (C).
(cd) in MBh (Bh) कौतुहलमला साध्वी विप्रवासमला: स्त्रियः (See below कौतु°).

The scum of the Vedas is want of study; of Brāhmaṇa, absence of vows; of earth, the Vāhikas; of men, untruth. (P. C. Roy's translation).¹

1. MBh (Bh) has instead "of earth..."—of chaste women, curiosity; of women (in general) staying away from home (i. e. exile).

1330

अनायका विनश्यन्ति नश्यन्ति बहुनायकाः ।
स्त्रीनायका विनश्यन्ति नश्यन्ति शिशुनायकाः ॥

- (अ) Cr 54 (CR 8.63 [in some texts *ab/dc*], CPS 233. 33, jaina-rājatarāṅgiṇi of Śrīvara 3.473. Crn 110). Cf. Nos. 1331 sqq.
(आ) SRHt 192.56 (a. Nītiśāstra), TP 374 *ad/cb*, IS 7444.
(3) अनायके न वस्तव्यं CR (var.).
(b) नैवं च बहुनायके CR (var.).
(c) नायकाश्च CR (var.).
(d) वस्तव्यं बधनायके CR (var.); शिशुनायकाः CR (var.).

(A country) which does not have a ruler perishes; (a country) which has too many rulers is lost; (a country) over which a woman rules perishes; (a country) over which an infant rules is lost.

1331

अनायके न वस्तव्यं न वसेद् बहुनायके ।
स्त्रीनायके न वस्तव्यं न वसेद् बालनायके ॥

- (अ) Cr 1148 (CNI I 208, CNG 46), GP 1.115. 62. Cf. No. 1330.
(आ) ŚP 1466, SR 154. 36 (a. ŚP), SSB 481.36, IS 279.
(a) वास्तव्यं CNI I.
(b) वाच [व°] GP.
(d) न चास्तव्यं बल° CNI; तथा च वा° GP; बल° IS.

One should not reside in a country which does not have a ruler, or (in a country) which is ruled by many, or by a woman, or by a child.

अनायके न वस्तव्यं नैव च see No. 1330.

1332

अनायव्ययकर्ता च अनाथः कलहप्रियः ।
आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

- (अ) Cr 55 (CS 2.19), Crn 22). Variant of No. 479.
(आ) IS 114 (Nachträge), Subh 195.

- (a) अनायासं (°य) च व्ययं कृत्वा CS (var.); अन्याय° CS (var.); अज्ञो (°ज्ञा) यो व्यपशीलश्च Subh; °कर्तार° CS (but CSBD, GSB II as above); °हृष्य CS (var.).
- (b) अनर्थ (°ना°) CS (var.); अन्यथ° CS (var.); अनार्थ° CS (cf. N. 1348); कलहः IS; °प्रिय (°ये) CS (var.).
- (c) आतुरे (°ले; °ल्य; °रि) CS (var.); सर्वभक्ष° CS (var.).
- (d) सर्वत्र नश्यति [शी° वि°] CS (var.); सिद्ध CS (var.); स च [नरः] CS (var.); नर (°रं) CS (var.); शिष्ट (श्री°; शृ°) CS (var.).

A lavish spender who is quarrelling undistinctly, who runs after all kinds of women will soon perish.

1333*

अनायासकृशं मध्यम् अशङ्कतरले दृशौ ।
अभूषणमनोहारि वपुर्वयसि सुभ्रुवः ॥

(आ) Sāh (Sāh (BI) ad 10.716 (p. 322), Sāh (G) ad 10.87), SR 254.4, SSB 64.6.

In youth, the waist of the fair-browed lady is slender though she has never toiled, her eyes are tremulous, but she is not affrighted, her body is heart-ravishing yet it is not ornamented. (Translation in Bibl. Ind. 9).

1334*

अनायि देशः कतमस्त्वयाद्य
वसन्तमुक्तस्य दशां वनस्य ।
त्वदाप्तसंकेततया कृतार्था
श्रव्यापि नानेन जनेन संज्ञा ॥

(अ) Naiṣ 8.25.

(आ) Kuv. 66 ad 128 (p. 149).

(d) श्रव्यापि Kuval.

Upajāti metre (Upendravajrā and Indravajrā).

What country hast thou today (by thy departure) reduced to the condition of a forest forsaken by the spring? May I not even hear the name that is blessed by being a symbol of thee? (K. K. Handiqui's translation).

1335

अनारतं तेन पदेषु लम्बिता
विभज्य सम्यग्विनियोगसत्क्रियाः ।

फलन्त्युपायाः परिवृंहितायतीर्
उपेत्य संघर्षमिवार्थसंपदः ॥

(अ) Kir (Kir (NSP) 1.15, Kir (D) 1.15).
(आ) SRHt 179.92 (a. Bhāravi), SSSN 81.30.
Vamśastha metre.

The various means of statecraft honoured by their (appropriate) use with due discrimination, yield continuously, as though rivalling with one another, profuse wealth leading to a prosperous future. (S. V. Dixit's translation).

1336

अनारतं प्रतिदिशं प्रतिदेशं जले स्थले ।
जायन्ते च म्रियन्ते च बुद्बुदा इव वारिणि ॥

(आ) Vāsiṣṭha Rāmāyaṇa 155.69.

(अ) ŚP 4339.

Incessantly, in every quarter, in every country, in water, on earth are (beings) born and dying like bubbles in water. (A. A. R.).

1337*

अनारतपरिस्वलन्नयनवारिधाराशत-
प्रवृद्धपथनिम्नगासलिलरुद्धयानोद्यमा ।
त्वदीयरिपुकामिनी बहुविदेशयानैषिणी
विनिन्दति बलद्दृशा गुरुषाश्रुपं प्रावृषम् ॥

(आ) SR 132.18, SSB 443.18.

Prthvi metre.

The wife of your enemy (O king) curses in deep anger the rains of tears with eyes turned away, as desirous of escaping to foreign countries (after the death of her husband) her attempts to go by carriage are frustrated by the waters of rivers on the roads which are in floods by the hundreds of streams of tears flowing incessantly from the eyes. (A. A. R.).

1338*

अनारब्धाक्षेपं परमकृतवाष्पव्यतिकरं
निगूढान्तस्तापं हृदयविनिपीतं व्यवसितम् ।
कृशाङ्ग्या यत्पापे व्रजति मयि नैराश्यपिशुनं
श्लथैरङ्गैरुक्तं हृदयमिदमुन्मूलयति तत् ॥

(आ) VS 1333 (a. Luṭṭaka), Skm (Skm (B) 918, Skm (POS) 2.89.3).

(b) अनुवृत्तान्तस्तापं VS; °पीतव्य° VS.

(c) नैराश्यपिशुने VS (var.).

(d) श्लथैरङ्गैरुक्तं VS (but C in VS as above)
Sikharinī metre.

The language [indication] of her helpless limbs eloquent of despair which the slender lady disclosed at the time of my departure (on a journey) uproots [pains] my heart deeply—her resolution (not to show sorrow) which was suppressed in the heart, the inward torment well concealed, which did not burst into tears and devoid of any (words of) censure. (A. A. R.).

1339

अनारम्भ्या भवन्त्यर्थाः केचिन् नित्यं तथागताः ।
कृतः पुरुषकारोऽपि भवेद्येषु निरर्थकः ॥

(अ) MBh (MBh (Bh) 5.34.20, MBh (R) 5.33. 19, MBh (C) 5.1113).

(आ) SR 381.168, IS 280.

(a) अनवद्या [अना°] MBh (var.).

(b) कृत्वा or कृत्यं [नि°] MBh (var.); तथाकृताः (°परे) MBh (var.); तथैव च [त°] MBh (var.).

(c) हि [ऽपि] MBh (var.), SR.

(d) भवत्येष [भ°] MBh (var.).

Some acts are of a nature that should not be ventured at all, and some are always capable of accomplishment. Manly exertion in such acts is a waste (i. e. productive of no effect) (V. P. N. Menon's translation).

अनारम्भो मनुष्याणां see No. 1340.

1340

अनारम्भस्तु कार्याणां प्रथमं बुद्धिलक्षणम् ।
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥

(अ) P (PT 3.70, PTem 3.60, PS 3.42, PP 3.114, PtsK 3.130, PPE 3.58, PD 312.179). Cf. ABORI 15.60 and Ru 149.

(आ) IS 281, PV 7.5, NBh 153, GSL 12 (from Samayocitapadyamālikā). Sma 1.54, Sama 2.31.

(a) अनारम्भो (अनारम्भ) मनुष्याणां PS, PD, PV, NBh, GSL, Sama; अनारम्भो हि का° PP, PtsK, Sma.

(c) आरम्भान्तगमनं PS; प्रार° [आर°] PP, PtsK; आरम्भस्या° NBh; गामित्वं Sma.

The first mark of intelligence, to be sure, is not to start things; the second

mark of intelligence is to pursue to the end what you have started (F. Edgerton's translation).

अनारम्भो मनुष्याणां see No. 1340.

अनारम्भो हि कार्याणां see No. 1340.

1341*

अनाराध्य कालीमनास्वाद्य गौडी-

मृते मन्त्रतन्त्राद्विना शब्दचौर्यात् ।

प्रबन्धं प्रगल्भं प्रकर्तुं प्रवक्तुं

विरिञ्चिप्रपञ्चे मदन्यः कविः कः ॥

(आ) Ava 189.575, PV 786 (a. Akabari-Kālidāsa).

(b) विना [अ°] Ava; °तन्त्र° Ava.

(c) प्रवक्तुं प्रयोक्तुं प्रशस्तं° Ava.

Bhujāṅgaprayāta metre.

Which other poet is there in this wide world (the earth created by Brahmā) other than me capable of writing and boldly expounding a composition without worshipping Kālī [the goddess : Kālidāsa's works] and not having enjoyed the Gauḍī [wine: Bāṇabhaṭṭa's works] and without *mantra*-s and *Tantra*-s and avoiding plagiarism. (A.A.R.).

1342

अनारोग्यमनायुष्यम् अस्वर्ग्यं चातिभोजनम् ।

अपुण्यं लोकविद्विष्टं तस्मात् तत् परिवर्जयेत् ॥

(अ) Mn 2.57.

(आ) VirS 488.19-20, SSap 388. 7-8.

(b) अस्वास्थ्यं VirS.

Excessive eating is prejudicial to health, to fame and to (bliss in) heaven; it prevents (the acquisition of) spiritual merits, and is odious among men; one ought, for these reasons, to avoid it carefully. (G. Bühler's translation).

अनार्थे व्ययकर्ता च see No. 1348.

1343

अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता ।

पुरुषं व्यञ्जयन्तीह लोके कलुषयोनिजम् ॥

(अ) Mn 10.58, MBh (MBh (Bh) 13.48.40,

MBh (R) 13. 48, 41 MBh (C) 13. 2603);
cf. Vās. 18.7.

- (a) अनार्यत्वमनाचारः MBh; अनाचारे MBh (var.).
(b) क्रूरत्वं MBh; निष्क्रियात्मनः MBh (var.); निर्दो°
or चाप्रि° MBh (var.).
(d) नर[लो°] MBh (var.); कल्मष° MBh (var.).

Behaviour unworthy of Āryan, harshness, cruelty and habitual neglect of the prescribed duties betray in this world a man of impure origin. (G. Bühler's translation).

अनार्यत्वमनाचारः see No. 1343.

1344*

अनार्यप्रज्ञानामिह जनवधूनां हि मनसो

महाशल्यं कर्णं तव कनकजम्बुकिसलयः ।

अमन् भिक्षाहेतोरधिनगरि बुद्धोऽसि न मया?

त्वयैतावद्वेषः पथिक न विधेयः पुनरपि ॥

- (आ) ŚP 3778 (a Bhikṣāṭana), S R 352.34
(a. ŚP), SSB 233.34 (a. Bhikṣāṭana).

(a) अनर्यं प्र° ŚP.

Śikharinī metre.

The tender sprout of the golden *Jambū*-tree [rose apple, *Eugenia Jambolana*] which adorns your ear, O traveller, is painful to the minds of the wives of the people here who are not particularly cultured; are you not recognized by me as you wander in the city for alms? I do not dislike you on that account; but this may not be done again. (A.A.R.).

1345*

अनार्यमप्याचरितं कुमार्या

भवान् मम क्षाम्यतु सौम्य तावत् ।

हंसोऽपि देवांशतयासि बन्धः

श्रीवत्सलक्ष्मेव हि मत्स्यमूर्तिः ॥

(अ) Naiṣ 3.57.

Upajāti metre (Upendravajrā and Indravajrā).

Gentle bird, forgive me, a girl, even if I have done something improper; though a swan, thou dost deserve homage, being divine in nature, as does Viṣṇu, incarnate in the form of a fish (K. K. Handiqui's translation).

1346

अनार्यवृत्तमप्राज्ञम् असूयकमधार्मिकम् ।

अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा ॥

(अ) MBh (MBh (Bh) 5.38, 32, MBh (R) 5.37, 35-6, MBh (C) 5.1432-3).

(आ) SRHt 84.1 (a. MBh), SR 381. 170 (a. MBh), IS 282, SSSN 73.1.

(a) अनार्यवृत्तिम् (°वृद्धम्) MBh (var.); अप्रज्ञम् MBh (var.).

(b) अकृतज्ञम् [असू°] MBh (var.); असूयक° SSSN.

(d) वाग्दुष्टं MBh (var.); वा. .ष्टं SRHt कोपनं [क्रो°] SSSN.

Misfortunes soon overtake him who is of ignoble conduct, bereft of wisdom, given up to envy, inclined to unrighteousness, foul-mouthed and wrathful. (V. P. N. Menon's translation).

अनार्यस्त्वार्यसंस्थानः see कुलीनमकुलीनं वा ।

अनार्ये गुप्तदारः स्याच् see No. 1421.

1347

अनार्येण कृतघ्नेन संगतिर्मे न युज्यते ।

विनाशमपि काङ्क्षन्ति ज्ञातीनां ज्ञातयः सदा ॥

(आ) Sama 2 व 45.

It is not proper that I should have this association with a vile and ungrateful person. Relations always (only) desire the downfall of their kinsmen. (A. A. R.).

अनालभ्योऽल्पसंतुष्टः see बह्वाद्वाही स्वल्पः ।

अनालोक्य प्रेम्णः see No. 1349.

1348

अनालोक्य व्ययं कर्ता अनाथः कलहप्रियः ।

आतुरः सर्वक्षेत्रेषु नरः शीघ्रं विनश्यति ॥

(अ) Gr 56 (GV 12.18, CNP I 68, GNP II 118, CNT IV 69, CNM 69, CNMN 59, GPS 305.41). Variant of No. 1332.

(आ) Sama 1. अ 103; cf. IS 144, Subh 195.

(a) अनाथो व्यावकर्ता च GNP I; अनाव्यय च कर्ता च GNP II; अनार्थे व्ययकर्ता च CNM, CNMN: कर्ता GV (var.).

(b) अनथा GV (var.); अनार्थे CNMN; अनाथो CNM.

(c) आर्तः स्त्रीसर्वक्षेत्रेषु GV (var.); सर्वभाक्षी च CNP I, CNP II, CNM, CNMN; सार्वकार्येषु Sama.

The man who is prodigal, who is quarrelling undistinctly who runs after all kinds of women will soon perish.

1349*

अनालोच्य प्रेम्णः परिणतिमनादृत्य सुहृदस्
त्वयाकाण्डे मानः किमिति सरले संप्रति कृतः ।
समाकृष्टा ह्येते प्रलयदहनोद्भासुरशिखाः
स्वहस्तेनाङ्गरास्तदलमधुनारण्यरहितैः ॥

(अ) Amar (Amar (D) 66, Amar (RK) 94,
Amar (S) 84, Amar (K) 79, Amar
(NSP) 80, Amar (POS) 84).¹

(आ) VS 1170, SkV 659 (a. Vikaṇitambā),
Kav 372 (a. Vikaṇitambā), Skm (Skm
(B) 681, Skm (POS) 2.42, 1,) (a. Amar),
PG 229 (a. Amaru), SR 308.14 (a. VS),
SSB 159.14, ŚB 4.414 (according to
SkV), JS 197.9 (a. Vākūṭa) IS 283,
SSSN 236.2.

(a) अनालोच्य IS; प्रेम्णः JS.

(b) त्वया मुग्धे मां किं संप्रयसि (प्रेयसि) कृतः
Amar (var.); काले or कान्ते [काण्डे]
Amar (var.). JS, Skm (var.); कान्ते
कोपात् SSSN; तरले [सं] Amar (S),
Amar (NSP) (var), Amar (POS); धृतः
[कृ] VS; प्रयसि [सं]; SkV, Kav, Skm,
PG.

(c) समाकृष्टा Amar (var.); समाश्लिष्टा or
समाकृष्ट्या PG (var.); एते [ह्येते] Amar (RK),
एव PG (var.), JS; °स्वेते. SSSN; विरहदं
Amar (RK), SkV, Kav; Skm, PG, SSSN;
प्रणयदहं Amar (var.), नोद्भासित-शिखाः
Amar (var.). नोद्भामरं SkV (var.), Skm
(var.), °भस्वरशिखा; PG (var.).

(d) तस्य [°रय] VS.

1. Western (Arj) 80, Southern (Vema) 84, Ravi
76, Rāma 92, Br.MM 91, BORI I 96,
BORI II 94.

Śikharinī metre.

Why hast thou, oh restless one, suddenly
manifested such jealous resentment
(against the loved one) without minding
whither this would lead thy love and
without any regard for thy friends?
Thou hast really, with thy own hands,
drawn upon thyself these embers whose
flames rise up blazing like that of the
fire that consumes the world, therefore
stop this thy weeping which avails no
more than cries in the wilderness. (Ch.
R. Devadhar's translation.).

1350

अनावर्ती कालो व्रजति स वृथा तन्न गणितं
दशास्तास्ताः सोढा व्यसनशतसंपातविधुराः ।
कियद्वा वक्ष्यामः किमिव बत नात्मन्युपकृतं
वयं यावत्तावत् पुनरपि तदेव व्यवसितम् ॥

(अ) BhS 204.

(आ) IS 284, Subh 312.

(a) जनावर्ती कल्ये or अनावर्तः कालो [अ° का°] BhS
(var.); सहसा [स वृ°] BhS (var.); तथा [वृ°]
BhS (var.); गदितं or गुणितं BhS (var.).

(b) दृशस [द°] BhS (var.); ताः ताः [ता°] BhS
(var.); शोठव्यः BhS (var.); संताप° [°संपात°]
BhS (var.); विधुरा BhS (var.).

(c) कियद्व्याचक्षामः or कियद्वाचः क्ष्यामः BhS (var.);
चक्षामः or वक्ष्यामः [व°] BhS (var.); किमिव बत
नामान्युपकृतं BhS (var.); नन्मन्युपकृतं or नामान्यु-
पकृतं BhS (var.); अपकृतं [उप°] BhS (var.).

(d) किमस्माभिर्यावत्पुनरपि [व° या°] BhS (var.);
त्वया [वय] BhS (var.).

Śikharinī metre.

Time passes on never to return, and
that has been wasted without care;
various painful situations have been
experienced filled with hundreds of
sorrows. What more shall we say? What
injury has not been done to one's self?
Still we are resolved to go on again in
the same rut. (A. A. R.).

1351

अनावर्जितचित्तापि ध्रुवं सर्वान् प्रधावति ।
फलं न लभते किञ्चित् तृष्णा जीर्णव कामिनी ॥

(अ) Vāsiṣṭharāmāyaṇa 1.17, 22.

(आ) JS 439.12.

This avarice though unable to please
others, surely, runs after everything with-
out any tangible gain, like an unhandsome
woman in love (A. A. R.).

अनावर्तः कालो see No. 1350.

1352

अनाविलं फलं भुङ्क्ते विषयाणामनुत्सुकः ।
उत्सुको लब्धरोकेण तत्र शोकेन शीर्यते ॥

(आ) SMH 12.67.

A person who is not eager to enjoy
the pleasures of the senses reaps the fruit
of untainted happiness; but he who runs
after every opportunity gets worn out
with grief. (A. A. R.).

1353

अनावृतनवद्वार- पञ्जरे विहगानिलः ।

यत्तिष्ठति तदाश्चर्यं वियोगे तस्य का कथा ॥

(अ) Daṁpatiś 285, 1S 285, SR 181, 171
(a. Daṁpati's).

(b) पिञ्जरे Daṁpatiś.

It is a wonder that the breath of the bird remains in the cage with nine openings all unbarred. What will be the case if it were to depart ? (A. A. R.)

1354

अनावृताः स्ववर्णेषु सर्वसाधारणाः पुरा ।

नार्यो बभूवुर्निर्वरो यतः सर्वोऽभवज्जनः ॥

(अ) Bhāratamañjarī 1.540 (in other texts 1.547).

In olden times, women went about without a veil, and associated freely with (men of) all castes. Therefore, men (of these times) were free from enmity. (M. S. Bhandare's translation).

1355

अनावृष्टिहते देशे सस्ये च प्रलयं गते ।

धन्यास्तात न पश्यन्ति देशभङ्गं कुलक्षयम् ॥

(अ) P (Pis 2. 53, PtsK 2. 55); cf. धन्यास्ते ये न पश्यन्ति; यः सततं परिपृच्छति and विद्यमाना गतिर्येषाम्.

(आ) IS 286.

(b) सस्ये [स°] PtsK.

Lucky are those who do not see the destruction of the land and the ruin of the family, if the land is afflicted by drought and if the offsprings¹ falls into ruin.

(1) literally: fruit.

अनाश्रवे वृत्तगुरौ see No. 1357.

1356

अनाश्रिता दानपुण्यं वेदपुण्यमनाश्रिताः ।

रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥

(अ) MBh (MBh(Bh) 5.36.51, MBh (C) 5.35, 53, MBh (C) 5.1312).

(ab) दानपुण्यं वेदपुण्यम् tr. MBh (var.).

(b) धर्मं चैव समाश्रिताः MBh (var.); देव° [वेद°] MBh (var.).

They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and

aversion (P. C. Roy's translation).¹

¹Those that seek after salvation pass their days here bereft of all attachment and hatred, not depending on the fruits of religious merit that is had through charity or on that that is had through the performance of Vedic rituals (V.P.N. Menon's translation).

1357

अनाश्रिते वृत्तगुरौ अवज्ञां कलयेन् नृपः ।

संवर्तेन मरुतस्तु निरस्तमकरोद्गुरुम् ॥

(अ) Purānārthasaṁgraha 12.

(a) अनाश्रवे Pur° (var.).

A king may show contempt towards the preceptor (elder) if he is proud but without support : King Marutta of the Solar race ignored his family priest (Bṛhaspati), aided by Saṁvarta. (A.A.R.).

1358

अनास्था वस्तूनामभिमतगुणानामुपहृतौ

घनो गर्वस्तन्व्या रुषि च विहिताडम्बरविधिः ।

प्रहारः पादाभ्यां यमनमपि काञ्च्या चरणयोः

प्रियाया विबोको तदिदमिति घन्योऽनुभवति ॥

(आ) SP 3162.

Sikharinī metre.

It is (only) the fortunate man who enjoys the scene of the affectation of indifference shown by the beloved; for she shows disregard when things, favourites of hers, are brought to her; heavy is the pride and an uproar is created by the slender lady in her anger; kicks from her feet are administered as also fettering of the (lover's) feet by her girdle. (A. A. R.).

1359*

अनास्वादितसंभोगाः पतन्तु तव शत्रवः ।

बालवैधव्यदम्भानां कुलस्त्रीणां स्तना इव ॥

(आ) VS 2426.

Let your enemies fall (in the battle) without having tasted enjoyments like the bosoms of ladies of good family who are accursed with early widowhood (before attaining maturity). (A. A. R.).

1360

अनास्वाद्यमविक्रेयम् अनादेयमनीप्सितम् ।

दत्तं निरुपकारं यद् बन्ध्यदानेन तेन किम् ॥

(अ) Dar 6.17.

Why this sterile generosity if one gives something which is not palatable, cannot be sold, cannot be accepted, is not desired and is useless.

1361-62

अनाहिताग्निः शतगुरु अयज्वा च सहस्रगुः ।
सुरापो वृषलीभर्ता ब्रह्महा गुरुतल्पगः ॥

असत्प्रतिग्रहे युक्तः स्तेनः कुत्सितयाजकः ।
अदोषस्त्यक्तुमन्योन्यं कर्मसंकरनिश्चयात् ॥

(अ) K (K) (K) 3.14.37-8, (KS) 187. 3-6, K (V) 143-4, K (J) 110.3-6, K (G) 90.5-8, K (P) 306.14-17. (Cf. Mn. 11.14.

(a) अनातिग्निश्शतगुरु (°गुः) K (S), K (v).

(g) अदोषस्त्यक्तम् K (var.).

One owning a hundred cows but not keeping the sacred fires, one owning a thousand cows but not performing a sacrifice, a drunkard, one who has married a heretical woman, a slayer of a Brahmin, a violator of an elder's bed, one addicted to receiving gifts from evil persons, a thief, a priest working for a degraded person, - (in case of these) there is no harm in abandoning each other, because of the certainty of impurity attaching to (such sacrificial) work. (R. P. Kangle's translation).

1363

अनाहुतः प्रविशति अपृष्टो बहु भाषते ।
विश्वसित्यप्रमत्तेषु मूढचेता नराधमः ॥

(अ) MBh (MBh) (Bh) 5.33, 35, MBh (R) 5.32, 40, MBh (C) 5.1006, L in VCbr after O. 3, PM 1.25. Cf. Nos. 1366-7.

(आ) SRHt 28.2 (a. MBh), IS 287, SSSN 33.2; cf. Vyās 47.

(इ) MBh (Ju) p. 329.

(a) अनाहुतोप्रविष्टो यः VGbr; सम्प्रविशते [प्र°] MBh (var.), SSSN सम्प्रविशत्य् SRHt SSSN

(b) प्रविष्टो [अ°] MBh (var).

(c) अविश्वस्ते विश्वसिति (°सति or सीत MBh (var.); विश्वसेधः प्रमत्तेषु MBh; अदत्तमासनं मेजे VGbr, PM (seed; बलवन्तंच... (वो or यो) द्वेष्टि SRHt; विश्वसिति MBh (var) अप्रशस्तेषु MBh (var).

(d) स नरः (पार्थ PM) पुरुषाधमः VCbr, PM (See c); तमाहुर्मूढचेतसम् SRHt, SSSN; नराधिप [न°] MBh (var).

That worst of men who entereth a place uninvited and talketh much without being asked and reposeseth trust on

untrustworthy rights, is a fool. (P. C. Roy's translation).

1363 A.

अनाहुतः समायातः अनापृष्टस्तु भाषते ।
परनिन्दात्मनः स्तुतिश्च चत्वारि लघुलक्षणम् ॥

(अ) Cr 1147 (GNN 35). cf. Nos. 1363, 1367.

(a) अनहुतो GNN; समायातो GNN.

(b) अनापृष्टं तु भासितम् GNN (MS); °ष्टः तु GNN; भासते GNN.

(d) लघुलक्षणम् GNN

Four are the indications of a low person —presenting oneself when uninvited; speaking when not asked to do so; reviling others and self-praise.

1364

अनाहुतप्रविष्टस्य दृष्टस्य क्रुद्धचक्षुषा ।
स्वयमेवोपविष्टस्य वरं मृत्युर्न भोजनम् ॥

(आ) VS 2348 (a Bhaṭṭa Ūrvidhara).

Better death than feeding an uninvited guest who calmly sits down, though you glare angrily at him. (A. B. Keith's translation in A History of Sanskrit Literature' p. 235)¹.

1365

अनाहुताः स्वयं यान्ति रसास्वादविलोलुपाः ।
निवारिता न गच्छन्ति मक्षिका इव भिक्षुकाः ॥

(आ) Sama 2 म 14.

Beggars, like flies, are attracted towards dainty dishes and go to them of their own accord [uninvited]; and though driven away [prevented] they do not depart. (A. A. R.).

अनाहुतरेव प्रियसह° see No. 1299

1366

अनाहुतो विशेषस्तु अपृष्टो बहु भाषते ।
आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥

(अ) H (HJ 2. 49, HS 2.48, HM 2.52, HK 2.52 HP2.45, HN 2.44, HH 47. 21-2, HC 63.11-3). Cf. Nos. 1363, 1363 A, 1367.

(आ) SR 163.476, SSB 495.476, IS 288, Kt 98, KtR 98, Sama 1 अ 54.

(इ) Cf. Vyās (C) 43.

(a) विशति यस्त्वनानुतो HS; अनाहुतो Kt.

(b) योऽपृष्टो [अ°] HS.

(c) प्रेष्ट [प्री°] HS.

(d) भूपालं च स दुर्मतिः HP (var.); दुर्मतिः Sama.

But he who should enter uncalled for, unasked speaks much, (or) fancies himself a favourite of (his) prince, (is) dull of understanding. (F. Johnson's translation).

1367

अनाह्वाने प्रवेशश्च अपृष्टे परिभाषणम् ।
आत्मस्तुतिः परे निन्दा चत्वारि लघुलक्षणम् ॥

- (आ) IS 289, Subh 193. Cf. Nos. 1363, 1363A, 1366.
(इ) Cf. Vyās (G) 43.
(b) अपृष्टे Subh.
(c) परे निन्दा Subh.
(d) चत्वारो Subh.

To enter a place uninvited, to chatter unasked; to praise one self, to blame others these four indicate a wretched (person) .

अनिःशेषितदातव्यं see वदान्यश्च कदर्यश्च.

1368

अनिच्छतोऽपि दुःखानि यथेहायान्ति देहिनः ।
सुखान्यपि तथा मन्ये चिन्तादैव्येन को गुणः ॥

- (अ) P (PP 1.156).
(a) अनिच्छन्तो PP; देहिनां PP (var.).
(c) दुःखान्यपि [सु°] PP (var.).

All life, unwilling, faces its/ unbidden doom—/some ill, no doubt, but blessings, too—why sink in gloom. (A. W. Ryder's translation).

1369

अनिःसरन्तीमपि गेहगर्भात्
कीर्तिं परेषामसतीं वदन्ति ।
स्वैरं अमन्तीमपि च त्रिलोक्यां
त्वत्कीर्तिमाहुः कवयः सतीं तु ॥

- (अ) VCjr 1.3.
(आ) VS 2545, SR 135.16, SSB 447. 16.
(a) गेहगर्भात् SR, SSB.
(c) चरन्तीम् [अ°] VS, SR, SSR.
(d) त्वत्कीर्तिम् SR (printing error).

Upajāti metre. (Upendravajrā and Indravajrā)

The poets say that the fame of others is not genuine [not virtuous]¹ although she does not leave the inside of their houses: but your fame, although she roams about at will in the three worlds, they nevertheless declare it genuine

[virtuous] (F. Edgerton's translation).

1. If applied to women.

1370

अनिच्छन्तोऽपि विनयं विद्याभ्यासेन बालकाः ।
भेषजेनेव नैरुज्यं प्रापणीयाः प्रयत्नतः ॥

(आ) SMH 2.39.

Though boys may not be desirous of polite conduct, they may be brought to that state (of humility) by education with efforts, as freedom from disease by medicines. (A.A.R.).

1371

अनिच्छन्नपि चित्तेन विदेशस्थोऽपि मानवः ।
स्वकर्मोत्पातवातेन नीयते यत्र तत्फलम् ॥

- (अ) Cr 57 (CR 6.22, GPS 146.31), GP 1.113.30.
(3) अनिच्छमानोऽपि नरो GP, CR (var.); अनीक्ष-
माणोऽपि नरो GP in PWW 547.
(b) विदेशे पर्वते गृहे CR (var.).
(c) स्वकर्मोत्पातवातेन (°योत° CR [var.]), CR (var.),
GP; सुकर्मो [स्व°] CR (var.); स्वकर्मो CR
(var.) (scribe's error).
(d) तत्र [य°] CR (var.).

A person is led to reap the fruits of his own actions, as if impelled by a hurricane, though he may not desire it in his mind and is away in a foreign land. (A. A. R.).

अनिच्छमानोऽपि नरो see No. 1371.

1372

अनिज्यया विवाहैश्च वेदस्योत्सादनेन च ।
कुलान्यकुलतां यान्ति धर्मस्यातिक्रमेण च ॥

- (अ) MBh (MBh (Bh) 5. 36.25, MBh (G) 5.35.25, MBh (G) 5.1284); B 1.5.10, 26. Cf. कुविवाहैः क्रियालोपैर् (Mn 3.63).
(a) अनिष्टकुविवाहैश्च or अनिष्टकुलसंबन्धैः MBh (var.); अविवाहेन MBh (var.); अयज्ञेनावि-
वाहेन B.
(b) उच्छेदनेन MBh (var.).
(d) ब्राह्मणा [धर्मस्या°] MBh (var.).

High families become sullied by the non-performance of enjoined sacrifices, by unbecoming marriages,¹ giving up the Vedas and by the transgression of virtue, (V. P. N. Menon's translation).

1 My change. V.P.N. Menon translates 'unbecoming alliances'.

1373

अनित्यं निस्त्राणं जननमरणव्याधिकलितं
जगन्मिथ्यात्वार्थं रहमहमिकालिङ्गितमिदम् ।
विचिन्त्येवं सन्तो विमलमनसो धर्ममतयस्
तपः कर्तुं वृत्तास्तदपसृतये जैनमनघम् ॥

(अ) AS 341.

(a) निस्त्राणां AS (var.); जनमरण° AS (var.);

(b) मिथ्यात्वाद्यैर् or मिथ्यात्ववैर् AS (var.);

(d) तपदसृ° AS (var.); अपमृतये AS (var.).

Sikhariṃ metre.

Pure minded people with inclination to righteousness resort to perform penance as guided by the sinless Jina having pondered over worldly existence which is impermanent, evanescent, under the grip of birth, death and diseases and embraced enthusiastically by objects of worthlessness. (A. A. R.)

1374

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।
ऐश्वर्यं प्रियसंवासो गृध्पदेष्टु न पण्डितः ॥

(अ) MBh (MBh(Bh) 3.2.45; 11, 2, 15 and 12.317, 14; MBh(C) 3.2.46; 11.2-25 12.205, 4; MBh (C) 3.93; 11.70, 12.7463 and 12495).

(आ) Bahudaršana 9, IS 290, SRHt 263.23 (a. Bṛhatkathā).

(इ) Cf. Ślt (OJ) 9, SS (OJ) 390.

(a) अस्थितं or अस्थिरं or अनित्यं [अनि°] MBh (var.); परमं [यौ°] MBh (var.), SRHt; यव्वनं MBh (var.).

(b) जीवनं MBh (var.), Bahud. द्रव्यसंचयः रत्नं व्ययं धनं ययं MBh (var.); द्रव्यमेव च or द्रव्यसंचयत or दिव्यसंचयः or द्रव्यसंचया (चय) MBh (var.).

(ab) यौवनं...जीवितं tr. MBh (Bh) 11-2, 15;.

(c) आरोग्यं [दे] MBh (Bh) 11.2, 15 and 12.317, 14 SRHt; प्रियसंवासा or सर्वभूतानां or सर्वसंसर्गो or सर्वसंवादो MBh (var.); प्रियसंभाषा Bahuda.

(d) गृध्पदेष्टु पण्डितः or न गृध्पदेष्टु प° or गृध्पेन्न (गृध्पे°) ह्येष प° or नः मध्येषु न प° or न गृध्पेष्टु प° MBh (var.); गृध्पेत्तत्र (युज्ये°; मुह्ये°) MBh (var) 12, 317, 14; गृध्पेदेष्टु, SRHt; गृध्पेष्टु or गृध्पेष्टैषु MBh (var.), पण्डिताः MBh (var).

Transcient are : youth, beauty, life, wealth, kingdom,¹ association with friends; a wise one does not care for them.

¹ in other texts; health—आरोग्यं.

1375

अनित्यतासमाख्यानं विषयादिविडम्बनम् ।
पश्चात्तापस्य कथनं कालस्य चरितं तथा ॥

(आ) SP 51

Topics dealing with transitoriness of all things in the world, the deception of sensual objects, the feelings of remorse (as the result) and the ways [changes] time brings about—(all these will be found in this work). (A.A.R.).

1376

अनित्यते जगन्निन्द्ये बन्धनीयासि संप्रति ।
या करोषि प्रसङ्गेन दुःखानामप्यनित्यताम् ॥

(आ) VS 3265, SRRU 957, SRHt 262.1 ab +2 ab (1 cd is a confused repetition of 262.1 ab).

(a) अनित्यं ते जगन्निन्द्ये SRHt.

(b) मां प्र° SRHt.

(c) यां तनोति प्रयत्नेन SRHt 262.1 cd); यां SRHt; प्रयत्नेन SRHt.

(d) (in SRHt 262.1 cd repeats 261.1 ab as above; अध्ययन्ताम् SRHt.

○ transitoriness, censured in the world (as you are), you are to be saluted now, inasmuch as, in your actions, you bring out the impermanence of sorrows also. (A.A.R.).

1377

अनित्यत्वे कृतमतिर् म्लानमाल्येन शोचति ।
नित्यत्वे कृतबुद्धिस्तु भिन्नभाण्डेऽनुशोचति ॥

(इ) SS (OJ) 500.

When the mind is conscious of transitoriness, it is not saddened by the withering garland. But the mind which takes things to be eternal, even a broken pot makes it grieved. (Dr. Raghu Vira's translation).

1378

अनित्यमिति जानन्तो न भवन्ति भवन्ति च ।
अथ येनैव कुर्वन्ति नैव जातु भवन्ति ते ॥

(अ) MBh (MBh (Bh) 5.133.24; MBh (R) 5. 134.27; MBh (C) 5. 4607) Cf. ऐकगुरय°

(आ) IS 291.

(a) अनित्यमपि (°मव) MBh (var.).

(b) न भ° tr. MBh (var.).

(d) न वै [नैव] MBh (var.); च [ते] MBh (var.).

Knowing that success is uncertain, people still act so that they sometimes succeed, and sometimes do not. They however, who abstain from action never obtain success. (P. C. Roy's translation).

अनित्यस्य शरीरस्य विभवो see No. 1380.

1379.

अनित्यस्य शरीरस्य सर्वदोषमयस्य च ।
दुर्गन्धस्य च रक्षार्थं नाहं पापं करोमि वै ॥

(अ) Cr 1149 (CNP II 47, CM 8), Vet D and g after 15.9.

(c) कृतघ्नस्य [च र°] CNP II, Vet (var.).

(d) नैव [ना°] Vet; करोम्यहं Vet.

I do not commit any sin by not saving this short-lived, shirking body which is full of defects.

1380

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
नित्यं संनिहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

(अ) Cr 58 (CV 12.12, CN "T", CNN 62, CnT II 13.10, CnT III 7.57, CnT V 92, CPS 302. 31), Vet 10.3 and 15.9, VC (VCsr 13.1 and 28.3, VCjr 23.2, VCmr 28.74-5, P (PisK 3.96, PM 3.34).

(आ) IS 292, Subh 161, NT, 7, TP 374, Sma 1.36, SuB 15.3, Sama 1 अ 102 and 2 क 12.

(इ) Ślt (OJ) 9.

(a) अनित्यस्य शरीरस्य Vet (var.); अन्यत्थानि Vet (var.); शरीराणि CV (var.); शरीराणि वा GV (var.).

(b) नित्यं संहरते चायुः Subh; वैभवं नैव शाश्वतम् CV (var.); बभूव CV (var.); नैव च स्वतः IS; नैव GV (var.); नित्यं [नै°] Pis K; अपि न [नै°] VCsr 13.1 (var.); शाश्वतम् CV (var.); साश्वतः CN (var.).

(c) संनिहतो CV (var.); संहरते CN (var.).

(d) कर्तव्यमन्नसंग्रहम् VCjr (var.); धर्मसंचयः CN (but CnT II, CNG, CNN, CNM as above); धर्मसंयट् CV (var.); नैव [ध°] CN (var.).

Transitory are our bodies; our wealth lasts not for ever, and death is always nigh, let a store of righteousness be accumulated. (F. Edgerton's translation in V.C.)

1381

अनित्ये प्रियसंवासे संसारे चक्रवद्गतीः ।
पथि संगतमेवैतद् भ्राता माता पिता सखा ॥

(अ) MBh (MBh(Bh) 12.28, 40 ef+37*; MBh (R) 12. 28, 41; MBh (C) 12. 873-4).

(आ) SR 381.173 (a. MBh), IS 293.

(a) अनित्यं MBh (var.); प्रियसंसारे MBh, (var.).

(b) चक्रवद्गते MBh (var.).

(c) एवेदं [एवैतद्] MBh (var.).

(d) भ्रा° मा° tr. MBh (var.).

Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like that of travellers in an inn. (P. C. Roy's translation).

1382

अनित्यो विजयो यस्माद् वृश्यते युध्यमानयोः ।
पराजयश्च संग्रामे तस्माद्युद्धं विवर्जयेत् ॥

(अ) Mn 7.199. Cf. विजेतुं प्रयतेतारीन् and साम्ना दानेन भेदेन.

(आ) IS 294.

For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement (G. Bühler's translation).

1383

अनिद्रो दुःस्वप्नः प्रपतनमनत्रि द्रुमतदं
जराहीनः कम्पस्तिमिररहितस्त्राससमयः ।
अनाघातं दुःखं विगतनिगडो बन्धनविधिः
सजीवं जन्तूनां मरणमवनीशाश्रयरसः ॥

(आ) JS 434.16, ARJ 155, 14-7, Amd 297.854.

(c) °निगला ARJ; °निगडा Amd; बन्धनधृतिः ARJ, Amd.

Śikharinī metre.

The essence of dependence on a king (for livelihood) is a bad dream without sleep, a precipice but not on a mountain-top, a trembling without old age, a period of fear without darkness, a misery without a (physical) blow, a captivity without fetters and verily death though living. (A. A. R.).

1384

अनिधाय मुखे पत्रं पूगं खादति यो नरः ।
सप्तजन्मदरिद्रत्वम् अन्ते विष्णुस्थितिश्च न ॥

(आ) NBh 87.

(b) प्रगे NBh (corrected; on verification with the MS).

He who eats *areca*-nut without having taken a betel leaf into the mouth will experience poverty for seven births and no residence in Lord Viṣṇu at the end. (A. A. R.).

1385-7

अनिन्दा परकृत्येषु स्वधर्मपरिपालनम् ।
कृपणेषु दयालुत्वं सर्वत्र मधुरा गिरः ॥

प्राणैरप्युपकारित्वं मित्रायाव्यभिचारिणे ।
गूहागते परिष्वङ्गः शक्त्या वानं सहिष्णुता ॥

बन्धुभिर्बद्धसंयोगः सुजने चतुरश्रता ।
तच्चित्तानुविधायित्वम् इति वृत्तं महात्मनाम् ॥

(अ) KN (KN (ĀnSS) 3.34-5, 37¹ KN (BI) 3.34-6); (cf. Vi 73.26, Y.I. 240, Āśv-Grh 4.8, 11, Śā-Grh 4.2, 5-7).

(आ) IS 295-7.

(g) परिष्वङ्गः KN (BI).

(h) शक्त्या KN (BI).

(i) बन्धुसंयोगः KN (BI).

(j) स्वजने KN (BI); चरितानि च [च°] KN.

¹KN (ĀnSS) adds 3.36 reading:

स्वसमृद्धिष्वनुत्सेकः परवृद्धिष्वमत्सरः ।
नान्योपतापि वचनं मौनव्रतचरिष्णुता ॥

To find no fault with the action of others, to observe their own duties, to show compassion for the distressed, to address sweet words to all, to serve faithful friends at the cost of their own lives, to welcome their enemies coming to their house, to practice charities proportionate to their resources, to bear up against all sufferings, to reconcile estranged friends, to offer good treatment to their kinsmen and to comply with their requests—these are the characteristic features of the high-minded. (M. N. Dutt's translation).

1388

अनिन्द्यमपि निन्दन्ति स्तुवन्त्यस्तुत्यमुच्चकैः ।
स्वापतेयकृते मर्त्याः किं किं नाम न कुर्वन्ते ॥

(अ) P (Pls 2.156, PlsK 2.166).

(आ) IS 298.

To blame something blameless; to praise something unpraiseworthy; what else would one do in this world for the sake of money ?

1389*

अनिबन्धनकचबन्धनम्
अनिदानं दानमुत्तरीयस्य ।

आकस्मिकमन्दस्मितम्
अपहस्तयतीव बाल्यमेतस्याः ॥

(आ) PV 182 (a, Raghunāthopādhyāya).
Gīti-āryā metre.

This girl, with the knot of her hair disregarded and careless in weaving the upper silk and smiling at all things without sufficient cause, seems to be in the height of her girlhood. (A. A. R.).

1390

अनिभालित एव केवलं
खनिगर्भे निधिरेष जीर्यतु ।

न तु सीदतु मूल्यहानितो
वणिजालोकनगोचरीकृतः ॥

(आ) SR 217.55 (wrongly a. Śis 16.24), SSB 601.9.

Viyoginī metre.

Let this treasure definitely go to waste in the interior of the mine itself undetected, rather than that it should be sunk, capital and all, in the sight [grasp] of a (deceiving) merchant. (A. A. R.).

1391*

अनिमिषमविरामा रागिणां सर्वरात्रं
नवनिधुवनलीलाः कौतुकेनातिवीक्ष्य ।

इदमुदवसितानामस्फुटालोकसंपन्
नयनमिव सनिब्रं घूर्णते दैपमर्चिः ॥

(अ) Śis 11.18.

(आ) VS 2173 (a. Māgha), ŚP 3723, SR 323. 20, SSB 184. 20 (a. Māgha).

(a) अविरतमभिरामा रागिणोः VS, ŚP, SR, SSB.

(b) केनाभिधीक्ष्य VS.

Mālinī metre.

The flame of the lamps in the homes of newly married couples, having been an interested witness throughout the night to the continuous and incessant love sports, have now at dawn become dim and wavering like eyes that become dim when overcome with sleep. (A. A. R.).

1392 *

अनियतरुदितस्मितं विराजत्-

कतिपयकोमलदन्तकुड्मलाग्रम् ।

वदनकमलकं शिशोः स्मरामि

स्खलदसमञ्जसमुग्धजल्पितं ते ॥

(अ) Mālatīmādhava 10.2, Uttara 4.4.

(d) °समुञ्जु ज° Uttara (but in other texts as above).

Puspitāgrā metre.

I remember your tiny lotus-face, when a child, with (its) irregular weepings and smiles, having a few tender bud-like teeth-points shining (therein and) with its stumbling irrelevant and innocent prattlings. (R. D. Karmarkar's translation).

अनियुक्तानि (°स्तु) साचिव्ये see No. 1393.

1393

अनियुक्ता हि साचिव्ये यद्वदन्ति मनीषिणः ।

अनुरागद्रवस्यैताः प्रणयस्यातिभूयः ॥

(अ) P (PT 1.63, PTcm 1.56, PS 1.55, PN 2.40, PP 1, 219, PRE, 1.64); cf. KSS 10.60, 111, Ru 46.

(आ) IS 299.

(इ) Old Syriac 1.44.

(a) अभियुक्तं च संचित्य PS (var.); अनियुक्तानि PTcm (var.); अनियुक्तास्तु PS; अनीतियुक्तास्तु PS (var.); अनुयुक्ता हि PS (var.); PP द्वितैषिणः PP.

(b) ये [यद्] PS; मनीषिणः PS (var.).

(c) अनुरागद्रवस्यैते (°स्येव) PS (but NA as above).

(d) प्रणयस्योतिभूयः PS (var.).

When wise men who are not even appointed ministers, offer their advice, they form the best soil for the growth of attachment, watered by affection. (F. Edgerton's translation).

1394

अनिराकृततापसंपदं

फलहीनां सुमनोभिरुज्जिताम् ।

खलतां खलनामिवासतीं

प्रतिपद्येत कथं बुधो जनः ॥

(अ) Śis 16.24.

(आ) SR 59. 202, SSB 322. 210 (a Māgha).

(c) खलतामिवासतीं SR, SSB.

Viyoginī metre.

How can a wise man resort to wicked-

ness which is evil, does not alleviate the sufferings of others, worthless and rejected by the good? or how can a wise man take up (build) castles in the air (the creepers of the sky) which are unreal, which do not give any shade and are devoid of flowers and fruit?] (A.A.R.).

1395 *

अनिरीक्षणमेव दृष्टिराद्रा

परिहासालपनानि मौनमेव ।

अवधीरणमेव चाभियोगो

विनिगूढोऽपि हि लक्ष्यतेऽनुरागः ॥

(आ) VS 2051 (a, Vāmanasvāmin).

Aupacchandisika metre.

(Now) her melting glance consists of her not looking at me, silence is her mirthful and jocular talk and devotion to me is exhibited by disregard : but, none-the-less, her love is seen, though well concealed. (A.A.R.).

अनिरुद्धप्रहास see विपक्षगन्धबद्धेर्

1396 *

अनिर्घातं धाराधरमशमनीयं निधिरपाम्

अकाठिन्यं चिन्तामणिमज्जभूतं सुरतरुम् ।

अभित्वोपादाय प्रभुरपशुर्वृत्तिं च सुरभिं

परार्थं कस्वार्थानि कृतं पुरुषानादिपुरुषः ॥

(आ) SNi 10.12.

Śikharipi metre.

Showering clouds without thunder, the ocean that is unboisterous, the *cintāmaṇi* [wish-granting gem] without hardness, the heavenly tree without dullness and the divine cow (*kāmadhenu*) without bovine nature—Primeval Man (God, *Ādipuruṣa*), the all powerful has taken all the above without breaking them and fashioned (good) men who are ever addicted to the welfare of others. (A. A. R.).

1397-9

अनिर्जयेन द्विषतां

यस्यामर्षः प्रशाम्यति ।

पुरुषोक्तिः कथं तस्मिन्

ब्रूहि त्वं हि तपोधन ॥

कृतं पुरुषशब्देन

जातिमात्रावलम्बिता ।

योऽङ्गीकृतगुणैः श्लाघ्यः सविस्मयमुदाहृतः ॥

यसमानमिवौजांसि

सदसा गौरवेरितम् ।

नाम यस्याभिनन्दन्ति

द्विषोऽपि स पुमान् पुमान् ॥

- (अ) Kir (Kir (NSP) 11.71-3, Kir (R) 11.71-3).
 (आ) Nos. 1398-9 : SR 77. 3-4; SSB 350. 3-4;
 No. 1399; JS 56.7, SRHt 121.16 (a. Bhāravi), SH 995 196 (a. Bhāravi).
 (d) तु [हि] Kir (var.).
 (i) °वोक्षसिः ।
 (j) सभाया [स°] JS, SH.

(l) मतः [पुमान् second] Kir (var.), SR, SSB.
 How the designation "man" can be applied on him whose anger abates without conquering enemies. O Ascetic, you say this ?

What purpose is served by the mere word "man" denoting the class only? That man is a man who being belauded by the admirers of wit, is mentioned with concern.

He is a man whose name being solemnly uttered by the assembly subdues as it were all (others) powers and is approved [praised] even by the enemies. (S. and K. Ray's translation).

1400

अनिर्वयोपभोगस्य रूपस्य मृदुनः कथम् ।
 कठिनं खलु ते चेतः शिरीषस्यैव बन्धनम् ॥

(आ) SR 305.1, SSB 155.3.

Of your person so good at merciless enjoyment and soft, how indeed is the heart alone so hard like the peduncle (stalk) of the (tender) *śirīṣa*-blossom? (A. A. R.).

1401

अनिर्लोडितकार्यस्य वाग्जालं वाग्मिनो वृथा ।
 निमित्तावपराद्धेषोर् धानुष्कस्यैव बलिगताम् ॥

(अ) Śis 2. 27.

(आ) SR 158. 238, SSB 488.245 (a. Māgha).

The verbose talk of a speaker, who has not fully deliberated over the question, is as vain as the bragging of an archer whose arrow has missed its mark. (M. S. Bhandare's translation).

1402

अनिर्वाच्यमनिर्भिन्नम् अपरिच्छिन्नमव्ययम् ।
 ब्रह्मेव सुजनप्रेम दुःखमूलनिकृन्तनम् ॥

(आ) KtR 23, Kt 23, IS 300, SR 381.174 (a. Kt.).

(d) दुःखमूलं Kt.

Friendship of good men is like *brahman*. It cannot be grasped, is boundless, is everlasting and cuts off the root of suffering.

1403

अनिर्वृतं तथा मन्दं परलोकपराङ्मुखम् ।
 नरकाय न सद्गत्यं कुपुत्रालम्बिजन्म वै ॥

(अ) Mārkaṇḍeya-purāṇa 72.11 (in PAn 715).

It is not good matrimonial relation that paves the way to hell but the birth of a worthless son, which [birth] does not contribute to any pleasure, dull and inimical to the attainment of heaven [the other world]. (A.A.R.).

1404*

अनिर्वेदः श्रियो मूलं चञ्चुर्मै लोहसन्निभा ।
 अहोरात्राणि दीर्घाणि समुद्रः किं न क्षुण्यति ॥

(अ) P (PP 1.332, Pts 1.329, PtsK 1.374, PM 1.136). Cf Nos. 1405-1407.

(आ) IS 302, Subh 95.

(a) अनिर्वेद PP (var.); अनिर्व्ययं Subh.

(b) लौहसन्निभा कश्चिदकाः Subh; लोहसन्निभाः PP (var.).

(c) अ° दी° tr. Subh.

(d) शक्यते Subh.

Success is rooted in the will, and I possess an iron-strong will/long days and nights before me lie : why should not ocean's flood go dry ? (A. W. Ryder's translation).

1405

अनिर्वेदः श्रियो मूलं दुःखनाशो मुखस्य च ।
 महान् भवत्यनिर्विण्णः सुखं चात्यन्तमश्नुते ॥

(अ) MBh (MBh (Bh) 5.39.44, MBh (R) 5.38, 58, MBh, (C) 5.1503) Cf. No. 1404, 1406-7.

(आ) SRHt 268.14 (a. MBh), SR 381.176 (a. MBh) Is 301.

(b) धर्मस्य च or दुःखस्य च or शुभस्य च or दुःखनाशः [दुः°] MBh (var.); लाभस्य च MBh (var.), SR; शुभस्य [सु°] MBh (var.), SR.

(c) तस्माद् [महान्] MBh; भवति नि° SRHt; सर्वेषां [अनि°] MBh (var.).

(d) भयं न महदङ्गति MBh (var.); अत्यन्तम् or चान्त्यम् [चा°] MBh (var.), SR.

Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up to vexation, is really great, and enjoyeth happiness that is unending (P. C. Roy's translation).

1406

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परं मुखम् ।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥

(अ) R (R) (Bar) not yet issued; R (R) 5.12, 10), R (G) 5.15, 5);¹ IS 300, 301, 302, 304.

(आ) IS 303.

(I) R (B) 5.12, 10 *ed* reads : भूयस्तत्र विवेध्यामि
न यत्र विचयः कृतः See No R (R) 5.12. 11.

Cheer leads to prosperity. Cheer is happiness. All actions done with enthusiasm lead to good results. (T. S. Raghavacharya's translation).

1407

अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ।
करोति सफलं जन्तोः कर्म यच्च करोति सः ॥

(अ) R (R) (Bar) not yet issued; R (R) 5.12, 11 *ed* (only), R. (B) 5.12, 11, R (G); IS 300-303.

(आ) IS 304.

Not to despair is always and in every way promoting and makes every work undertaken successful.

1408

अनिल निखिलविश्वं प्राणिति त्वत्प्रयुक्तं
सपदि च विनिमीलत्याकुलं त्वद्वियोगात् ।
वपुरसि परमेशस्याचितं नाचितं ते
सुरभिमुसुराभि वा यत्समं स्वीकरोषि ॥

(आ) SP 1200, SR 214.8, SSB 595.8, Any 150.78.

(c) वपुरसि [त्र°] SR, SSB; परमेशस्योचितं SR, SSB, Any.

(d) यत्स्वमङ्गीक° (यत्त° Any), SP, Any.
Mālinī metre.

Oh breeze, the entire universe is possessed of life by your activity and all eyes will at once be closed helplessly if separated from you. You are rightly (part of) the body of Lord Śiva; it is not becoming in you to take up equally the fragrant and the noxious. (A. A. R.).

अनिवार्यं च शोकेन see No. 1288.

अनिशं गुप्तदारः स्यात् see No. 1421.

1409

अनिशं नयनाभिरामया
रमया संमदिनो मुखस्य ते ।
निशि निःसरदिन्दिरं कथं
तुलयां कलयापि पङ्कजम् ॥

(अ) Bhv (Bhv (Pos.) 2. 79, Bhv (C) 279).

(b) संवदिनो Bhv. (C.).

Viyoginī metre.

How should we compare a lotus, from which its beauty disappears during the night, even with a part of your face, which is full of delight on account of its charm which is ever pleasing to the eye ? (H. D. Sharma's translation).

1410

अनिशं मतङ्गजानां
बृंहितमाकर्ण्यते यथा विपिने ।
मन्ये तथा न जीवति
गजेन्द्रपलकवलनः सिंहः ॥

(आ) SP 909 (a. Śārngadhara), SR 229, 15, SSB 622. 15, (a. Śārngadhara SRK 175. 11 (a. SP) IS 7634, Any 29. 36, RJ 440

(a) मतङ्गजानां RJ (*contra metrum*).

(d) गजेन्द्रकटपलकवलनः SR (*contra metrum*)
Āryā metre.

As the trumpeting of intoxicated elephants are heard incessantly in the forest, methinks, the lion which lives by mouthfuls of elephant flesh is not alive. (A. A. R.).

1411

अनिशमपि मकरकेतुर्
मनसो वज्रमावहन्निभमतो मे ।
यदि मदिरायतनयनां
तामधिकृत्य प्रहरतीति ॥

(अ) Śāk 3.4 (in some editions 3.5). (Cf. A. Scharpe's Kālidāsa Lexicon I. 1, p. 35).

(आ) SR 278, 20, SSB 106.23.

Āryā metre.

This God, who bears a fish on his banner,¹ and who is incessantly giving pain to my mind, will give me real delight, if he strikes me because of her whose eyes are large and bewitching ? (C. R. Devadhar's translation).

1. Cupid.

1412

अनिश्चितैरध्यवसायभीरुभिर्
यथेष्टसंलापरतिप्रयोजनैः ।

फले विसंवादमुपागता गिरः

प्रयान्ति लोके परिहासवस्तुताम् ॥

(अ) P (PT 3.127, PP 3.224, PtsK 3.261, PRE 3. 109, Pt2 3.132). Cf. Ru 163.

(आ) SR 381.177.

(इ) Job 201.1.

(b) पदे पदे दोषशतानि दर्शिभिः (°नुदर्शिभिः PtsK, SR) PP, PtsK, SR.

(c) फलैर् PP, PtsK, SR.

(d) परिहास्यवस्तुताम् PRE (var.).

Vamśastha metre.

Words spoken by irresolute men, afraid of exertion, whose only interest is to amuse themselves with random prattle, lead to disappointment in the result, and become the objects of ridicule in the world. (F. Edgerton's translation).

1413

अनिष्टः कन्यकाया यो वरो रूपान्वितोऽपि यः ।

यदि स्यात्तस्य नो देया कन्या श्रेयोऽभिवाञ्छता ॥

(अ) P (Pts 3. 73). Cf. JSAIL 20.23.

(आ) IS 306.

(c) न [नो] Pts.

If one wishes well, one should not choose for his own daughter a man, with whom she did not fall in love, even if he is beautiful.

1414

अनिष्टदः क्षितीशानां भूकम्पः संध्योर्द्वयोः ।

दिवदाहः पीतवर्णत्वाद् राज्ञां चानिष्टदः परः ॥

(अ) VC sr IV. I.

(c) धूमवर्णत्वाद् VC (var.).

(d) राक्षस VC (var.); परम् VC (var.).

An earthquake at the morning or evening twilight brings evil in princes, and a flaming sky, if it be of yellow colour is a foreteller of great woe to kings. (F. Edgerton's translation).

1415

अनिष्टयोगात् प्रियविप्रयोगतः

परापमानाद्धनहीनजीवितात् ।

अनेकजन्मव्यसनप्रबन्धतो

बिभेति नो यस्तपसो बिभेति सः ॥

(अ) AS 905.

(आ) °हानिजीवितात् AS (var.); °जीवनात् AS (var.).

Vamśastha metre.

He does not fear so much worldly life as he is afraid of penance—life which is full of unpleasantness, due to separation from near and dear, insults from others, misery by lack of wealth and the torments caused by births and deaths.

1416

अनिष्टसंप्रयोगाच्च विप्रयोगात्प्रियस्य च ।

मानुषा मानसैर्दुःखैर् युज्यन्ते अल्पबुद्धयः ॥

(अ) MBh (MBh (Bh) 3. 206, 16; 11.2, 13 and 12.317, 4. MBh (R) 3. 215, 17; 11.2, 28-9 and 12, 330, 4; MBh (C) 3. 14080; 11, 73-4 and 12, 124 12485.

(आ) SR 381. 179.

(इ) SS (oj) 410.

(a) अनिष्टस्य प्रयो° MBh (var.); अनिष्टं (°ष्टः) MBh (var.).

(b) बुधस्य [प्रि°] MBh (var.); तं [च] MBh (var.).

(c) मानुष्य MBh (Bh) 11. 2, 18; 12, 317, 4, SS (oj). SR; मानुषैर् MBh (var.).

(d) युजन्ते or युजन्ते or मुह्यन्ते [यु°] MBh (var.); दहन्ते SR; येऽल्पबुद्धयः MBh (Bh) 11. 2, 18, SS (oj); स्वल्प or (also SR) ह्यल्प or तेऽल्प° or चाल्प° बहुव° MBh (var.) नात्र संशय [अ°] MBh (var.).

By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence, become subject to mental sorrow of every kind. (P.C. Roy's translation).

1417

अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा ।

यत्रास्ते विषसंसर्गो-ऽमृतं तदपि मृत्यवे ॥

(अ) H (Hj 1.5, HS 1.5, HM 1.5, HK 1.6, HP 1.5, HN 1.5, HH 7.16-7, HC 10, 8-9).

(आ) SR 162. 433 (a. H) SSB 494. 433, IS 308, Sama 1.25.

(b) नायतिर्जायते [न ग°] HP, (var.) मतिर् [न°]° IS.

(c) यत्रास्ति HP.

Even in the acquisition of a wished-for object from an ominous (quarter), a prosperous issue results not. Wherever contact with poison is, in that case even

ambrosia (tends) to death. (F. Johnson's translation).

1418

अनिष्पन्नमपि क्रियां नयोपेतां विचक्षणाः ।
फलदां हि प्रकुर्वन्ति महासेनापतिर्यथा ॥

(अ) Harivamśapurāṇa, Viṣṇuparvan 51.23.
(Cf. Purāṇa 3.1, p. 63).

Wise men do fruit-giving (useful) actions aided by proper means, though they may not have been accomplished (attempted) before, as did the leader of the great army of the gods (Lord Subrahmanya). (A. A. R.).

अनीक्षमाणोऽपि नरो see No. 1371.

अनीतियुक्तास्साचिव्ये see No. 1393.

1419

अनीर्ष्याः श्रोतारो मम वचसि चेद्वचमि तदहं
स्वपक्षाद्भेतव्यं बहु न तु विप्रपक्षात् प्रभवतः ।
तमस्याक्रान्ताशो कियदपि हि तेजोवयविनः
स्वशक्त्या भासन्ते दिवसकृति सत्येव न पुनः ॥

(आ) VS 1012.

(d) सन्ति VS (var.).

Śikharinī metre.

If my listeners are unbiassed in my words, I shall speak to them : it is that one has to fear much from one's allies, but not from a powerful enemy. When the quarters are enveloped in darkness, a number of luminaries shine by its might; but not so when the maker of the day (the sun) is there. (A. A. R.).

1420

अनीर्ष्यगुप्तदारः स्याच् चोक्षः स्यादघृणी नृपः ।
स्त्रियं सेवेत नात्यर्थं मृष्टं भुञ्जीत नाहितम् ॥

(अ) MBh (Bh) 12. 71,8, MBh(R) 12.70,8, MBh, (C) 12.2708).

(आ) IS 310, ŚB 2. 257 5.38, 10.

(a) अनीर्ष्यर् or अनार्यै or आनर्यै or अनीर्ष्यो MBh(var.) अनीर्ष्यु ŚB, गुप्तचारः MBh(var.)

(b) अघृणी च सदा नृपः MBh. (var.) दक्षः or चौक्षः or चौग्रः or नोग्रः [चो°] MBh(var.) रौद्रः ŚB, च घृणी or च गुणी or न (ना) घृणी or अघृणी or नघृणी [अघृणी] MBh (var.); नृप or नरः MBh (var.).

(c) स्त्रीः सेवेत न चात्यर्थं MBh (var.) स्त्रियः MBh

(var.) ŚB; स्त्रीषु MBh (var.) नात्यर्थं MBh (var.).

(d) मिष्टं [मृ°] MBh (var.) ŚB भुञ्जत MBh (var.); वाहितं [ना°] MBh (var.).

The king should not be envious; he should protect his wives, he should be pure and not too compassionate; he should not indulge much in companionship of women; he should eat wholesome and not bad food.

1421

अनीर्ष्यगुप्तदारः स्यात् संविभागी प्रियंवदः ।
श्लक्ष्णो मधुरवाक्स्त्रीणां न चासां वशगो भवेत् ॥

(अ) MBh (MBh (Bh) 5.38,10, MBh (C) 5.37, 10, MBh (C) 5.1407). Cf No 1420.

(आ) SR 381.180 (a. MBh), IS 310.

(a) अनिरां [अनी°] MBh (var.) अनीर्ष्यर् MBh (var.) च [स्यात्] MBh (var.) SR.

(c) शक्तो or तीक्ष्णो or दक्षो or शक्यो [श्ल°] MBh (var.).

(d) तासां or ह्यासां [चा°] MBh (var.).

One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives but should never be their slave. (P. C. Roy's translation).

अनीर्ष्यो गुप्तदारः स्यात् see No. 1421.

1422

अनीशया शरीरस्य हृदयं स्ववशं मयि ।
स्तनकम्पक्रियालक्ष्यैर् न्यस्तं निःश्वसितैरिव ॥

(अ) Vikr 2. 19 (in some editions 2.18). (Cf A. Scharpe's Kālidāsa lexicon I. 2; p.81).

(आ) Almm 22.

(b) निवशं [स्व°] Vikr (var.).

(c) लक्ष्यं Vikr (var.).

(d) निःश्वसितैर् Vikr (var.) Almm.

For methought, as she withdrew, though she be not under her own control, yet her free heart, manifest by the heaving of her bosom, seemed as though lodged within me by her sighs. (E. B. Cowell's translation).

1423

अनीश्वरोऽयं पुरुषो भवाभवे
सूत्रप्रोक्ता दारुमयीव योषा ।

धात्रा तु दिष्टस्य वशे किलायं
तस्माद्वद त्वं श्रवणे धृतोऽहम् ॥

- (अ) MBh (MBh(Bh) 5.39.1 (cf 5.32.15), MBh (R) 5. 38, 19, MBh (c) 5.1446).
(c) धात्रानुदिष्टस्य MBh (var.) कृतोऽयं MBh (var.); एतत् or इदं or अहं [अयं] MBh (var.).
(d) तस्मात्त्वत्तः श्रवणे नादतोस्मि MBh (var.); वदे: [वद] MBh (var.); श्रवणाद्बृतो (°णोत्सुको) [श्र° धृ°] MBh (var.) अस्मि [अहम्] MBh (var.).

Upajāti metre (Vamśastha and Indravamśa).

Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest. (P. C. Roy's translation).

अनीषुर्गुप्तस्य स्याच् See No. 1421.

अनु° see also अणु°.

1424

अनुकर्तुमपह्नोतुम् अतिवर्तितुमीक्षितुम् ।
अशक्यं तेजसां पत्यौ मित्रतानुमतिक्षमा ॥

(अ) SNi 6.9.

To follow, to conceal, to excel and to see is not possible with Mitratā [the state of the sun]; but it is possible with Mitratā [friendship]. (A. A. R.).

1425

अनुकुलतः खलमुजनाव्
अग्रिमपाश्चात्यभागयोः सूच्याः ।
विदधाति रन्ध्रमेको
गुणवानन्यस्त्वपिदधाति ॥

(अ) Dvi, Appendix 30.

(आ) ŚP 239 (a. Gobhaṭṭa), SRHt 239.42 (a. Sundarapāṇḍya), JS 53.11 (a. Gobhaṭṭa), SR, 47.112 (a. ŚP), SSB 305.114 (Gobhaṭṭa), SRK 14.35 (a. ŚP) IS 311, SSg 215, SRRU 884 (a. Golhaṭṭa), SkV 1218, (a. Gobhaṭṭa), SH 797 (a. Śūci-gobhaṭṭa), SSSN 200.34 (a. Sundarapāṇḍya).

(इ) Rav (T) 9.

(a) अनुहरतः [अनु°] SkV, SRRU, JS (var.); खलु ŚP (MS).

(b) आग्रिमं ŚP (MS); पाश्चात्यभागो योः सूच्याः ŚP (MS); पाश्चात्ययोः SSg (contra metrum); रन्ध्राः ŚP (MS).

(c) एकः कुरुते द्विदं JS (but क in JS as above), SkV, SRRU.

(d) मुद्रणमस्मात्परोऽपि विदधाति SSg; (contra metrum); त्वदधाति ŚP (MS); गुणवानन्यस्तु विद° (पिद° IS, SSSN) ŚP, SRHI, SR, SSB, SRK, SSSN. Dvi; IS; गुणवानन्यश्चापि° SH, JS; गुणवानन्यः प्रपूरयति SkV, SRRU.

Āryā metre.

The scoundrel and the good man imitate respectively the front and hind parts of a needle. One makes a hole and the other, possessing the thread,¹ fills it in. (D. H. H. Ingalls's translation).
1. pun : or "possessing virtue"

1426

अनुकूलकलत्रो यस् तस्य स्वर्ग इहैव हि ।
प्रतिकूलकलत्रस्य नरको नात्र संशयः ॥

(अ) Dakṣa-smṛti 4.4. (in other texts 4.5).

(a) अनुकूलकलत्रस्य Dakṣa (ĀnSS) and in Aṣṭādaśa-smṛtayaḥ.

(b) स्वर्गस्तस्य न संशयः Dakṣa (ĀnSS) and in Aṣṭādaśa-smṛtayaḥ.

A woman who is agreeable (well-disposed) is like heavens on earth; (while) a woman who is disagreeable (repugnant) is, no doubt, like hell on earth.

1427*

अनुकूलमर्थ्यमविरोधि हितं
श्रवणीयमागमरहस्ययुतम् ।
वचनं मदीयमपकर्णयति
क्व मनोभवः क्व गुणसंग्रहणम् ॥

(अ) ĀŚ 4.13.

Pramitākṣarā metre.

This person turns a deaf ear to my advice though it be politic, appropriate, harmless, wholesome, worthy of being followed and embodying the essence of worldly wisdom. Where is passion, and where is the discrimination of virtues.² (C. S. Sastri's translation).

1428

अनुकूलवरपुरंध्रिषु
पुरुषाणां बद्धमूलरागाणाम् ।
नयति मनो दुःशीलः
कुसुमास्त्रो हीनपात्रेषु ॥

(आ) Kuṭṭ (Kuṭṭ (KM) 688, Kuṭṭ (BI) 710).
Āryā metre.

The malicious god with flowery arrows, the capricious god... men may have deeprooted affection for their excellent and agreeable wives, but he inclines their hearts towards persons utterly unworthy of being loved. (E. P. Mathers's translation).

1429

अनुकूलविधायिदेवतो

विजयी स्यान् ननु कीदृशो नृपः ।

विरहिण्यपि जानकी बने

निवसन्ती मुदमादधौ कुतः ॥

(आ) SR 201.61, SSB 558.62.
Viyoginī metre.

How will the king be if he is victorious with the fate favourable to him? [Answer to the puzzle: *Kuśalavardhita*—he will be full of enthusiasm]. Why was Sītā full of joy though in the forest and separated from her husband? [Answer: the same *Kuśalavardhita*—due to happiness of having her sons Kuśa and Lava]. (A. A. R.).

1430

अनुकूलां विमलाङ्गीं

कुलजां कुशलां सुशीलसंपन्नम् ।

पञ्चलकारां भार्या

पुरुषः पुण्योदयाल्लभते ॥

(आ) Pras 23.2, SR 170. 753, SSB 504. 753, IS 312.
(c) पञ्चलकारां Pras (MS).
(d) पुण्योदया Pras (MS).
Āryā metre.

A man who strikes luck receives as a wife (a woman) with fine qualities: she is agreeable, pure, of noble family, healthy (and) of good disposition.

अनुकूला न वाग्दुष्टा see तथा धर्मार्थकामानां

1431

अनुकूला सदा तुष्टा दक्षा साध्वी विचक्षणा ।

एभिरैव गुणैर्युक्ता श्रीरिव स्त्री न संशयः ॥

(अ) Dakṣa-smṛti 4. 11 (in some other texts 4.12).
(आ) IS 313, Subh 5.
(a) ह्यवाग्दुष्टा or नवाग्दुष्टा Dakṣa (var.).
(b) प्रजावती or पतिव्रता [वि°] Dakṣa.

(c) एतावद्गुणसंयुक्ता Dakṣa, but in some texts as above.

(d) श्रीरिव Dakṣa.

A woman equipped with the following qualities is, no doubt, a personification of a goddess of good luck: always agreeable, content, skilful, chaste (and wise).

अनुकूले पुनस्तस्मिन् see सानुकूले पुनस्तस्मिन्

अनुकूले भवेत्तस्मिन् see गुणोऽपि दोषतां याति

1432

अनुकूले विधौ देयं यतः पूरयिता हरिः ।

प्रतिकूले विधौ देयं यतः सर्वं हरिष्यति ॥

(आ) SR 68. 1, SSB 337.3, SRK 63.1 (a Sphuṭa-śloka), IS 7636, SuM 6.1, Vidy 774 (a. Ra-ghunāthopādhyāya).
(b) हि सः [हि°] SuM, Vidy.
(c) विशेषेण [वि°] SuM.

When fate is favourable we should give gifts, for then Lord Viṣṇu will fill our coffers again. We should give freely when the fate is adverse, for then all is (bound to be) lost. (A. A. R.).

1433

अनुकूले सति धातरि

भवत्यनिष्टादपीष्टमविलम्बम् ।

पीत्वा विषमपि शंभुर्

मृत्युञ्जयतामवाप तत्कालम् ॥

(आ) SR 91.40, SSB 375.46, SRK 73.33 (a. Sphuṭa-śloka), IS 7636.
Giti-āryā metre.

When fate is favourable, good comes out of evil quickly; though Lord Śiva drank the (terrible) poison (at the time of churning the milky Ocean), he attained the state of 'Conqueror of death' at the same time. (A. A. R.).

1434

अनुकृतगण्डशैलमदमण्डितगण्डतट-

भ्रमदलमण्डलीनिविडगुडगुमघोषजुषः ।

दलयति हेलयैव हरिरुग्रकरान्करिण-

स्त्रिजगति तेज एव गुरु नो विकृताकृतिता ॥

(आ) VS 606 (a. [Bhaṭṭa] Vāsudeva). (Cf. Kav 41).

(b) °पुङ्गुमघोष°VS (var.).
Narkuṣa metre.

A lion easily [playfully] tears to pieces elephants with mighty trunks [hands], with broad temples resembling huge rocks thrown by an earthquake, adorned with flowing ichor and resorted to by swarms of bees that are buzzing with great noise. In the three worlds valour alone is superior, not huge and frightful appearance. (A. A. R.).

अनुक्तमप्यूहति पण्डितो जनः see No. 6767

1435*

अनुक्षणमनुक्षणं क्षितिप रक्ष्यमाणा त्वया
प्रयाति विविशो दश प्रबलकीर्तिरेकाकिनी ।
इयं नियतमर्थेषु प्रतिदिनं वितीर्णा रमा
जहाति न तवान्तिकं द्वितयमेतदत्यद्भुतम् ॥

(अ) SR 135. 25, SSB 448. 25.
Pṛthvī metre.

Every moment, O king, your great fame, like a lady all alone, though well guarded, goes to all the ten directions [fame spreads everywhere]: and this other lady Ramā [prosperity] never leaves your presence though given away to the needy persons every day: extremely wonderful are these two. (A.A.R.).

अनुगच्छन् मुनितनयां see No. 1492

1436

अनुगतपरितोषितानुजीवी
मधुरवचाश्चरितानुरक्तलोकः ।
सुनिपुणपरमाप्तसक्ततन्त्रो
भवति चिरं नृपतिः प्रवीप्तरश्मिः ॥

(अ) KN (KN (BI) 5. 92, KN (ĀnSS) 5. 91).
(a) स्वनु° KN (ĀnSS).
(d) नृपः सुचिरं [चि° नृ°] KN (BI).
Puspitāgrā metre.

The glory of that monarch blazes for a long time, whose dependents are fully obedient and satisfied; to whom the subjects are attached for his mellifluous speech and amiable character, and who prudently entrusts his nearest and dearest kinsmen with the task of governing his kingdom. (M. N. Dutt's translation).

1437

अनुगन्तुं सतां वर्त्म कृत्स्नं यदि न शक्यते ।
स्वल्पमप्यनुगन्तव्यं मार्गस्थो नावसीदति ॥

(आ) ŚP 1420, VS 2641, SRH 187.1 (a Vyāsa)
SSSN 179.1, SH 586, SR 153.1 (a.ŚP) SSB
480.1 IS 314, SSH 1.75, SRRU 858, SMa
1. 26. Cf. No. 108.
(इ) SS (OJ) 317.
(a) अनुगन्तुं SMa.
(ab) वर्त्मगन्तुं [व° कृ°] ŚP (MS).
(b) कृ° व° tr. SRH, SSSN, SS (OJ).
(d) मार्गस्थोऽपि न सीदति SS (OJ).

Even though it be not possible to follow the whole road trodden by good men, let one go a short distance. While on the road one will not come to grief. (Raghu Vira's translation of SS (OJ)).

1438

अनुगम्य शमशानान्तं निवर्तन्तीह बान्धवाः ।
अग्नौ प्रक्षिप्य पुनश्च ज्ञातयः सुहृदस्तथा ॥

(अ) MBh (MBh (Bh) 12. 309, 73, MBh (R)
12. 321, 74, MBh (C) 12. 12117).
(आ) IS 315.
(इ) Cf Ślt (OJ) 10.
(a) शमशानान्ते MBh (var.); विनाशान्ते MBh (C).
(b) निवर्तन्ते (°ते द्विः °ते ह) MBh (var.); बांधवः
MBh (var.).
(c) पुनश्च MBh (var.).

Relatives, kinsmen and friends follow one after (his death) to the burial ground, but turn back, as soon as they throw him into the flames.

1439*

अनुगृहाण शिशूनभिलक्षिता
शबरवारिविहारवनस्थली ।
विसृज्य कातरतामिवमग्रतो
हरिणि कावणिकस्य तपोवनम् ॥

(आ) Skm (Skm (B) 1871, Skm (POS) 4.47.1).
(a) शिशूनभिलक्षिता Skm (POS).

Drutavilambita metre.

Oh doe, bless your children (young fawns); the happy (sportive) forest region invaded by hunters is crossed; leave off worry, for here in front, is the penance grove of one who is full of compassion. (A. A. R.).

1440

अनुग्रहविधौ देव्या मातुश्च महवन्तरम् ।
माता गाढं निबध्नाति बन्धं देवी निकृन्तति ॥

- (अ) Prab (Prab(TSS) 6. 11, Prab (NSP) 6.11).
There is however a great difference between the goddess and a mother, in regard to instruction. Our mother binds the knot of worldly affections, the goddess cuts it asunder. (J. Taylor's translation).

1441

अनुग्रहादेव विवीकसां नरो
निरस्य मानुष्यकमेति विव्यताम् ।
अयोविकारे स्वरितत्वमिष्यते
कुतोऽयसां सिद्धरसस्पृशामपि ॥

- (अ) Naiṣ 9.42.
(c) अयोविकारे Naiṣ (var.).
Varṇasātha metre.

It is by the grace of the gods that a man attains divinity by shaking off his mortal nature; how can one wish to include iron which is treated with specially prepared mercury among objects made of iron ? (K. K. Handiqui's translation).

1442*

अनुचरति शशाङ्कं राहुबोधेऽपि तारा
पतति न वनवृक्षे याति भूमिं लता च ।
त्यजति न च करेणुः पङ्कजगणे गजेन्द्रं
व्रजतु चरतु धर्मं भक्त्या हि नार्यः ॥

- (अ) Prati 1.25 (in some editions 1.22).
(आ) Almm 23.
Mālinī metre.

Moonlight follows the moon even in eclipse. When the forest tree falls the creeper lies on the ground. The lord of elephants is not deserted by his mate though logged in the mire. Let her make her pilgrimage practising virtue, for husbands are as gods to women. (A. C. Woolner's translation).

1443

अनुचितकर्मारम्भः
स्वजनविरोधो बलीयसा स्पर्धा ।
प्रमदाजनविश्वासो
मृत्योर्द्वाराणि चत्वारि ॥

- (अ) H(HJ 2. 150, HS ad 2. 142, HM 2. 151, HK 2. 149, HH 65. 25-6, HC 87. 7-8), Cr /150 (CNP II 164, CnT II 23.6, CnT III 56.11). Cf. JSAIL 24.123.
(आ) SR 169. 729 (a. H), SSB 503. 729, IS 316, SuB 10.9, SH 1100, PV 9.4, SRK 223. 20 (a. Sphuṭaśloka), Sama 147 71.
(इ) Shd (T) 31.
(a) °कार्यो [°कर्मा] HS, HM, HH, Sama.
(b) स्वजनावरोधो Sama (contra metrum); बलीयसि IS, SRK.
(c) प्रमद° HH (contra metrum).
(d) मृत्यु° CNP II, SR, SSB, IS, SuB(var.), SRK. Āryā metre.

Undertaking an improper business; opposition to one's own folk; rivalry with a stronger; (and) reliance on the fair sex, (are) four avenues to death. (F. Johnson's translation).

1444.

अनुचितफलाभिलाषी
नित्यं विधिना निवार्यते पुरुषः ।
ब्राह्मविपाकसमये
मुखपाको भवति काकानाम् ॥

- (अ) MK (MK (S) 75, MK (G) 52).
(आ) Any 68.132.
(b) दैवेन...MKS (var.) (only); विधिनैव निवार्यते कथमपुरुषः Any.
(c) ब्राह्मविपाकसमये MKS (var.).
(d) ... काकानां MKS (var.) (only); मुखरोगो Any. Āryā metre.

A person is even prevented by fate from acting when he desires to secure an improper gain. At the time of the ripening of grapes the crows have *mukhapāka* [disease : swelling in the mouth]. (A. A. R.).

अनुचितमिदमक्रमश्च see No. 5933.

1445*

अनुचितमुचितं वा कर्म कोऽयं विभागो
भगवति परमास्तां भक्तियोगो ब्रह्मीयान् ।
किरति विषमहीन्द्रः सान्द्रपीयूषमिन्दुर्
द्वयमपि स महेशो निर्विशेषं बिभर्ति ॥

- (आ) PG 9 (a. Viṣṇupuri), SH 54 (a. Viṣṇupuri).
(b) भवति परमास्तां PG (var.).
Mālinī metre.

What is this division of action being proper and improper ? Let there be but deep devotion to the Lord. The serpent (on the body of Śiva) scatters poison, and the moon (on his head) abundance of nectar, but the great god bears them both without any difference. (A. A. R.).

1446*

अनुचितमेवाचरितं

पशुपतिना यद्विधेः शिरश्छिन्नम् ।

छिन्नो न चास्य हस्तो

येनायं दुर्लिपिं लिखति ॥

(आ) SSR 91.41, SSB 375.47, SRK 73.34 (a. Sphuṭaśloka), IS 7637.

Āryā metre.

Improper was the action of Lord Śiva that he cut off (only) the head of Brahmā [Fate]; his hand was not cut off, the hand by which he writes bad letters [adverse things on the fore-head of good people]. (A. A. R.).

1447

अनुचिते यदि कर्मणि युज्यते

शठधिया प्रभुणा सगुणो जनः ।

भवति नास्य गुणपचयस्ततः

पदगतस्य किरीटमणेरिव ॥

(आ) Cr 1151 (CRG 3. 53, CRB 3. 52, CRP 3.47, (CRBh I 3. 47 corrupt¹), GPS 72, 54).

(a) विधिकर्मणि [य° क°] CRG; यु°...om. CRBh. I.

(b) श°...om CRBh I.

(c) नस्यगुणा° CRP.

1. In CRBh I 3. 47 This stanza reads; अनुचिते

यदि कर्मणि प्रभुणा जनः कनकं सृणि (for मृत्ति)

संग्रहयोचितो यदि मणिस्त्रपुणि प्रतिबध्यते

Drutavilambita metre.

If a person of merit is employed in an unsuitable work by a master full of wickedness in his heart, there is no diminution of his merits thereby like the precious gem of the crown adorning the foot [sandals.] (A. A. R.).

1448-49*

अनुज्वनीचचलताम् अङ्गानां चलपादताम् ।

कटिकूर्परशीर्षांश्च- कर्णानां समरूपताम् ॥

रम्यां प्रतीकविभ्रान्तिम् उरसश्च समुन्नतिम् ।

अभ्यासाभ्यर्हितं प्रातः सौष्ठवं नृत्यवेदिनः ॥

(आ) VCsr III b 1—2.

(आ1) Vasantarāja ad Mālavikāgnimitra (NSP) 2. 1 (p. 24. 17-19).

(a) °नीचश्च VC (var.); °चरताम् or शक्तिताम् VG (var.).

(b) काटयवेन समपादताम् VG (var.); समपादताम् (°ता, VG [var.]), Va°VC (var.); समता यथा or करपादयोः VC (var.).

(c) कल्प [कटि°] VG (var.); कुक्षौ [कृ°] VG (var.); °शीर्षात् (°श; °शं; °च); °चि; °जं; यां) VG (var.), Va°.

(d) कण्ठानां Va°; कर्णानां (°र्थ°; °र्थयो;) VG (var.); सा मुखस्य च समरूपिताम् (°पता) VCsr.

(g) अभ्यासोपहितामाहुः Va°; अभ्यास or अभ्यास° or अदास° or अधसा° VC (var.); असाभ्य VG (var.); °भ्यर्हिते (°तः; °भिकं; तदि तं; तदि ते; गदिते व्यर्हिते दठिने) VG (var.); कुक्षु VG (var.); पाद [प्र°] VG (var.).

(h) -नाष्टवं or नृत्त°VC (var.); °वेदिना Va°; वेदन (°दिनाम्) VG (var.).

(e) रम्या (°यात्) VG (var.); पथित or दधित VG (var.); विभ्रान्तिर (भ्रान्तिम् क्रान्तिम्) VG (var.).

(f) समुन्नतिः or समुन्नति VG (var.).

Those who know dancing say that (natural) grace which is more important than practice, consists in freedom of movement of the limbs, moving neither too high nor too low; in the symmetry of hips, elbows, features of the face, and ears, in charming repose of the countenance, and rhythmical expansion of the breast. (F. Edgerton's translation).

1450*

अनुच्छिष्टो देवैरपरिवलितो राहुदशनः

कलङ्केनास्पृष्टो न क्षलं परिभृतो विनकुता ।

कुक्षिभिर्नो लुप्तो न च युवतिवक्त्रेण विजितः

कलानाथः कोऽयं कनकलतिकायामुदयते ॥

(आ) PdT 135. PV 266 (a. Saṅkara-misra), SR 263. 200, SSB 80. 66, SuSS 613, SH 1658, RJ 684, Vidy 510.

(a) °रपि° PdT (var.); राहुदशैः PdT (var.); °दलितौ PV (MS).

(b) °नारिलष्टो Vidy.

(c) कुक्षु° PdT (var.), PV. (MS); लिप्तो PV (MS). तुलितः [वि°] Vidy, SH.

(d) कार्य Vidy, लतिकायामुदयन्ते (°दये) PV. Sikkharipi metre.

It (this novel moon) is not the leavings after consumption by the gods, uninjured by the fangs of Rāhu [the eclipsing serpent], untouched by black spot, undefeated by the maker of the day [the sun], undiminished by being consumed by the New moon day, and not vanquished by the face of damsels. Who is this moon (a master of arts) that rises on a golden creeper (of the body) ? (A. A. R.),

1451*

अनुजगुरथ दिव्यं दुन्दुभिध्वानमाशाः
सुरकुसुमनिपातैर्व्याम्नि लक्ष्मीवितेने ।
प्रियमिव कथयिष्यन्नालिलङ्गा स्फुरन्ती
भुवमनिभूतवेलावीचिवाहुः पयोधिः ॥

(अ) Kir (Kir. (NSP) 3. 60, Kir (D) 3. 60).
Mālini metre.

Then the quarters reverberated with the sound of divine drums. Showers of heavenly flowers spread a beauty in the sky; and the ocean with the arms in the form of the rippling waves on the shore embraced the earth, throbbing with delight, as if to tell her an agreeable news. (S. V. Dixit's translation).

1452

अनुजिह्वतमुह-द्रावः सुहृदां दुहं दामपि ।
सम इत्येव भाव्योऽपि नम इत्यभिभाष्यते ॥
(आ) SNi 7.6.

Not giving up a friendly attitude towards friends and foes and assuming an attitude of equality is called 'Naya' (policy). (A. A. R.).

1453

अनुत्कीर्णं यथा पञ्च पुत्रिका वाय वारणि ।
वर्णा यथा मणीकल्के तथा सर्गे स्थिताः परे ॥
(आ) SP 4241.

Others are firm in their resolve as things on solid ground [not scattered in mud], as a doll made of wood or as writing (letters) with firm ink. (A.A.R.)

1454*

अनुत्तमानुभावस्य परैरपिहितौजसः ।
अकार्यमुहबोस्माकम् अपूर्वास्तव कीर्तयः ॥

(आ) Sar ad 1. 12 (13; p. 12), Amd 148. 368.

Extraordinary are your praises on us, you who are of great splendour, whose valour has not been eclipsed by the enemies and friendly to us for no cause [your fame is *akirti* [infamy], without great splendour, with valour vanquished by the foes and attached to doing wrong things]. (A. A. R.).

अनुत्थानाद् भवेन्नाशः see No. 1455.

1455.

अनुत्थाने ध्रुवो नाशः प्राप्तस्यानागतस्य च ।
प्राप्यते फलमुत्थानाल् लभते चार्थसंपदम् ॥

(अ) K (K(K) 1. 19, 36, K (S) 39.16-7, K (V) 45, K (J) 24. 26-7, (K(G) 97. 17-8, K (P) 59. 27-8).

(आ) SSap 371 (a. K), SRHt 159:13 (a. MBh), SSSN 124.13 (a. MBh).

(a) अनुत्थानाद् भवेन्नाशः SRHt, SSSN.

(b) च om. K (V) printer's error.

In the absence of activity, there is certain destruction of what is obtained and of what is not received. By activity reward is obtained, and one also secures abundance of riches. (R. P. Kangle's translation).

1456.

अनु त्वा तात जीवन्तु सुहृदः साधुभिः सह ।
पर्जन्यमिव भूतानि स्वादुद्रुममिवाण्डजाः ॥

(अ) MBh, (MBh (Bh) 12.76, 36, MBh. (R) 12.75, 36, MBh. (C) 12. 2868).

(इ) SS (OJ) 235.

(a) स्वा MBh (var.); तं SS (OJ) साधु [ता°] MBh (var.); जीवन्ति MBh (var.), SS (OJ)

(b) बान्धवः सह साधुभिः MBh (var.); ज्ञातयः सह पन्थावः SS (OJ).

(d) द्रुमं स्वादुमि° SS (OJ); स्वादु° or महा° [स्वादु°] (var.); द्विजा or [अ] डजः [अ] एड° MBh (var.).

Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits. (P.C. Roy's translation).

1457

अनुत्सृत्रपदन्यासा सद्बृत्तिः सन्निवन्धना ।
शब्दविद्येव नो भाति राजनीतिरपस्पशा ॥

(अ) Śiś 2. 112.

That statecraft, in which no spies are employed would never succeed, though no step is taken in it that is not in accordance with the maxims of politics, though it may give good salaries and grants of property (to the king's servants), just as the science of grammar [with the *paśpaśas* removed from it, would lose its importance, even though it may have the *nyāsa* bringing all words under the *sūtra*-s, the excellent *vr̥tti*, and the learned *bhāṣya*]. (M.S. Bhandare's translation).

1458*

अनुदितसटावंसौ नातिस्फुटाः करजाङ्कुरा
दशनमुकुलोद्भेदः स्तोको मुखे मृदु गजितम् ।
मृगपतिशिशोर्नास्त्यद्यापि क्रिया स्वकुलोचिता
मदकृतमहागन्धस्यान्धं व्यपोहति दन्तिनाम् ॥

(आ) Skm (Skm) (B) 1814, Skm (POS) 4.37.4).

(a) °सटावसौ Skm (POS).

(b) °भेदस्तोको Skm (POS).

(d) °कृत्यहो ग० Skm (POS).

Harinī metre.

The lion cub has not the manes grown on his shoulders, the claws are not very clearly seen, the sprouting of its bud-like teeth is but little, its roar is yet gentle and its activity is not yet in consonance with its species; yet it dispels the blindness of arrogance caused by rut of mighty elephants. (A. A. R.).

1459*

अनुदिनमतितीव्रं रोदिषीति त्वमुच्चैः
सखि किल कुर्वसे त्वं वाच्यतां मे मुषेव ।
हृदयमिदमनङ्गाङ्गारसङ्गाद्विलीय
प्रसरति बहिरम्भः सुस्थिते नैतदधु ॥

(आ) VS 1117.

Mālinī metre.

"Friend, day by day, very miserably do you weep aloud"—this censure that you administer to me is in vain. It is this heart of mine that melts at the contact with the fire (burning coals) of love and oozes out in liquid form. O you, who are well settled [happy], they are not tears. (A. A. R.).

1460*

अनुदिनमधिकं ते कम्पते कायवल्ली
शिव शिव नयनान्तं नाश्रुधारा जहाति ।
कथय कथय कोऽयं यत्कृते कोमलाङ्गि
त्यजति न परिणद्धं पाण्डमानं कपोलः ॥

(आ) SR 286.10, SSB 120. 10.

Mālinī metre.

Day by day your creeper-like body trembles more and more; alas! Oh God! the flow of tears does not leave the corners of your eyes. Tell me, tell me, tender-bodied one, who is he (the lover) for whose sake these cheeks of yours do not abandon their paleness. (A. A. R.).

1461*

अनुदिनमनुकूलमाचरन्तं
विहितमतिः प्रतिकूलमाचरेत् कः ।
शमितगरलजातकण्ठवाह
शितिकण्ठः शशिनं शिरःसु धत्ते ॥

(आ) SR 175. 943, SSB 512. 943, RJ 307.

Puspitāgrā metre (in *d* corrupt).

Which man of normal intelligence will do harm to one who does favourable (agreeable) action to him day after day? The blue-necked (Lord Śiva) places on his head the moon, who assuages with his nectarcan rays the burning sensation [thirst] in his throat (caused by the poison he drank). (A. A. R.).

1462*

अनुदिनमनुरक्तः पद्मिनीचक्रवाले
नवपरिमलमाद्यच्चञ्चरीकानुकर्षी ।
कलितमधुरपद्मः कोऽपि गम्भीरवेदी
जयति मिहिरकन्याकूलव्याकरीन्द्रः ॥

(आ) PV 30 (a. Rūpaka).

(a) पद्मिनी PV (MS).

(d) °वन्त्या° PV (MS).

Mālinī metre.

Deeply interested day after day in the groups of Padminī (lotus) [or: fair damsels] and attracting towards him bees intoxicated by the fresh fragrance of rut [or: garlands], enjoying the sweet Padma [the roots of lotus] or : [Lakṣmī] and penetrating deep into the forest [or: minds of men] there flourishes the lordly elephant [Kṛṣṇa] in the woods on the banks of the river Yamunā. (A. A. R.).

अनुदिनमनुशैलं तामनालोक्ष्य see No. 1510

1463

अनुदिनमभ्यासदृढः

सोढुं दीर्घोऽपि शक्यते विरहः ।

प्रत्यासन्नसमागम-

मुहूर्तविघ्नोऽपि दुर्विषहः ॥

(आ) VS 2045 (a. Mayūra), ŚP 3958, PdT 164, RJ 1031. (Cf. G. P. Quackenbos, *The Sanskrit Poems of Mayūra*, p. 238; Kav 68).

(c) °गम PdT.

(d) मुहूर्तार्धम [पि] सुदुःसंतो विरहः PdT (*contra metrum*); °विघ्नस्तु दुर्विरहः ŚP. Aryā metre.

Separation (of lovers), even though long, can be borne by those who are persevering at their studies day by day; (but) even a momentary hindrance to reunion that is close at hand is intolerable. (G. P. Quackenbos's translation).

1464*

अनुदेहमागतवतः प्रतिमां

परिणायकस्य गुरुमुद्रहता ।

मुकुटेन वेपथुभृतोऽतिभरात्

कथमप्यपाति न वधूकरतः ॥

(आ) Śiś 9. 73.

(आ) SR 310.5 (a. Śiś 7.13 (sic !), SSB 163. 7 (a. Māgha).

Pramitākṣarā metre.

By the newly wed young lady holding in her hand a mirror in which the majestic image of her lover closely following behind was reflected, the great weight of her lover was felt in the mirror (feeling shy) and she began to tremble; and somehow (the mirror) was not dropped from her hand. (A. A. R.).

1465

अनुदुष्टः शब्दैरथ च घटनातः स्फुटरसः

पदानामर्थात्मा रमयति न तूत्तानितरसः ।

यथा दृश्यः किञ्चित्पवनचलचीनांशुकतया

स्तनाभोगः स्त्रीणां हरति न तथोन्मुद्रिततनुः ॥

(आ) SKV 1705 (a. Vallāṇa), Skm (Śkm (B) 2160. Skm (POS) 5.32, 5) (a. Dharmāśoka). SH 405 (a. Dharmāśoka), Amd 124 285, JS 41.36 (a. Dharmāśoka or Dharmāśloka). Cf. ABORI 31. 151.

(a) शूर्णः [घृ०] Skm (var.); घटनात्प्रस्फुटरसः Skm; घटनतरसः JS (but. ग घ in JS as above); स्फुटरसः JS, Amd, SH.

(b) पदार्थानामात्मा सुखयति SH; सुखयति [र०] JS; न तूत्तानितरसः JS (*contra metrum*).

(c) किञ्चिद्दृश्यः पवनचल० Skm; चीनांशुकः Skm (var); दृश्यः om. SkV, Skm. किञ्चित्किञ्चित्च JS, SH.

(d) कुचाभोगः JS; SH, Amd; °द्रितवपुः Skm; °मल्लः Amd; मदयति [°ह] SH; सुखयति न तूद्घादितमुरः JS, SH. Śikharinī metre.

What delights is when the soul of what one says/ appears not in the words themselves / not in the way the words are put together; (this, rather than a flavour that is obvious if just as a woman's breast excites us/ when but a glimpse of it is seen/as her silken garment flutters in the wind; /this, rather than the breast laid bare. (D.H. H. Ingalls's translation).

अनुद्भूतमिदं लोके see No. 1484.

अनुद्वेगकरं वाक्यं see देवद्विजगुरुप्राज्ञा

1466*

अनुनयगुरोर्गोष्ठीबन्धो मुखासवसंपदां

क्षपथविवरं विस्रब्धानां धियां प्रथमातिथिः ।

अविनयवचोवादस्थानं पुरंध्रिषु पप्रथे

मदविलसितस्यैकाचार्यश्चिरं रतिविभ्रमः ॥

(आ) VS 2103.

Harinī metre.

There flourished for long, in the young ladies of the city, the amorous movements which constitute the meeting place for conciliation, the opportunity to prattle (sweet nothings) when attractive with mouthfuls of wine, the welcome guest to those who are at ease (full of confidence of mutual love), the place of meeting for talking nonsense (of the lovers) and the one teacher of the blandishments of intoxication (in love). (A. A. R.).

1467*

अनुनयति पतिं न लज्जमाना

कथयति नापि सखीजनाय किञ्चित् ।

प्रसरति मलयानिले नवोढा

वहति परंतु चिराय शून्यमन्तः ॥

(आ) SR 357.44, SSB2 42.4.

Puspitāgrā metre.

The newly married damsel, feeling shy, does not propitiate the husband (with her whispers) nor does she say anything to her companions. When the (pleasurable) Malaya breeze is blowing, she merely remains vacant-minded for long. (A. A. R.).

1468*

अनुनयमगृहीत्वा व्याजसुप्ता पराची
रुतमथ कृकवाकोस्तारमाकर्ण्य कल्ये ।
कथमपि परिवृत्ता निद्रयान्धा किल स्त्री
मुकुलितनयनबाहिलप्यति प्राणनाथम् ॥

(अ) Śis 11.9.

(आ) VS 2175, SR 322. 2 (a. Śis), SSB 183.2 (a. Māgha), Pad 62. 16 (a. Māgha), RJ 1158.

(b) काले VS.

Mālinī metre.

Not accepting gracefully the conciliatory gesture of the lover, the damsel pretended to sleep turning her face away in bed; but at early dawn on hearing the sharp screeching of a lizard she somehow turned towards him and as if blinded by sleep, embraced the lover with eyes closed. (A. A. R.).

1469*

अनुनेतुं मानिन्या
दयितश्चरणे सरागचरणायाः ।
यावत् पतितः स तया
तत्क्षणमवधीरितः कस्मात् ॥

(आ) SR 185. 29, SSB 530. 29.

Āryā metre.

When the dear lover fell at the feet reddened (by red substance) to propitiate the jealous anger of the young lady, why was he that moment rejected (unceremoniously)¹? (A. A. R.).

1. She was in her monthly courses.

अनुपनतमनोरथस्य see No. 1204.

1470

अनुपायेन कर्माणि विपरीतानि यानि च ।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥

(अ) R (R (Bar) 6. App I. No. 3 lines 203-6;
R (B) 6.12.31, R (R) 6. 12; 31). Cf.

देशकालविहीनानि.

(आ) IS 317.

(a) कर्मानि R (var.).

(d) हवींष्य प्रयतेष्विव R (var.).

Thoughtless and indiscreet actions result in failure and are often fraught with danger even as the sacrificial offerings kept in polluted vessels. (T.S. Raghavacharya's translation).

1471

अनुपालयतामुदेष्ट्यतीं
प्रभुशक्तिं द्विषतामनीहया ।
अपयान्त्यचिरान्महीभुजां
जननिर्वादिभयादिष्व श्रियः ॥

(अ) Kir (Kir (NSP) 2. 10, Kir (D) 2.10).

(आ) SR 151. 388, SSB 478.347 (a. Bhāravi)
Viyoginī metre.

The prosperity of those kings who neglect the rising regal power of enemies through lack of enthusiasm, soon leaves them as though through fear of public censure [arising from attachment to a feeble king]. (S. V. Dixit's translation)

1472

अनुपोष्य त्रिरात्राणि तीर्थान्यनभिगम्य च ।
अवस्त्वा काञ्चनं गावश्च वरिष्ठो नाम जायते ॥

(अ) MBh (MBh (Bh) 3.80, 39, MBh(R) 3. 82, 18, MBh, (C) 3, 4060).

(इ) SS (OJ) 284.

(a) त्रिरात्रं तु MBh (var.); त्रिरात्रेषु SS (OJ).

(b) अनुपसेष्य or अनवगाह्य [अन०] MBh. (var.).

(c) गां [गावः] MBh (var.).

Not fasting for three nights, not going on pilgrimage, not gifting gold and cows lead to a person's being born as a poor man. (Dr. Raghu Vira's translation in SS(OJ)).

1473*

अनुप्रासिनि सन्दर्भे गोतन्वनसमः कुतः ।
यथार्थनामतैवास्य यद्वा वदति चादताम् ॥

(आ) JS 46. 85 (a. Rājāśckhara), SSB 285.1. (Cf. Kav 86).

(d) यद्वाग् SSB.

Is there any one equal to the poet Gonandana (one who pleases by his speech) in contexts where alliterations are (effectively) used? Is that his real

name or is it assumed to proclaim his skill ? (A. A. R.).

1474

अनुबन्धं क्षयं हिंसाम् अनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

(अ) MBh (MBh (Bh) 6. 40, 25, MBh (R) 6. 42, 25, MBh (C) 6. 1479; (BhG 18. 25).

(a) अनुबन्धं MBh (var.).

(b) अनवेक्ष्य (°वीक्ष्य or °वेक्ष) or अनपेक्ष MBh (var.).

(c) आरभते MBh (var.).

Consequences, loss, injury (to others), and (one's own) human power disregarding, owing to delusion, when action is undertaken, it is declared to be of darkness. (F. Edgerton's translation).

1475

अनुबन्धं च संप्रेक्ष्य विपाकांश्चैव कर्मणाम् ।
उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा ॥

(अ) MBh (MBh (Bh) 5. 34, 9, MBh (R) 5. 33, 9, MBh (C) 5. 1102), Cf. No. 1476.

(आ) SR 381. 182 (a. MBh), IS 318.

(a) अनुबन्धान् MBh (var.).

(b) विपाकं MBh (var.), SR.

(c) आत्यवन् [आत्मनश्] MBh. (var.) आदौ [एव] MBh (var.).

(d) मानवः [वा न वा] MBh (var.).

He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequences also of success. (P. C. Roy's translation).

अनुबन्धं च संप्रेत्य see No. 1476.

1476

अनुबन्धानवेक्षेत सानुबन्धेषु कर्मसु ।
संप्रधार्य च कुर्वीत न वगेन समाचरेत् ॥

(अ) MBh (MBh (Bh) 5. 34, 8; MBh (R) 5. 33, 8, MBh. (C) 5. 1101) Cf. No. 1475.

(आ) SR 381. 183 (a. MBh), IS 319.

(a) अपेक्षेत MBh (var.), SR; च संप्रेत्य [अवे०] MBh (var.).

(d) न चोद्देगं [न वे०] MBh. (var.) सहसा न [न वे०] MBh (var.).

Before one engageth in an act, one should consider the competence of the

agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it on a sudden impulse. (P. C. Roy's translation).

1477*

अनुभवं वदनेन्दुरपागमन्

नियतमेष यदस्य महात्मनः ।

क्षुभितमुत्कलिकातरलं मनः

पय इव स्तिमितस्य महोदधेः ।

(अ) Mālatīmādhava 3. 10.

Drutavilambita metre.

Undoubtedly has this face-moon come within the experience of this highsouled one, inasmuch as (his) mind unsteady by longings is agitated like the waters of the serene great ocean being ruffled by waves. (R. D. Karmarkar's translation).

1478

अनुभवत ददत वित्तं

मान्यान् मानयत सज्जनान् भजत ।

अतिपरुषपवनविलुलित-

दीपशिखाचञ्चला लक्ष्मीः ॥

(अ) VC (VCsr 3. 7 and 18. 4).

(आ) SR 62. 15, (a. VC), IS 320, SRK 47. 38. (a. Induśeṣaprukha).

(a) दत्त VC (var.).

(b) मान्यं or मानय (°यः) or मानयत VC (var.); सज्जनं (°ना) VC (var.); भवत VC (var.); भजतेति VC (var.).

(c) °पुरुष VC (var.) °पवनं VC (var.); °लुलित (°तो; °तं) VO (var.).

(d) °शिखा° VC (var.), SR, SRK; स्वतिचञ्चला (स्वाति°) VCsr 18. 4, SR, SRK; चला or चलो VC (var.); दीपशिखेस्व चपला VC (var.).

Āryā metre.

Enjoy and give away your wealth, pay respect to those that deserve it, and do favours to the virtuous. Fortune is unsteady, as the flame of a lamp flickering in a very strong breeze. (F. Edgerton's translation).

1479*

अनुभवत युवत्यो भाग्यवत्यो नितान्तं

कुसुमवलयबेलासङ्गखेलासुखानि ।

मम तु मधुकराणां वाटपाटच्चराणां
सपदि पतति धाटी पुष्पवाटीनिवेशे ॥

(आ) SR 334. 118, SSB 202. 15.
Mālini metre.

Oh ! fortunate young ladies, enjoy now to your heart's content the happiness of sports at the time of your gathering together for picking and stringing flowers. As for me I have my duty in the flower-garden of attacking[driving off] the bees, the thieves of the garden. (A.A.R.).

अनुभवति हि मूर्त्ता see स्वमुखनिरभिलाषः

1480*

अनुभवन्नबलमृतसंव
पटुरपि प्रियकण्ठजिघृक्षया ।

अनयदासनरज्जुपरिग्रहे

भुजलतां जलतामबलाजनः ॥

(आ) SR 332. 56, SSB 199. 61.
Drutavilambita metre.

Enjoying the fresh festival of the swing (in spring) one young lady, though quite at home on the swing, made her creeper-like hand as if helpless in grasping the seat made of ropes due to her desire to cling to the neck of her lover (who at once rushed to her rescue). (A. A. R.).

1481*

अनुभाववता गुरु स्थिरत्वाद्
अविसंवादि धनुर्धनंजयेन ।

स्वबलव्यसनेऽपि पीड्यमानं

गुणवन्मित्रमिवानति प्रपेदे ॥

(आ) Kir (Kir (NSP) 13. 15, Kir (R) 13. 15).

(a) स्थिरत्वाद् Kir (R).

Aupacchandasika metre.

The huge, non-brittle owing to solidity, and strung bow, being drawn by resolute Arjuna even in his emaciation, attained pliancy like an honourable, firm, qualified friend, though requested during his loss of wealth. (S. and K. Ray's translation).

अनुभावः कटाक्षा see रत्याख्यास्थायि°

1482*

अनुभूतचरेषु दीर्घिकाणाम्

उपकण्ठेषु गतागतकतानाः ।

मधुपाः कथयन्ति पद्मिनीनां
सलिलैरन्तरितानि कोरकाणि ॥

(आ) Pad 81. 26.

Aupacchandasika metre.

The bees buzzing here and there in the immediate vicinity of the familiar lakes clearly indicate that the buds of lotuses [or ; charming women] are all concealed by the (sudden rise of) waters in lotus ponds. (A. A. R.).

1483*

अनुभूतभवव्यवस्थितिर्

जनताकानरताभिलाषिणी ।

तदवमि मुखेन संसृतौ

कलितानङ्गतयैव निस्तृतिः ॥

(अ) Ras 97.

(b) Version A : जनता का न रताऽभिलाषिणी.

Version B : जनता का नरताऽभिलाषिणी.

(d) Version A : कलितानङ्गतयैव.

Version B : कलिता आनङ्गतयैव.

Viyogini metre.

Having experienced the state of affairs in the world which persons are not desirous of enjoyments? I therefore know that to be happy in worldly life one must have recourse to the pleasures of love. [Which persons desire to be : born as human beings? Hence know that the release from the bonds of *Samsāra* can be had only by avoiding love affairs]. (A. A. R.).

1484

अनुभूतमिव लोके यद्वध्वा बलवत्तरैः ।

ईश्वरैर्बलः कृष्यः ऋतौ पशुरिवाबलः ॥

(अ) R (R (Bar.) Ayodhyākāṇḍa, App I. No. 18, lines 45-6, R (G) 2. 61. 24).

(आ) IS 240.

(a) न ह्यदभुतम् or प्रत्यदभुतम् or अनुभुतम् or अनु-
दभुतम् or नैतच्चित्रम् [अनु०] R (var.)
अनभुत० IS.

(b) उक्तं or बुद्ध्या [बध्वा] R (var.).

(c) क्लियः or कृष्येत् or कृध्वेत् [कृष्य] R (var.).

This is well experienced in the world ; that the weak are bound and dragged about by the powerful persons in authority as an animal victim in a sacrifice. (A. A. R.).

1485*

अनुमतमिवानेतुं जोषं तमीतमसां कुलं
दिशि दिशि दृशो विन्यस्यन्त्यः श्रियाङ्कु-
रिताञ्जनाः ।

मदनहुतभुग्धूमच्छायैः पटैरसितैर्वृताः
प्रययुररसद्भूषैरङ्गैः प्रियानभिसारिकाः ॥

(अ) Kapphinābhyudaya of Bhaṭṭa Śivasvāmin
14.13.

(आ) SkV 836 (a. Bhaṭṭa Śivasvāmin).

(ā) पोषं [जो°] Kapphi°.

(c) मथन SkV (var.).

Harinī metre.

Scattering everywhere their glances/
which beauty makes to sprout with kohl,/ as if to win approving silence/ from all the darkness of night,/ and clad in garments dark as was the hue / of smoke that rose from Kāma's fire,/ the wantons set forth on their paths/ with silent ornaments to meet their lovers. (D. H. H. Ingalls's translation).

1486*

अनुमतिसरसं विमुच्य चूतं
नवनवमञ्जुलमञ्जरीपरीतम् ।

अपि पिकदयिते कथं मतिस्ते
घटयति निष्कलिपिप्लेऽवलेपम् ॥

(आ) Any 65.113.

Puṣpitāgrā metre.

O sweet heart of the Cuckoo, how is it that you have set your heart on the worthless *pippala*- tree ignoring the mango tree full of agreeable juice and flourishing with charming fresh sprouts? (A.A.R.).

1487*

अनुममार न मार कथं नु सा
रतिरतिप्रथितापि पतिव्रता ।

इयदनाथवध्वधपातकी
दयितयापि तयासि किमुज्जितः ॥

(अ) Naiṣ 4.79.

(आ) SR 282. 128, (a. Naiṣ), SSB 113. 12, RJ996.

(b) रतिरिति प्रथितापिपतिव्रता Naiṣ (var.).

(c) अयमनाथ° SR. SSB.

Drutavilambita metre.

Cupid, why did not Rati die with thee, though she was renowned as a devoted wife? Thou art such a sinner on account of thy killing helpless women that wast

thou forsaken even by thy love? (K. K. Handiqui's translation).

1488

अनुमरणे व्यवसायं
स्त्रीधर्मे कः करोति सविवेकः ।

संसारमुक्त्युपायं
दण्डग्रहणं व्रतं हित्वा ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 491, Kuṭṭ (KM) 480).
Āryā metre.

Only a mad man follows into death/the girl who seemed more dear to him than breath,/ whose passing puts his soul into confusion;/ since, though in women such an end is meet, / man has the fortitude to clear his feet/ of every grief, for grieving is illusion. (E. Powys Mathers's translation).

1489*

अनुययौ विविधोपलकुण्डल-
द्युतिवितानकसंवलितान्शुकम् ।

धृतधनुवलयस्य पयोमुचः
शबलिमा बलिमानमुषो वपुः ॥

(अ) Śiś 6.27.

(आ) SR 341.33, (a. Śiś), SSB 213. 29 (a. Māgha).
Drutavilambita metre.

The variety of colours associated with a cloud on account of series of rain-bows resembled the body of Viṣṇu [the destroyer of the pride of Bali], which has a natural dark colour variegated with his yellow dress reflecting the different stones of his ear-pendants. (A.A.R.).

1490

अनुयातानेकजनः
परपुरुषैरुह्यतेऽस्य निजदेहः ।

अधिकारस्थः पुरुषः
शव इव न शृणोति वीक्षते कुमतिः ॥

(आ) SR 151. 375, SSB 477. 334, SRK 247.49
(a. Sphuṭaśloka), IS 7638, SSSN 130.5.

(a) अनुयातोऽनेकजनैः SSSN.

(b) परपुरुषधृतः सुवर्णशकलयुतः SSSN.

(c) शव इव (पु०) SSSN.

(d) न वदति [श० इ० न०] SSSN; ने-
क्षते कंचित् SSSN.

Giti-āryā metre.

A person in authority looks on [stares] with a perverted mind and does not listen like a corpse, both of whom are followed by a large gathering of people; their body is borne [nourished] by others. (A. A. R.).

1491

अनुयाति न भर्तारं यदि देवात् कथंचन ।
तथापि शीलं संरक्ष्यं शीलभङ्गात् पतत्यधः ॥

(आ) Darmpati's 59, SR 381.185, IS 321.

If a woman by special coincidence of fate cannot follow her husband in death, then, nevertheless, she should maintain good conduct, because if she did not conduct herself well, she would go to hell.

1492*

अनुयात्यन् मुनितनयां
सहसा विनयेन वारितप्रसरः ।

स्थानादनुचलन्नपि

गर्वेव पुनः प्रतिनिवृत्तः ॥

(अ) Śāk 1. 28 (in some editions 1. 29), (Cf A. Scharpé's Kālidāsa-Lexicon I. I; p. 21).

(आ) Almm 24, Sar 5. 143 (p. 615).

(a) अनुगच्छन् Sar.

(c) स्वस्थानादनुचलन्नपि Śāk (var.), Sar.

(d) गर्वेव Śāk (var.).

Āryā metre.

When I would fain have stayed the maid/ a sense of due decorum checked my bold design;/ though I have stirred not, yet my mien betrays/ my eagerness to follow on her steps. (Sir Monier Monier-William's translation).

अनुयुक्ता हि साचिष्ये see No. 1393.

1493

अनुयुक्तो दस्युवर्धं रणे कुर्यात् पराक्रमम्
नास्य कृत्यमतः किञ्चिद् अन्यद् दस्युनिबर्हणात् ॥

(आ) SRHt 177.72 (a. MBh), SSSN 80.57.

(c) किञ्चिद् SRHt.

Enjoined to exterminate the marauding hordes a person should show his valour in battling with them. There is no greater (more honourable) duty to him than the annihilation of the thieving gangs. (A. A. R.).

1494

अनुरक्तजनविरक्ता

नञ्जोत्सिक्ता विरक्तरागिण्यः ।

यञ्चकवचनासक्ता

नार्यः सवभावशङ्कन्यः ॥

(अ) Kal 3. 9.

Āryā metre.

Women who are indifferent to those who are in love, haughty with those who are meek, passionately attached to those who are disinterested and addicted to false words are ever suspicious of the good nature of others. (A. A. R.).

1495

अनुरक्तेन हृष्टेन सुष्टेन जगतीपतिः ।

अल्पेनापि स्वसैन्येन भूमिं जयति भूमिपः ॥

(अ) MBh (MBh (Bh) 12.129, 11, MBh (R) 12.131, 11, MBh (C) 12.4789).

(आ) SRHt 177. 66 (a Bhāṛavi, but not found in Kir), SSSN 88.55.

(a) तनु MBh (var.); सुष्टेन or सुष्टेन or वेष्टेन or भुष्टेन or प्रष्टेन or as above MBh.

(ab) हृष्टेन हृष्टेन MBh हृष्टेन or हृष्टेन or हृष्टेन or हृष्टेन MBh (var.); ०ष्टे MBh (but some texts as above).

(d) मही [भू•] MBh (but some texts as above); पार्थिवः MBh (but some texts as above).

The lord of the earth [king] and protector of the country wins the earth even with his own small army, when it is contented, happy and devoted. (A. A. R.).

1495A

अनुरञ्जय राजानं

मा जानन् जातु कोपयेः प्रकृतीः ।

एतद्द्वयानुराग-

स्थिरया तिष्ठ प्रतिष्ठयादिलुष्टः ॥

(आ) SMH 6.15.

(b) कोपय SMH (var.) (contra metrum); प्रकृतीन् SMH (var.).

(c) एतद् SMH (var.).

(d) प्रतिष्ठा SMH (var.) (contra metrum).
Giti-Āryā metre (imperfect in c).

Please the king; and let not the king anger the people knowingly [deliberately]. Remain embraced by stability with the firmness of the twofold [mutual] esteem. (A. A. R.).

1496

अनुरञ्जिता अपि गुणैर्
न नमन्ति प्रकृतयो विना दण्डात् ।
अङ्गुतापि न वीणा
कलमधुरमताडिता क्वणति ॥

(आ) VS 2852 (a. Ravigupta), Cf. ABORI 48; p. 147; No. 4).
Āryā metre.

Though propitiated by his good qualities, the people do not bow (to the king) without (the fear of) punishment. A lute, though in the lap (of the person) does not produce sweet melodious sounds unless (the strings are) struck. (A. A. R.).

1497

See 1495A

1498*

अनुरागं जनो याति परोक्षे गुणकीर्तनम् ।
न बिभ्यति च सत्त्वानि सिद्धेलक्षणमुत्तमम् ॥

(आ) SP 4506.

The best characteristics of *Siddhi* [possession of yogic powers] are that the people are attached to him (in his presence) and speak highly of his virtues in his absence, and living beings do not fear him. (A.A.R.).

अनुरागः प्रतिपत्तिर् see तेजः सत्त्वं बुद्धिर्

1499*

अनुरागवती संध्या दिवसस्तत्पुनःसरः ।
अहो दैवगतिश्चित्रा तथापि न समागमः ॥

(आ) Sāh ad 10. 757 (p. 344), Dhv 50. 4-5, Amd 98, 225 and 224. 603, Kpt 9.382 (p. 526), KāP 302, KH 278, AlK 245, Sar ad 3. 18/44, p. 332, SRHt, 252, 1 (a. Kālidāsa), Skm (Skm (B) 1205, Skm (POS) 2. 146, 5), Kuv ad 35. 83, (p. 108) (a. Dhv), SR 91.35 (a. Dhv), SSB 375. 39, (a. Dhv), IS 322, RJ 1055.

(c) दैवगतिः कीदृक् Dhv.

Fair evening glows [with passion of redness] and day is ever before her, still, —o wonderful is the decree of fate—they are never united. (Translation in Bibl. Ind 9).

1500*

अनुरागवन्तमपि लोचनयोर्
दधतं वपुः सुखमतापकरम् ।
निरकासयद्रविमपेतवसुं
वियदालयादपरदिग्गणिका ॥

(आ) Śiś 9.10 (in some editions 9.11).

(आ) SP 3585 (a. Māgha), VS 1923 (a. Māgha), SR 294. 38 (a. Śiś) SSB 135. 40, (a. Māgha), SRK 137. 2 (a. Māgha), IS 7639, JS 248.3 (a. Māgha).

(b) वपुस्तुखं JS.

Pramitākṣarā metre.

The harlot of the western direction banished the lover of the sun as he was devoid of the wealth of rays though full of *rāga* [love; redness] and though he possessed a body that was pleasing to the eyes and free from all *tāpa* [trouble; heat]. (A. A. R.).

1501*

अनुरागवर्तिना तव
विरहेणोप्रेण सा गृहीताङ्गी ।
त्रिपुररिपुणैव गौरी
वरतनुरर्धावशिष्टेव ॥

(आ) ArS 2. 23.

(आ) SR 288. 16, SSB 123. 20.
Āryā metre.

She has her limbs taken away (much reduced) by the severe pain of separation from you whom she loves; she is like (the goddess) Gaurī who was left with half her body by the enemy of Tripura [Lord Śiva]. (A. A. R.).

1502*

अनुरागावभिसरतो
लङ्घितजलधेः कलाधिनाथस्य ।
रजनीमुखचुम्बनतः
शिथिलितमलकं कलङ्कुमाकलये ॥

(आ) PV 586 (a. (?) Kavikāṇkaṇa).

Giti-āryā metre.

I ween the black spot on the moon which is the (dark) hair of the (lady) night loosened when he kissed her face, having crossed [disturbed] the sea by his approach due to love. (A. A. R.).

1503*

अनुरागो वृथा स्त्रीषु स्त्रीषु गर्वो वृथा तथा ।
प्रियोऽहं सर्वदा ह्यस्या ममेषा सर्वदाप्रिया ॥

- (अ) Śts (Śts (B) 332, Śts (S) 197. 10-198.1).
(आ) IS 323 (a. Śts, Bombay MS 116.).
(a) स्त्रीषां IS.
(b) भाषणं च वृथा वृथा IS; गर्वो [ग°] Śts (var.).
वृथेति च Śts (var.).
(c) अप्रियामपि मन्यते IS; प्रिया [स्त्री] Śts (var.).
(d) प्रियां मूढजनाः (मूढ°) खलु IS.

Attachment of love is wasted on women if he believed that he was ever dear to them; so also is an overbearing attitude that they are ever indifferent to him. (A. A. R.).¹

1. In the Bombay MS this verse reads according to O. Boehtlingk's translation : *Unnütz ist die Zuneigung der Weiber und a Unnütz auch ihr Reden, da thörichte Männer auch diejenige für ihre geliebte halten die sienicht liebf.*

1504*

अनुरूपमिदं कृप छद्मच्छन्नस्य किं न ते ।
सन्मार्गविभ्रमाम्ना- पातोऽयं यन्निपातितः ॥

- (आ) SMH 11.59.
(c) मार्गः SMH, (var.).
(d) पातोऽयं SMH (var.).

What is not befitting you, o well, screened as you are by deception and situated as you are on the roadway which deflects from the good path (high way). (A. A. R.).

1505

अनुरूपेण संसर्गं प्राप्य सर्वोऽपि मोदते ।
दिनं तेजोनिधिर्यद्वद् रात्रिं बोधाकरस् तथा ॥

- (आ) SSB 366.1.

Every one rejoices having secured befitting company : just as the sun with day and the moon with the night. (A. A. R.).

1506*

अनुलेपनानि कुसुमान्यबलाः
कृतमन्यवः पतिषु दीपशिखाः ।

समयेन तेन चिरमुत्तमनो-

भवबोधनं सममबोधित ॥

- (अ) Śis 9. 24.
(आ) SR 297. 20 (a Śis), SSB 141. 23 (a Māgha).
(b) दीपदशाः Śis (var.).
Pramitākṣarā metre.

The sandal paste, flower garland, young women in anger with their lovers and flames of lamps— all these indicated to that time [night fall] that love which had been dormant till now was now wide awake. (A. A. R.).

अनुलोमेन बलिनं see No. 1507.

1507

अनुलोमेन बलिनं प्रतिलोमेन वुर्जन्तम् ।
आत्मतुल्यबलं शत्रुं विनयेन बलेन वा ॥

- (अ) Gr 59 (CV 7. 10, Cv 6.2, CnT II 8.6, CnT III 6.2, CnT VI, 92, CPS 176.1).
(आ) IS 324, Sama : अ 97.
(a) अनुलोमेन CV (var.).
(b) प्रतिलोमेन CV (var.); दुर्बलम् Cv. CV (var.), CPS., Sama.
(c) समतुल्य° (°न्तु°) Cv (var.); °तुल्यबले Cv (var.); शत्रुं (°न्तु°) °न्तु° CV (var.), Cv (var.).
(d) नयेन च बलेन Cv (var.); च [वा] Cv (but CvH as above).

Meet a man stronger (than you are) in a friendly way, a wicked with hostility, a foe who is as strong as you are either with modesty or with force.

1508*

अनुवनं वनराजिवधूमले
बहलरागजवाधरचारणि ।
विकचबाणवलावलयोऽधिकं
रुचिरे रुचिरेक्षणविभ्रमाः ॥

- (अ) Śis 6.46.
(आ) SR 344. 34 (a. Śis) SSB 220. 41 (a. Māgha).
(b) °चाहणी SR. SSB.
Drutavilambita metre.

In every forest, on the faces of brides in the form of rows of trees that were charming with their red lips in the form of the numerous *java*-flowers, there flashed their very charming glances in the form of the series of *bāṇa*-flowers in full bloom. (A. A. R.).

1509*

अनुवनमनुयान्तं बाष्पवारि त्यजन्तं
मुदितकमलवामक्षाममालोक्य रामम् ।
विनमपि रविरोषितापमन्तः प्रपेदे
रजनिरपि च ताराबाष्पविन्तून् बभार ॥

- (आ) PV 793 (a. Bhānukara), Pad 84.7 (a. Bhānukara).
Mālinī metre.

Observing Śrī Rāma wandering from forest to forest, shedding copious tears and emaciated like a faded garland of full blown lotus flowers, the day too, with the splendour of the sun, felt torment [heat] inside and the night bore tear-drops in the form of stars. (A. A. R.).

1510*

अनुवनमनुशैलं तामनालोक्य सीतां
प्रतिदिनमतिदीनं वीक्ष्य रामं विरामम् ।
गिरिरश्मिमयोज्यं यस्तदा न द्विधाभूत्
क्षितिरपि न विदीर्णा सापि सर्वसहैव ।

- (आ) Skm (Skm (B) 233, Skm (POS) 1. 47.3, Skm (BI) 1.47.3) (a. Śobhāka; probably Śobhāṅka). Cf. AB 457.

- (a) अनुदिनम् Skm (POS), Skm (BI) but AB as above).

Mālinī metre.

Having seen Śrī Rāma forlorn day by day without his bride Sītā for whom he searched in every forest and mountain, the fact that the mountain did not break in twain clearly proved that it was made of hard rocks and that the earth did not break up showed that it was all enduring (by nature). (A. A. R.).

1511*

अनुवाचयिता वाद्यं
नृत्यसि यत्त्वयि सुरेश्वरः साक्षात् ।
पक्षश्च तेऽज्वल्यस्
तवसि कलापिन् परं धन्यः ॥

- (आ) SSB 317. 6.

Aryā metre.

Extremely fortunate are you, O peacock, inasmuch as you dance with the accompaniment (of drum) furnished by the lord of Gods [Indra's thunder]; and your feathers are worshipped [worn on the head] by Śrī Kṛṣṇa. (A. A. R.).

1512

अनुवेलं निहन्यन्ते यस्य सिन्धोरिवोद्यमाः ।
तं प्रमथ्य श्रियं कोऽपि विपक्षो भूभुदुरेत् ॥

- (आ) SSK 2. 2, KSSKP 2. 2.

An enemy king (like the Mountain Mandara) should become prosperous (get Lakṣmī) after destroying (churning) him whose efforts are frustrated every time (like those of the ocean) (A.A.R.).

1513

अनुशयवत्येवोक्ता

प्रोष्यत्पतिका न भेदतो बहुभिः ।

परदेशादागच्छत्-

पतिकापि यथा प्रमुदितैव ॥

- (आ) SMH 10. 39.

Aryā metre.

It has been said by many people that a wife whose husband is away (on a journey) is not different from one who is full of sorrow (like a widow). But the wife whose husband returns from abroad is quite happy. (A. A. R.).

1514

अनुशासद्भिर्धर्मेण व्यवहारेण संस्थया ।

न्यायेन च चतुर्थेन चतुरन्तां महीं जयेत् ॥

- (आ) K (K (K) 3. 1, 43, K (S) 150. 14-5, K (V) 123, K. (J) 89. 1-2, K (G) 10.1-2, K (P) 248. 5-6).

... a king, giving decisions in accordance with law, transaction, settled custom and edict as the fourth, would conquer the earth up to its four ends. (R. P. Kangle's translation).

1515*

अनुशीलितकुञ्जवाटिकायां

जघनालकृतपीतशाटिकायाम् ।

मुरलीकलकूजिते रतायां

मम चेतोऽस्तु कदम्बदेवतायाम् ॥

- (आ) PG 88 (a. Govinda).

- (b) जघनालम्बित° PG (var.).

- (c) मुरलीकृतकूजिते PG (var.); °कलकूजितरतायां (°तैर्नतायां) PG (var.).

Aupacchandāsika metre.

May my mind be (absorbed) in that deity of the Kadamba trees [Śrī Kṛṣṇa], who ever sports in gardens and bowers (on Yamunā's banks), whose waist is adorned with the yellow garment and who delights in the sweet notes of the flute. (A.A.R.).

1516

अनुशोचनमस्तविचारमना

विगतस्य मृतस्य च यः कुरुते ।

स गते सलिले तनुते वरणं

भुजंगस्य गतस्य गतिं क्षिपति ॥

(अ) AS 729.

(d) गतिक्षिपति AS(var.); गतिः AS(var.); मही AS (var.).

Bhujāṅgaprayāta metre.

That unthinking person who regrets past deeds and dead persons, constructs a dam across a river when the water has all flowed away and pursues the path of a snake that has disappeared. (A. A. R.).

1517

अनुष्ठानेन रहितां पाठमात्रेण केवलम् ।

रञ्जयत्येव या लोकं किं तथा शुकविद्यया ॥

(अ) Dar 3. 31.

(a) रहिता Dar (KM).

(c) लोकान् Dar (var.).

What can a parrot know since it lacks activity and amuses the public with (only) bare recitations.

1518

अनुष्ठितं तु यद् देवैर् ऋषिभिर्यदनुष्ठितम् ।

नानुष्ठेयं मनुष्यस्तु तदुक्तं कर्म आचरेत् ॥

(आ) Sama 2 न 70.

Certain (questionable) deeds which some gods and sages practised are not to be done [initiated] by men. They should practise what has been prescribed by them. (A. A. R.).

1519

अनुष्ठितेषु कार्येषु यो गुह्यं न प्रकाशयेत् ।

स तत्र लभते सिद्धिं जलमध्ये कपिर्यथा ॥

(अ) PTu 50 and 21 (p. 87).

He is successful in his undertaking who does not disclose what is confidential when the work is in progress; as the monkey in the midst of water [on the back of a crocodile]. (A. A. R.).

1520

अनुसरति करिकपोलं

श्रमरः श्रवणेन ताड्यमानोऽपि ।

गणयति न तिरस्कारं

वानान्धबिलोचनो नीचः ॥

(आ) SP 828, PdT 217, SR 73. 22. (a. SP), SSB 344. 22, SRK 185. 11 and 249. 72 (a. Indu-
śeṣaprukha.), IS 325, Any 81. 44.

(a) कपीलं (°ल) [करि°] PdT (contra metrum).

(b) श्रवणयुगेन PdT (but B in PdT as above) (contra metrum).

(c) तिरस्कार B in PdT (contra metrum).
Aryā metre.

A bee persists in settling upon the temples of an elephant though beaten by his ears. A low person with his eyes blinded by *dāna* [gifts : rut] does not care if insulted. (A. A. R.).

1521*

अनुसर सरस्तीरं वैरं किमत्र सहात्मना

कतिपयपयःपानं मानिन् समाचर चातक ।

प्रलयपवनरस्तं नीतः पुरातनवारिबी

यवयमवयं कीलाजालं विमुञ्चति नूतनः ॥

(आ) JS 85.10, Any 74. 180.

Haripi metre.

O proud *cātaka*-bird, move on to the bank of a lake; what enmity is there with the high souled? Take in a few mouthfuls of drink. The old cloud is set at rest by the storm of deluge and the new one releases mercilessly but minute particles. (A. A. R.).

अनुसूयः कृतप्रज्ञः see No. 1292.

अनुहरतः ललसुजनव् see No. 1425.

1522

अनुडा मन्दिरे यस्य रजः प्राप्नोति कन्यका ।

पतन्ति पितरस् तस्य स्वर्गस्था अपि तर्गुणः ॥

(अ) P (Pls 4,67, PM 4,47). Cf. पितृवैरमनि वा क°.
Cf. JSAIL 20. 27.

(आ) IS 326.

A daughter who reaches her puberty in her father's home and remains unmarried is a sufficient reason for her father to fall from heaven into hell.

1523*

अनूनवेगावयमद्वितीयश्च

च्छायातुरङ्गाविव लज्जमानः ।

खुरोद्धतेवीरं तुरङ्गमस्ते
रजोभिरह्नां पतिमावृणोति ॥

(अ) JS 360. 2 (a. Prajñānanda), SR 123. 3, SSB 432. 3.

(b) छाया° SR, SSB; °तुरंगादपि SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

Your horse, O hero, is incomparable on account of his great speed and, as if ashamed of the horses of Chāyā [Sun's wife] covers the lord of the day [Sun] by columns of dust raised by his hoofs. (A. A. R.).

1523A

अनृजुत्वमसद्भावं कार्पण्यं जलचित्ता ।

पुंसां मित्रेषु ये दोषास्ते ते वेद्यासु गुणाः स्मृताः ॥

(अ) Vitarṇta (in BhS p. 206) 58.

Not being straightforward, absence of goodness, levity, fickle-mindedness—these which are faults in men's friends are considered to be merits for prostitutes. (A. A. R.).

अनुगन्तुं सतां वत्सं see No. 1437.

1524

अनृतं च समुत्कर्षं राजगामि च पेशुनम् ।

गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्याया ॥

(अ) Mn 11.56 (in some other texts 11. 54 or 11.55), MBh (MBh (Br) 5. 40, 3, MBh (C) 5.39.3, MBh (C) 5.1534.). (Cf. Vi 36 and 37.1-3, G 21.10, Y 3. 228).

(अ) SRHt, 189. 28 (a. Mn), SSSN 180.23, IS 329, Pr 362.

(इ) MBh (Ju) p. 238 cf. gth.

(a) अनृतं स्वयमुत्कर्षं (°ष) Mn (var.) (Nandana); अनृते MBh; व [च] MBh (var.); सुखतर्केण or समुत्कर्षं (°षो) [च स°] MBh (var.).

(b) बाह्यगामि च or राजगामिनि [रा° च] MBh (var.).

(c) चत्वारि संप्रवर्धन्ते MBh (Ju); गुरौ MBh (var.).

(d) तत्समं or समो हि [स°] MBh (var.). समं तद् MBh (Ju).

Falsely attributing to oneself high birth, fraudulent behaviour towards the king and falsely accusing one's teacher, (are offences) equal to slaying a Brāhmaṇa. (G. Bühler's translation).¹

1. G. Bühler translates wrongly "giving information to the king (regarding crime)".

1525

अनृतं चाटुवादश्च धनयोगो महानयम् ।

सत्यं वैदुष्यमित्येष योगो वारिद्र्यकारकः ॥

(अ) Kalivi 32.

Falsehood and flattery bring great wealth to a person; truth and proficiency in learning combine to cause poverty. (A. A. R.).

अनृतं चैव मृत्युश्च see No. 2524.

1526

अनृतं सत्यमित्याहुः सत्यं चापि तथानृतम् ।

इति यास्ताः कथं वीर संख्याः पुरुषैरिह ॥

(अ) MBh (MBh (Bh) 13. 40, 8, MBh (R) 13. 39. 9, MBh (C) 13. 2240-1); P (Pts. 1. 186, PtsK. 1. 200).

(आ) SR 348. 21 (a. MBh), SSB 227.21, IS 327.

(b) चाथ [चा°] MBh (var.).

(c) धीरैः [धी°] Pts, PtsK, SR, SSB.

(d) संख्याः MBh (R).

They [i. e. women] make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero—how can they be guarded¹ by persons of the opposite sex? (P. C. Roy's translation).

1. My change. P. C. Roy has "ruled"

1527

अनृतं साहसं माया मूर्खत्वमितिलुब्धता ।

अशौचत्वं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः ॥

(अ) Cr 60, (GV 2.1, Cv 2.1, CRC 1. 51, CNP II 165 CNG, 49, CNT IV 157, CNM 154, CNMN 129, CnT II 2.9, CnT III 2.1, CnT VI 22, CnT V-129, CnT, VII 14, CPS, 24.63), P (PP 1. 143, Pts 1. 195), H, (HJ 1, 210, HM 1. 194, HK 1. 196, HH 34, 26-7), Vet 3.6, MK 125, BhS 368. (Cf. JSAIL 24. 71).

(आ) SR 348. 1 (a. C), SSB 226. 1, SRK 113.1 (a. Sphuṭaśloka), IS 328, Subh 219, Sama 1. 90, and 1. 43, SH 1223.

(a) अनृतं साहसं धैर्यं Vet (var.) असत्यं [अनृतं] H.

(b) मात्सर्यं नातिलु° (°चाति°) H, Sama 1.43; अतिलोमता CNG, CPS, SR, SSB, SRK, Sama; अतिलोमतः BhS; अतिदुष्टता SH, प्रतिलो° CV (var.); °त्वं वञ्चन तथा CRC च कृतञ्जता [अति°] Cv (var.).

(c) निर्दयत्वमशौचत्वं निर्दयत्वं H; अशौचं निर्दयत्वं च (अशौ° शौकं) CN, P BhS, Vet, SR, SSB; SH; निर्दयत्वमहकारः Cv (var.); अशुचित्वं

निर्दयत्व IS; अ° निर्° tr. Vet (var.); अशुचित्वं SRK; अर्थाकारं IS; निष्कृष्टत्वं Cv (var.).

(d) स्वाभाविका गुणाः CRG.

Falseness, hastiness, deceit, senselessness, covetousness and cruelty are the inborn faults of women.

अनृतं स्वयमुत्कर्षः see No. 1524.

1528

अनृतपदुता क्रौर्यं चित्तं सतामवमानिता
मतिरविनये धर्मे शाठ्यं गुरुष्वपि वञ्चनम् ।

ललितमधुरा वाक्प्रत्यक्षे परोक्षविभाषिणी

कलियुगमहाराजस्यैताः स्फुरन्ति विभूतयः ॥

(अ) Vet 5.3 (cf. Vet. p. 131).

(a) अनृतबहुता (°ना) Vet (var.); चैर्ये or कार्ये or क्रोधो or क्रो or द्रोहे [क्रौ°] Vet (var.); चित्ते Vet (var.); अवमानता (अप°) Vet (var.); अपमानो Vet (var.).

(b) शाठ्यं or साध्यं Vet (var.); शाठ्यं धर्त (°र्मे) or सठ्यं मित्रे Vet (var.); गुरोरपि Vet (var.); वञ्चना (°ता; न्वा) Vet (var.).

(c) वागप्र° Vet, (var.) (contra metrum); समक्षे or परोक्षे Vet (var.); विभीषणा or विसिषाणा or विषभाषिणी or विघातिनी Vet (var.).

(d) कलियुगे Vet (var.); महाराज एताः Vet (var.).
Harinī metre.

There flourish the series of wealth of the great king of the *kaliyuga* in the form of cleverness in falsehood, the mind full of cruelty, the disrespect shown to the good, inclination to immodest behaviour, deception in religious performances, cheating respectable elders, speech that is sweet in one's presence and abuses behind one's back. (A. A. R.).

अनृतबहुता क्रौर्यं see No. 1528.

1529*

अनृतमनृतमेतद्यत्सुधासूतिरिन्दुर्

नियतमयमनार्यो निर्गतः कालकूटात् ।

हृदयदहनदक्षा दारुणा चान्यथेयं

वद सखि मधुरत्वे मोहशक्तिः कुतोऽस्य ॥

(आ) VS 1116.

Mālinī metre.

False, false it is that the moon produces nectar; surely that wicked one has come out of the dreadful (*kālakūṭa*) poison;

how else can there be this cruelty of his, capable of burning the heart? Tell me friend, whence is his delusive power of sweetness? (A. A. R.).

अनृते च (व) समुत्कर्षे see No. 1524.

1530

अनृते धर्मभग्ने च न शुश्रूषति चाप्रिये ।

न प्रियं न हितं वाच्यं सद्भिरैवेति निन्दिताः ॥

(अ) Harivamśa-purāṇa, Viṣṇuparvan 71.7. (Cf. "Pūrāṇa" 3. 1, p. 63).

Nothing pleasing or beneficial should be said by the good to those who are false, fallen from *dharma*, those who do not serve or listen and the inimical—for this they are censured. (A. A. R.).

1531

अनेकगतिचित्रितं विविधजातिभेदाकुलं

समेत्य तनुमद्गणः प्रचुरचित्रचेष्टोद्यतः ।

पुराजितविचित्रकर्मफलभुग्विचित्रां तनुं

प्रगृह्य नदवत् सदा भ्रमति जन्मरङ्गाङ्गणे ।

(अ) AS 252.

(a) विविधि° AS (var.).

(b) तनुमद्गुणः AS (var.); प्रचुरचित्तचेष्टोद्यतः AS (var.).

(c) °विचित्र° AS (var.).

Pīthvī metre.

People move on constantly on the stage of worldly life like actors, with various kinds of gaits, taking up the role of different classes of society, engaged in various kinds of colourful activities and possessing bodies that must experience the results of actions done previously. (A. A. R.).

1532

अनेकचित्तमन्त्रश्च द्वेष्यो भवति मन्त्रिणाम् ।

अनवस्थितचित्तत्वात् कार्ये तैः समुपेक्ष्यते ॥

(अ) KN (KN (ĀnSS) 9.35, KN (BI 9.34), H (HJ 4. 45, HS 4. 41, HM 4. 41, HK 4.46, HP 4. 44, HN 4. 44, HH 107. 5-6, HC 143. 5-6) Cf. बालो वृद्धो.

(आ) SR 831. 186 (a. KN), IS 330.

(a) मन्त्रस्तु KN (BI), HS, HM, HP.

(b) भेष्यो [द्वेष्यो] HM; मन्त्रिणा HM.

(d) कार्यतैः; (°त IS) HM, IS; स उपेक्ष्यते HJ, HS, (but MSs as above), HM HP, HH, SR.

He [i. e. the king], who in his counsels is of many minds, becomes odious to (his) counsellors; through the unsteadiness of (his) mind, he is neglected by them in an emergency. (F. Johnson's translation).

1533

अनेकजन्मसंभूतं पापं पुंसां प्रणश्यति ।
स्तानमात्रेण गङ्गायां सद्यः पुण्यस्य भाजनम् ॥
(अ) Sama 1.32.

The sins of man, accumulated [produced] in a number of births, are destroyed by a mere bath in the Ganges; and he becomes an abode [repository] of holy merit. (A.A. R.).

1534

अनेकजीवघातोत्थं म्लेच्छोच्छिष्टं मलाविलम् ।
मलाक्तपात्रनिक्षिप्तं किं शौचं लिहती मधु ॥

(अ) AS 553.

(c) °पात्रं नि° AS (var.).

(d) °लिहते AS (var.).

What purity is there in those who lick honey which is produced by the destruction of numerous living creatures, which is brought by an outcaste after his own use, filled with dirt and contained in a vessel smeared with dirt. (A. A. R.).

1535

अनेकदोषदुष्टस्य कायस्यैको महान् गुणः ।
यो यथा वर्तयत्येनं तं तथैवानुवर्तते ॥

(अ) SRHt 193.66 (a. MBh but does not occur in MBh (Bh)).

(d) [अ]नुवर्तते SRHt.

There is one great good quality possessed by the body though corrupt by many evil practices; it follows him in the way in which it is treated. (A. A. R.).

1536.

अनेकदोषदुष्टस्य मधुनोपास्तदोषताम् ।
यो ब्रूते तद्रसासक्तः सोऽसत्याम्बुधिरस्तधीः ॥

(अ) AS 564.

(b) मधुनोपास्त° AS (var.).

(c) यो om. AS (var.) तद्रसयशक्तः AS. (var.).
°शक्तः AS (var.).

(d) सोऽसत्यां बुद्धिरस्तधीः AS. (var.)

He who, addicted to the tasting of

honey, speaks of its faultlessness when it is so full of evil qualities is verily an ocean of untruth and devoid of intelligence. (A. A. R.).

अनेकदोषदुष्टोऽपि कायः sec कुर्वन्नपि व्यलोकानि

1537

अनेकधेति प्रगुणेन चेतसा
विविच्य मिथ्यात्वमलं सद्गुणम् ।
विमुच्य जैनेन्द्रमतं सुखावहं
भजन्ति भव्या भवदुःखभीरवः ॥

(अ) AS 151

(b) विवेच्य AS (var.).
Vamśastha metre.

Good people afraid of the miseries of worldly life take up to the religion of Jina which leads to happiness after having abandoned the philosophy of *mithyāva* (illusoriness of the world) which is full of defects and after having fully used their discrimination a number of times with an attentive mind. (A. A. R.).

1538

अनेकपर्यायगुणैरुपेतं
विलोक्यते येन समस्ततत्त्वम् ।
तदिन्द्रियानिन्द्रियभेदभिन्नं
ज्ञानं जनेन्द्रैर्गदितं हिताय ॥

(अ) AS 180.

Upajāti metre (Upendravajrā and Indravajrā).

True knowledge has been expounded by the lord Jina for the welfare of the world which discriminates between sensory pleasures and its opposite and by which all the true values have been perceived and which possesses numerous merits. (A. A. R.).

1539

अनेकभवसंचिता इह हि कर्मणा निर्मिताः
प्रियाप्रियवियोगसंगमविपत्तिसंपत्तयः ।
भवन्ति सकलास्त्विमा गतिषु सर्वदा देहिनां
जरामरणवीचिके जननसागरे मज्जताम् ॥

(अ) AS 255.

(a) कर्मणां AS (var.).

(b) °सत्पतयोः AS (var.).
Prthvī metre.

To embodied beings occur in all stages of life in the form of the ocean of worldly life, with waves in the form of old age and death, all kinds of misery and happiness in their separation and union with their loved ones, all of which are ordained by the results of their own actions accumulated in numerous births. (A. A. R.).

1540

अनेकमलसंभवे कृमिकुलैः सदा संकुले
विचित्रबहुवेदने बुधविनिन्दिते दुःसहे ।
अममयमनारतं व्यसनसंकटे वेहवान्
पुराजितवशो भवे भवति भामिनीगर्भके ॥

(अ) AS 243.

(a) अनेमून् AS (var.) ; संकुलैः AS (var.).
Prthvi metre.

A person [embodied being] comes to worldly life as a result of his actions of former lives in the womb of a woman which is full of many kinds of dirt, filled with all kinds of bacteria, full of strange pains (of child birth), unbearable and censured by the wise; and he wanders incessantly in various kinds of miserable experiences. (A. A. R.).

1541

अनेकमुखपापात्मा छयसंबंशिताभमः ।
कर्तुरप्रकृतिः कश्चित् कापेयकलहोचितः ॥

(आ) SNi 37.

A multifaced sinner, falsely showing the stage of life, and multicoloured [unreliable] by nature is fit only to be quarrelling like monkeys. (A. A. R.)

1541A.

अनेकयुद्धविजयी संचानं यस्य गच्छति ।
तत्प्रतापेन तस्याशु वशं गच्छन्ति विद्विषः ॥

(अ) KN (KN (AnSS 0.53, KN (BI) 9.52), P (PP 3.8, Pts 3.11, PtsK 8.10), H (HJ 4.33, HS 4.29 HM 4.29 HK 4.34, HP 4.32, HN 4.32, HH 106-4, HC 141. 19-20. Cf. सत्यादी धार्मिकोऽनार्यः.

(आ) IS 331.

(c) तत्प्रभावेन PP, Pts, PtsK.

(d) शत्रवः [वि] KN (BI); वशं यान्तरयः परे PP.
वशमायान्तरयः Pts; वशं गच्छन्त्यरातयः PtsK;
वशमायान्ति शत्रवः H (but HS, HP, HN
as above).

He with whom a king victorious in many battles concludes peace, is sure to bring his foes under his sway in no time even through prowess of his new ally. (M. N. Dutt's translation).

1542

अनेकराज्यान्तरितम् अतिक्षिप्तं न युष्यते ।
अन्तर्गतामित्रशाल्यम् अन्तःशाल्यं हि न क्षमम् ॥

(अ) KN (KN (AnSS) 14.81, KN (BI) 13.81).

An army scattered over different kingdoms and away from home, will not fight (heartily); and one with the thorns [spies] set by the enemy within it, becomes incapacitated for active service. (M. N. Dutt's translation).

1543

See 1541 A

1544

अनेकवर्णपवतां वाग्विद्युदिव बिभ्रती ।
अश्रान्तेषु सदा सार- सङ्गिषु स्यात् स्फुरद्गुणाः ॥

(आ) SSK 3.16, KSSKP 3.16.

Speech ever shines with merits in him who has a good command of words as lightning of colours and who is ever deliberate [not hasty] and attached to the essence (without dissipating his energy on worthless things). (A. A. R.).

1545*

अनेकविद्वज्जनरत्नपूर्णं
वेदोक्तन्यायतरङ्गगरभ्यम् ।
अलङ्घनीयं गुरुतीर्थमेकं
सभासमुद्रं शिरसा नमामि ॥

(आ) SR 101.7, SSB 390.9.

Upajāti metre (Upendravajrā and Indravajrā).
I bow with my head to this ocean of the assembly, filled with gems in the form of a large number of learned men, charming with the water of the Vedas and waves of Nyāya, difficult to cross [to defeat] and full of holy places in the form of elders (A. A. R.).

1546

अनेकशास्त्रं बहु वेदितव्यम्
अल्पवच कालो बहुवच विष्णाः ।

यत् सारभूतं तदुपासितव्यं

हंसो यथा क्षीरमिवास्त्रुमध्यात् ॥

(अ) SR 173. 878, SSB 509. 878 Cf. Nos. 1216 and 1220

Upajāti metre (Upendravajrā and Indravajrā).

Many are the *śāstra*-s that are to be learnt, but short is time and many the obstacles. One should therefore resort to (study) those that form the essence, just as the *hansa* takes up the milk from a mixture of milk and water. (A. A. R.).

अनेकसंशयच्छेदि see No. 1547.

1547

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।

सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥

(अ) H(HJ Pr 10, HS Pr 9, HM Pr 10, HK Pr 10, HPPr 10, HN Pr 9, HH 2.10—1, HC 4.10—1), Cr 1152 (CNSC 96, CNSL 96, CNS 95, CNSL 6, CNSPK 77, QPS 367.44).

(आ) SR 29.2 (a. H), SSB 48.4 (a. P), IS332, Bahudarśana 29, Sma 2. 14, Sama 1.16.

(a) °संशयच्छेदि Balmd.

(b) दर्शनम् C texts (but not Cr), IS.

(c) शानं [शा°] CNSC, CNSL, CNSL, CNSPK, The resolver of many doubts, the exhibitor of invisible objects, the eye of all—(is) learning. He, of whom it is not, verily (is) blind. (F. Johnson's translation).

1548**

अनेकसुषिरं कान्तं वादि स्त्रीमुखपङ्कजम् ।

पश्य कान्ते वनस्यान्ते नेत्रभृतिमनोरमम् ॥

(आ) JS 353.32.

(b) श्रीमुखपं JS (var.).

See in the forest, dear one, something pleasing to the eyes and the ears, full of holes and charming and noisy like the lotus mouth of a woman [bee-hive ?]¹ (A. A. R.).

¹ Valmika-puzzle.

1549**

अनेकसुषिरं वाद्यं कान्तं च ऋषिसंज्ञितम् ।

चक्रिणा च सदाराध्यं यो जानाति स पण्डितः ॥

(आ) SR 184.5, SSB 529. 5, SRK 152.18 (Sphuṭa-śloka), IS 7640.

A musical instrument having many holes, charming and bearing the name of a sage and ever favoured by Cakrin [Kṛṣṇa : snakes). He who knows this is clever (learned). [valmika : anthill].¹ (A. A. R.).

¹ Valmika-puzzle.

1550*

अनेके फणिनः सन्ति भेकभक्षणतत्पराः ।

एक एव हि शेषोज्यं धरणीधरणक्षमः ॥

(अ) BhPr (BhPr (NSP) 300, BhPr. (B) 300) (a. Śivaśarman).

(आ) SR 235.164, SuB 13. 14, SSB 632.1.

(a) अहयो बहवः सन्ति SuB.

There are many snakes intent (solely) on eating frogs; just this one serpent (is) capable of bearing the earth. (L. H. Gray's translation).¹

¹ Praise of the king under the guise of a serpent.

1551*

अनेकैर्नायकगुणैः सहितः सखि मे पतिः ।

स एव यदि जारः स्यात् सफलं जीवितं भवेत् ॥

(आ) VS 2387 (Epigram). Cf. A. Weber's *Indische Studien* 16.210.

(d) मम [भवेत्] VS.

My husband, o friend, has all the virtues of a stage hero; now if only he were my lover, my happiness would be perfect. (A. B. Keith's translation in *A History of Sanskrit Literature*, p. 208-9).

1552*

अनेन कल्याणि मृणालकोमलं

व्रतेन गात्रं ग्लपयत्यकारणम् ।

प्रसादमाकाङ्क्षति यस्तबोत्सुकः

स किं त्वया दासजनः प्रसाद्यते ॥

(अ) Vik 3.13 (Cf. Scharpé's *Kālidāsa-Lexicon* I, 2, p. 91).

(आ) Almm 25.

Varnāstha metre.

O virtuous one, with this vow in vain do you weary you body, tender as a lotus-stalk; why is your slave to be thus conciliated who himself is pining with desire for your favour? (E. B. Cowell's translation).

1553

अनेन कस्यापि कुलाङ्कुरेण
स्पृष्टस्य गात्रेषु सुखं मन्यम् ।
कां निर्वाति चेतसि तस्य कुर्यात्
यस्यायमङ्गत् कृतिनः प्रकृतः ॥

(अ) Śāk 7.19. (Cf A. Scharpé's Kālidāsa-Lexicon I, 1. p. 98). (Cf, JAOS 82.1; p. 43).

(आ) Sar 5.39 (p. 585).

(ब) स्पृष्टेषु Śāk (var.).

(d) अङ्गत् Śāk (var.), Sar (var.); प्रकृतः [प्र०] Śāk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

When such joy is mine in the touch on my limbs of a scion of some other house, what gladness must not be his, from whose loins, happy man, this child is sprung? (A. B. Keith's translation in his *Sanskrit Drama*, p. 162).

1554

अनेन किं न पर्याप्तं मांसस्य परिवर्जनम् ।
यत्पाटितं तूणेनापि स्वमङ्गलं परिव्रूयते ॥

(आ) VS 2983.

Is not this one point enough to avoid (eating) meat, that if one is injured even by a grass blade, he suffers pain (A.A.R.).

1555*

अनेन कुम्भद्वयसंनिवेश-
संलक्ष्यमाणेन कुचद्वयेन ।

उन्मज्जता यौवनवारणेन

वापीव तन्वङ्गि तरङ्गितासि ॥

(अ) SkV 413 (a. Bhāgura), Kav 175 (a. Bhāgura).

Upajāti metre (Indravajrā and Upendravajrā).

Your breasts, Oh slender maid, resemble an elephant's cranial lobes, /You are, as it were, a pool/shaken by the elephant, Youth, who plunges therein. (D. H. H. Ingalls's translation).

1556*

अनेन तनुमध्यया मुखरन्पूराराविणा
नवाम्बुहृकोमलेन चरणेन संभावितः ।

अशोकं यवि सद्य एव कुसुमं न संपत्स्यसे

वृथा वहसि दोहवं ललितकामिसाधारणम् ॥

(अ) Māl 3.17 (Cf. A. Scharpé's Kālidāsa-Lexicon I.2. p. 34).

(c) मुकलैर् [कु०] Māl (var.).

(d) मुधा [कु०] Māl (var.).
Prthvi metre.

Oh Aśoka, if after having been honoured by the slender-waisted one with this foot of hers, soft as a young lotus, loud-tinkling with noisy anklets, you are not immediately endowed with flowers, in vain do you nurse a desire shared by sportive lovers. (C. H. Tawney's translation).

1557**

अनेन तव पुत्रस्य प्रमुत्तस्य वनान्तरे ।

शिलामारुह्य हस्तेन खड्गेन निहतं शिरः ॥

(आ) Sama 1 अ 48.

When, in the forest region, your son was asleep, he was held by hair by the enemy and with a sword was his head cut off. (A. A. R.).

1558*

अनेन त्वं स्वरूपेण पुष्पबाणैश्च पञ्चभिः ।
मोहयन् पुत्रवान् स्त्रीश्च कुव सृष्टिं सनातनीम् ॥

(अ) Śiva-purāṇa, Rudrasaṃhitā 2. 2, 37 (in PAn 141).

May you accomplish the work of ever lasting creation by causing delusion [love] to man and woman, with this your form [charm] and with the aid of the five arrows of flowers. (A. A. R.).

1559*

अनेन धर्मः सविशेषमद्य मे

त्रिवर्गसारः प्रतिभाति भाषिणि ।

त्वया मनोनिर्विषयार्थकामया

यदेक एव प्रतिगृह्य सेव्यते ॥

(अ) Kum (Kum (SA) 5. 38, Kum (NSP) 5.38). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 70).

(a) सविशेषमध्यमे Kum (var.).

(b) भाषिणि [भा०] Kum (var.).

(b) यदेकः एव or यदेव (:) एकः Kum (var.).
Varṇastha metre.

O thou of pure intention, on account of this thy conduct, *dharma* strikes me pre-eminently as the best of the group of three (*dharma*, *artha* and *kāma*), since this only has been selected and followed by thee, with a mind from which all

thought of *artha* and *kāma* has been cast out. (M. R. Kale's translation).

1560

अनेन पुरुषो देहान् उपादत्ते विमुञ्चति ।
हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥

(अ) Bh Pp 4. 29, 75.

By this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear. (J. M. Sanyal's translation).

1561

अनेन भवति श्रेष्ठो मुच्यन्ते च सभासदः ।
कर्तारमेनो गच्छेच्च निन्द्यो यत्र हि निन्द्यते ॥

(अ) MBh (MBh (Bh) ad 5.35, 23 [209* 1.7-8]: in some MBh texts 5. 35, 41).

(a) अनेना MBh (Bh).

(b) मुच्यते MBh (var.); श्रि [च] MBh (var.)

(d) निन्दाहो यत्र निन्द्यते MBh (var.).

Where the censurable are condemned, the president of the assembly becomes sinless as well as the audience, and the sin reverts to the sinner himself. (V. P. N. Menon's translation).

1562

अनेन मर्त्यदेहेन यल्लोकद्वयशर्मदम् ।
विचिन्त्य तदनुष्ठेयं हेयं कर्म ततोऽप्यथा ॥

(अ) ŚP 648, SR 154.41 (a. ŚP), SSB 481. 41, IS 333.

(a) मर्त्यं ददते ŚP (MS).

(d) हे० क० tr. SR, SSB.

A person should do that activity with his human body which will lead to happiness in both the worlds [of here and hereafter]; and he should avoid action which is contrary to it. (A. A. R.).

1563*

अनेन यना सह पार्थिवेन
रम्भोह कश्चिन् मनसो वचिस्ते
सिप्रातरङ्गानिलकम्पितासु
विहर्तुमुद्यानपरंपरासु ॥

(अ) Ragh 6. 35. (Of A. Scharpé's Kālidāsa Lexicon; I. 4; p. 94).

(अ) Sar 4. 186 (p. 518).

Upajāti metre (Upendravajrā and Indravajrā)

O you with thighs like the interior of a plantain tree ! I hope there is a desire in your mind to sport with this youthful

king in the rows of garden shaken by the breezes from the ripples of the Sīprā. (R. D. Karmarkar's translation).

1564**

अनेन योगराजेन धूपिताम्बरभूषणः ।

धूपिताङ्गस्त्रिभुवनं मनुजः कुरुते वशम् ॥

(अ) ŚP 3208.

By this best of particular medical preparation, with his clothes and ornaments incensed and with his limbs rendered fragrant by the smoke of this medicine, a man brings the three worlds under his control. (A. A. R.).

1565

अनेन योगेन विद्वतेजा

निजां परस्मै पदवीमयच्छन् ।

समाचराचारमुपात्तशस्त्रो

जपोपवासाभिषवैर्मुनीनाम् ॥

(अ) Kir (Kir (NSP) 3. 28, Kir (D) 3.28).

(a) समुद्धतेजाः Kir (var.).

(d) जपोपवासा Kir (D).

Upendravajrā metre.

Possessed of greater lustre by this contemplative meditation, practise the life of ascetics by muttering prayers, fasts and baths, taking your weapons with you and not permitting any one to approach you. (S. V. Dixit's translation)¹.

1. Words of the sage.

1566*

अनेन रम्भोह भवन्मुखेन

तुषारभानोस्तुलया जितस्य ।

ऊनस्य नूनं परिपूरणाय

ताराः स्फुरन्ति प्रतिमानखण्डाः ॥

(अ) Murāri's Anargharāghava 7.81 (7.87).

(अ) SkV 443, Kav 191, Prasanna 110 b, ŚP 3321, JS 269. 11 (a. Murāri), SR 262. 180 (a. ŚP), SSB 79. 62, SRK 278.3 (a. ŚP), SH 1680 (and in Kav), IS 7641, RJ 689.

(a) तवानेन Prasanna, ŚP, SH, JS, SR, SSB, SRK, IS.

(b) तुषारभानोः कलयां जितस्य Prasanna; धृतस्य [जि] Anar, Kav, ŚP, Kavi, तुषारभानो Kau; पीयूषभानोः ŚP, JS, SR, SSB, SRK, IS; SR. SB, SRK, IS, SH.

(c) जनस्य SH.

(d) तारा SR; स्फुटन्ति Kav.

Upajāti metre (Upendravajrā and Indravajrā).

Your face, fair lady, / has sipped the scales against the moon, /to fill whose cold deficiency/ the stars come forth as counter weights. (D. H. H. Ingalls's translation).

1567*

अनेन वीतरागेण बुद्धेनेवाधरेण ते ।

द्वृति निर्व्यजिमाख्याता सर्ववस्तुषु शून्यता ॥

(अ) SkV 843, Prasanna 156a, VS 1427, JS 166.1.

By your lower lip without passion [or: without rouge] like to the Buddha, o messenger, you inform me quite clearly of the vacuity [or : worthlessness] of all things. (D. H. H. Ingalls's translation).

1568

अनेन सर्वाधिकृतार्थिता कृता

हृत्तार्थिनी कामगवीसुरद्रुमी ।

मिथःपयःसेचनपल्लवाशनैः

प्रदाय दानव्यसनं समाप्नुतम् ॥

(अ) G in VCjr ad 17.1.

(आ) SR 104. 114, SSB 393. 124, Pad 15.35, (a. Śrīharṣa), RJ 144.

(a) सर्वाधिकृतार्थिता (°ताकृता SSB) Vcjr, SR, SSB.

(b) हृत्तार्थिनी.

(c) मिथःपयःसे VC; °पल्लवाशने SR, SSB, Pad.; पल्लवाशनैः Vcjr; °पल्लवाशनैः VG (var.)

(d) समाप्नुतः SR, SSB.

Varṇāśāṣṭha metre.

By him prosperity is made a mendicant and hence the wish-granting cow (*kāmadhenu*) and the heavenly tree (*kalpavṛkṣa*) have been deprived of supplicants. May you two [the cow and the tree] satisfy the craving for giving gifts by the mutual exchange of 'watering with milk' [by the cow] and the 'offer of tender leaves' [by the tree]. (A. A. R.).

1569*

अनेन सार्धं तव यौवनेन

कोटि परामच्छिबुरोऽध्यरोहत् ।

प्रेमापि तन्वि त्वयि वासवस्य

गुणोऽपि चापे सुमनःशरस्य ॥

(अ) Naiṣ 8.61.

Upajāti metre (Upendravajrā and Indravajrā).

Slender maid, simultaneously with this thy youth, Indra's abiding love for thee, reached its climax; and at the same time the tough string of Cupid's bow mounted the other end of the bow. (K. K. Hindiqui's translation).

1570 *

अनेन सार्धं विहराम्बुराशेऽ

तीरेषु तालीवनममरेषु ।

द्वीपान्तरानीतलवङ्गपुष्पैर्

अपाकृतस्वेदलवा मरद्भिः ॥

(अ) Ragh 6.57. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 97).

(आ) ARJ 99. 9-10, And 233. 15, (ab only), Ratnā-pana (BSS 63) 400, (a only).

(b) तटेषु [ती°] Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Sport with him on the shores of the sea, which are possessed of the rustling noise of the groves of palm-trees, you whose drops of perspiration would be removed by the breezes bringing clove-flowers from other islands. (R. D. Kar-markar's translation).

1571

अनेन सिध्यति ह्येतन्- समाप्येव पराक्रमः ।

एवं ज्ञात्वा चरेद्यस्तु सकलास्तस्य बुद्धयः ॥

(अ) P (PP 1.324).

This much of effort brings success;/ I have the power; I can:/so think, then act, and reap the fruit/ of your judicious plan. (A. W. Ryder's translation).

1572**

अनेनेव प्रकारेण त्रयो प्रीवाभिताः शुभाः ।

ललाटे युगलावती चन्द्राकी शुभकारकी ॥

(आ) ŚP 1652 (a. Nakula)¹.

1. According to AP from Nakula's Aśvaśāstra, but not found in the 1952 edition (Tanjore Saraswathi Mahal Series, 56).

In this manner the three lines existing on the neck [of the horse] are auspicious; and indicative of welfare are the twin signs, resembling the moon and the sun on the fore-head. (A. A. R.).

1573

- अनेश्वर्ये तूषा भार्या पथि क्षेत्रे त्रिधा कृषिः ।
लम्बकः साक्षिणश्चैव पञ्चानर्या असंकृताः ॥
- (अ) Cr 2107 (GNPN 95, GM 197 [partly corrected according to suggestions of E. Monseur, but still not clear]) (corrupt).
(a) अनैवैर्ये CNPN (MS).
(b) पथक्षेत्रे CM; कृषि CNPN (MS).
(c) नञ्चकः [ल°] CNPN (MS).

Five things are useless [dangerous] unless properly conditioned—desire in poverty, a wife during a journey, cultivation in inferior soil, a hanger-on and witnesses. (A. A. R.),

1574**

- अनीचित्यावृते नान्यद् रसभङ्गस्य कारणम् ।
प्रसिद्धौचित्यबन्धस्तु रसस्योपनिषत् परा ॥
- (आ) Amd 182. 481, Dhvanikrt, udy. 3, Dhv (HSS) 3. p. 302. 9-10.

There is no cause other than impropriety in bringing about unsuitability (absence of relish) in sentiments. The presence of the established propriety is the great secret of the development of *rasa-s* (sentiments). (A. A. R.).

1575

- अनीचित्येन कन्यासु पुरस्त्रीषु च या रतिः ।
स कामो हि क्षितीन्द्राणाम् अरिषड्वर्गपूर्वजः ॥
- (आ) SRHt 74. 4 (a. MBh, but does not occur in MBh (Bh)).
- The desire (*kāma*) of kings to have improper enjoyment with unmarried girls and women of the city [wives of others] is the elder brother [greatest] of the group of the six internal enemies (*kāma*, *krodha*, etc). (A. A. R.).

1576

- अन्तःकटुरपि लघुरपि
सद्वृत्तं यः पुमान् न संत्यजति ।
स भवति सद्यो वन्द्यः
सर्वप इव सर्वलोकस्य ॥
- (आ) ŚP 478, SR 48.122 (a. ŚP), SSB 305. 124, IS 334, SRK 249. 73, (a. Induśeṣaprukha).
(b) सद्वृत्तं [स०] ŚP (MS).
(c) सङ्ख्यो ŚP (MS),
Āryā metre.

He who does not abandon *sadvṛtta* [good conduct : round shape], though he be pungent within and small, is immediately respected by all people as mustard [which is an universal favourite] (A. A. R.).

1577

- अन्तःकटु सदा प्रेम मानुषं परिलक्ष्यते ।
हताशान् न करोत्यस्मान् देवप्रेमेव केवलम् ॥
- (आ) SSMā 23. 6-7.
- The love of human beings (*prema*) is seen to be bitter in its course; only love of god does not make us disillusioned. (A. A. R.).

1578

- अन्तःकपालविवरे जिह्वामाकुञ्च्य चापयेत् ।
भ्रूमध्यदृष्टिरमृतं पिबेत् खचरमुद्रया ॥
- (आ) ŚP 4410.
- (The aspirant) should offer [touch with] the tongue, bending it in the cavity, at the roof of the mouth; and with the *khecara mudrā* he should concentrate his sight between the eye-brows and drink [experience] *amṛta* (immortality). (A. A. R.).

1579

- अन्तःकरणतत्त्वस्य दम्पत्योः स्नेहसंभयात् ।
आनन्दप्रस्थिरेकोऽयम् अपत्यमिति कथ्यते ॥
- (आ) Uttara 3.17.
- (आ) SR 59.5 (a. Uttara), SSB 372.7, SRK 119. 4 (a. Uttara), IS 4642, SSap 553, SRRV 702 (a. Uttara), JS 4225, 3 (a. Bhava-bhūti), Sama 2. आ 32.
- (a) करणतत्त्वस्य JS.
(d) पठ्यते [ब०] Uttara (var.); Sama; बुध्यते SRRU.

An offspring is really the one knot of the hearts of the parents, since in it is centered their affection (C. N. Joshi's translation).

1580

- अन्तःकरणविकारं
गुरुपरिजनसंकटेऽपि कुलटानाम् ।
जानन्ति तदभियुक्ता
मूढाङ्गापाङ्गमधुरदृष्टेन ॥

- (अ) Kutt (Kutt (BI) 506, Kutt (KM) 495).
 (b) कुलजानाम् [कु°] proposed by J. J. Meyer.
 (c) बुध्यन्ति Kutt (var.).
 Giti-āryā metre.

The exaltation in the heart of a light woman can be surely guessed by the one who makes it, in spite of the reserve imposed by slaves and respectable persons. It is read in contracted brows and in looks escaping from the side of the eyes. (E. Powys Mathers's translation).

1581

अन्तःकरणशून्योऽपि तृणपूलकपुरुषः ।
 सत्कृतः क्षेत्रपतिना समर्थो मृगवारणे ॥

(आ) JS 497.41

A scare crow [a bundle of hay resembling a human being] placed in the field by the owner of the land, though devoid of sentience, is capable in warding off animals. (A. A. R.)

1582

अन्तः किञ्चित् किञ्चिन्
 मृगतानामहह विभ्रमं वहति ।
 दूराद्दर्शयसि पुनः
 क्षारोद्गारं जडाधीनः ॥

(आ) Any 95.23.

Āryā metre.

Underneath you bear the shine of pearls a little, not very clearly; but from afar, you the lord of waters [also dulness] exhibit the ejection of salt. (A. A. R.)

1583

अन्तः कुटिलतां बिभ्रच्च छङ्खः स खलु निष्ठुरः ।
 हुंकरोति यदा ध्मातस् तवैव बहु गण्यताम् ॥

(आ) SP 1116, JS 100.1, SR 218.74 (a. SP), SSB 602.1, IS 335, Any 77.11.

(b) सखु [स ख°] SP (MS); सखल SP (MS).

(c) हुंकारो यदा SP (MS).

(d) तदेव SP, Any; गुण्यताम् SP (MS); गण्यते JS (var.), SR, SSB.

A conch is inside curved; outside coarse; only when it sounds when blown into, one gets the right respect towards it.

1584*

अन्तःकज्जुदारकण्ठमसकृन्मुञ्चेति लोलेक्षणं
 प्रायः स्मेरकपोलमूलममृतप्रत्यन्दि बिम्बाधरम् ।

आधृताङ्गुलिपल्लवाग्रमलमित्यानतितमूलं
 पीतं येन मुखं त्ववीयमबले सोऽहं हि धन्यो युवा ॥

(आ) SR 314.75, SSB 169.77.

Sārdūlavikrīḍita metre.

Young lady, I am the fortunate young man (who have had the privilege) of drinking [kissing] your face, the eyes of which are rolling in ecstasy, with the throat cooing inwardly the frequent utterance of "Please leave off." the bimba-fruit like lips dripping with nectar and the root of the cheeks aglow with smiles, the tendril-like finger-tips shaken in token of "enough" and the creeperlike eyebrows dancing. (A. A. R.)

1584A*

अन्तः केचन केचनापि हि बले केचित् तथा पल्लवे
 मूले केचन केचन त्वच्चि फले पुष्पे च केऽपि द्रुमाः ।
 सौरम्यं नितरां बिभर्त्यविकलः श्रीलण्डयण्डीकृतः
 सर्वाङ्गे सुरभिर्न कोऽपि ददृशे मुक्त्वा भवन्तं क्वचित् ॥

(आ) Any 115.66.

Sārdūlavikrīḍita metre.

Some trees put forth fragrance inwardly, some on leaves, others in tendrils still others in the roots, some on the barks, and others in fruits or flowers. O sandal tree, you bear intense fragrance without any division in a mass. No one excepting you is seen anywhere, who is fragrant all over the person. (A. A. R.)

1585*

अन्तःकोपकषायितेऽपि हृदये साधोरसञ्चेष्टितं
 भ्रात्र्येव बहिः क्रियासु वचनान्याविर्भवन्त्यर्थतः ।
 मध्येऽत्यन्तकरालवाडवशिखाशोषेऽपि वारानिधेः
 कल्लोलाः प्रकटीभवन्ति सततं मुक्ताफलोद्गारिणः ॥

(आ) JS 55.27, SHSB.

(a) सञ्चे° SH.

(b) °वशिखिज्वालेऽपि SH.

(d) °तद्गोहिणः SH.

Sārdūlavikrīḍita metre.

Though inwardly in the heart he is put out by anger at the actions of the wicked, the good man exhibits beneficial words alone in his outward activities. The waves of the sea always give out pearls only, though deep within it [the sea] is dried up by the flames of the extremely terrific submarine fire. (A. A. R.)

1586
See 1584A.

1587

अन्तःकूराः सौम्यमुखा अगाधहृदयाः स्त्रियः ।

अन्तर्विषा बहिःसौम्या भक्ष्या विषकृता इव ॥

(आ) SR 348.7, SSB 226.7, SRK 115.15 (a. Kalpataru), IS 7643.

(d) भक्षा IS.

Women who are deep are cruel in their hearts but with smiling faces, they are like foods made of poison, with poison inside but outwardly pleasing. (A.A.R.).

1588*

अन्तःक्रोधोजिह्वानज्वलनभवशिखाकारजिह्वावलीढ-

प्रौढब्रह्माण्डभाण्डः पृथुभुवनगुहागर्भगम्भीरनादः ।

दृप्यत्यारीन्द्रमूर्तिर्मुरजिवत् वः सुप्रभामण्डलीभिः

कुर्वन्निर्धूमधूमध्वजनिधितमिव व्योम रोमच्छटानाम् ॥

(आ) SR 19.57, SSB 32.18.

(d) °जविचितम् SSB.

Sragdharā metre.

May the conqueror of the demon Mura [Lord Viṣṇu] in his form of a proud lion protect you—(the lion) proudly swallowing as it were the entire universe with his tongue resembling the flaming hair of Śiva whose fire of anger in the heart was rising high, with his terrific roar resounding in the interior of the huge cave of the earth, and the encircling lustre of whose manes made the sky full of comets without the accompanying smoke. (A. A. R.).

1589*

अन्तःखेदमिवोद्वहन् यदनिशं रत्नाकरो घण्टे

यच्च ध्यानमिवास्थितो न कनककोणीधरः स्यन्दते ।

जाने दानविलासवानरभसं शौर्यं च ते शुश्रुवान्

एको मन्थविघट्टनास्तदपरष्टङ्गाहतीः शङ्कते ॥

(आ) SkV 1458 (a. Vākkūta).

(b) यच्चध्यानमिव SkV (var.).

Śārdūlavikriḍita metre.

That the gem-filled ocean ever roars/ as if with inner grief /and the Golden Mountain moves not/as if it were in trance:/ I see, oh majesty most graceful in your gifts, / is for the cause that, having heard/ your generosity and strength,/

one fears the churning stick again/ the other fears the axe. (D. H. H. Ingalls's translation).

1590

अन्तःपुरचरैः सार्धं यो न मन्त्रं समाचरेत् ।

न कलत्रैर्नरेन्द्रस्य स भवेद् राजवल्लभः ॥

(आ) P (PP 1.40, Pts. 1.55, PtsK 1.61, PM 1.31).

(आ) SR 148. 263 (a, P), SSB 472, 169, IS 336.

(a) अन्तःपुरचरैः (°रस्वरैः or °रचरैः) PP (var.).

(b) न म° tr. Pts, SR, SSB.

One who never hearkens to /queenly whisperings, / in the women's quarters dumb /is beloved of kings. (A. W. Ryder's translation).

1591

अन्तःपुरधनाध्यक्षैर् वरिष्ठैर्निराकृतैः ।

संसर्गं न व्रजेद् राजन् विना पार्थिवशासनात् ॥

(आ) Matsya-purāṇa 216. 9.

(आ) SR 150.328, SSB 474. 234, SB 2.237.

(a) पुरजना° Matsya.

(b) वरिष्ठैर्निराकृतैः SR, SSB.

(c) व्रजेत्याशो SB व्रजेत्योके SR, SSB.

A person should not, O king, associate himself closely with the treasurer of the harem and those envoys of the enemy who have been expelled, without the express permission of the ruling king. (A. A. R.).

1592*

अन्तःपुराणां विहितव्यवस्थः

पदे पदेऽहं स्खलितानि रक्षन् ।

जरानुरः संप्रति दण्डनीत्या

सर्वं नृपस्यानुकरोमि वृत्तम् ॥

(आ) Nāgā 4.1, Priy 3.4.

(आ) SR 139. 3, SSB 454.3.

(c) संप्रति SR., SSB.

Upajāti metre (Indravajrā and Upendravajrā).

Maintaining the order of the zenana, guarding against stumbling at every step by the guidance of a staff/ I, who am now enfeebled by age,/ imitate the whole conduct of a king,/ [who maintains the order of his towns within/ and guards (them) against slips continually by the administration of justice]. (G. K. Nariman's, A. V. William Jackson's and Ch. J. Ogden's translation).

1593*

अन्तःपुरीयसि रणेषु सुतीयसि त्वं
पौरं जनं तव सदा रमणीयते श्रीः ।

दृष्टः प्रियाभिरमृतद्युतिदर्शमिन्द्र-

संचारमत्र भुवि संचरसि क्षितीश ॥

(आ) Sāh (Sāh (BI) ad 10. 633, Sāh (C) ad 10, 24), SR 105. 145 (a. Sāh), SSB 397. 157 (a. Sāh).

Vasantatilakā metre.

In the battle field thou actest as if thou wert on thy *Zenana*, and thou treatest the people of thy city as if they were thy sons; Fortune behaves as a wife towards thee, and looked upon by thy beloved ladies as the nectar-beamed moon, thou walkest upon the earth, o monarch, like the Royal God [Indra] himself. (Translation in Bibl. Ind. 9).

1594

अन्तःपुरे पितृतुल्यं मातृतुल्यं महानसे ।

गोषु चात्मसमं दद्यात् स्वयमव कृषिं व्रजेत् ॥

(आ) Cr 1153 (CNS 97, CNSL 27, CNSPK 78, CPS 367.46).

A king should give (impartially) gifts to the inmates of his harem, like a father (gives to his children), like a mother (who is feeding children) in the kitchen and like oneself with regard to cows; he should also personally supervise cultivation.

1595

अन्तःप्रकाशमिच्छन्तः सदसच्च विवेचितुम् ।

स्नेहं सूचितप्रदीपेऽस्मिन् वर्धयन्तु सुबुद्धयः ॥

(आ) SMH 2.1.

Let the intelligent people who are desirous of inward light (of understanding) to discriminate between good and bad, increase the *sneha* [affection or oil] in the light of these excellent sayings. (A. A. R.).

1596

अन्तःप्रतप्तमहसंकतदह्यमान-

मूलस्य चम्पकतरोः क्व विकासचिन्ता ।

प्रायो भवत्यनुचितस्थितिदेशभाजां

श्रेयः स्वजीवपरिपालनमात्रमेव ॥

(आ) SP 1002 (a. Dharmavardhana)¹, VS 802, SR 176, 972 (a. SP), SSB 514. 972 (a. Dharmavardhana), IS 337, SRK 206.1 (a. SP), Any 118. 84.

(b) म्लानस्य VS (var.); विकास° SP (MS), Any.

(c) °स्थितदे° Any; °भाज° VS (var.).

1. in two MSs of SP (a. Nāgendra).

Vasantatilakā metre.

Where is the scope of the flowering of the *campaka*-bush which is being burnt by the well heated sands of the desert? Generally, in the case of those who are situated in unsuitable places, it is a blessing if they are able to sustain life (A. A. R.).

1597*

अन्तः प्रविश्य युवचिह्नमुरोऽबलानां

येन क्रमेण बत लोडयते मनीषिन् ।

आश्रित्य तं हि नियमं तत उन्नयेते

एतौ कुचौ सपवि हन्ति विवीर्णमध्यात् ॥

(आ) SSB 255. 37.

Vasantatilakā metre.

O wise man, that order in which the breasts of women, the sign of youth agitate the mind, in the same order are they elevated. But he strikes at these two which are split in the middle. (A.A.R.).

1598*

अन्तःशरीरपरिशोषमुदग्रयन्तः

कीटकतल्लुतिभिरस्त्रमिवोद्धमन्तः ।

छायावियोगमलिना व्यसने निमग्ना

वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥

(आ) Mudr (Mudr (BSS) 6.13, Mudr (V) 6.13).

(a) °मुदीर° or °मुदार° or °मुपाश्र° Mudr (var.).

(b) कीटकल्लुति स्त्र° Mudr (BSS); शुचमिवातिगुरुं वहन्तः Mudr (var.).

(c) मलिनैर्ध्वसनेर्निमग्नाः Mudr (var.).

Vasantatilakā metre.

'Trees, openly exhibiting the drying up in the interior of their bodies, shedding tears, as it were, through exudation from the bores made by insects, withered through loss of shade and plunged in sadness, are, as it were, preparing for their own burial. (R. S. Walimbe's translation).

1599

अन्तःसंतोषचित्तानां संपदस्ति पदे पदे ।

अन्तर्मलिनचित्तानां सुखं स्वप्नेऽपि दुर्लभम् ॥

(आ) NBh 75.

(a) अन्तस्सन्तोष° NBh.

To those who have contentment in their minds, prosperity comes at every step; but to those whose minds are evil, happiness is difficult even in a dream. (A. A. R.).

1600*

अन्तःसंतोषवाष्पैः स्थगयति न दृशस्ताभिराकर्णयिष्यन्
अङ्गेनानस्तिरोमा रचयति पुलकश्रेणिमानन्दकन्दाम् ।
न क्षोणीभङ्गभीरुः कलयति च शिरःकम्पनं तन्न विद्यः
शृण्वन्नेतस्य कीर्तीः कथमुरगपतिः प्रीतिमाविष्करोति ॥

(अ) Naiṣ 12.39.

(आ) Skm (Skm (B) 1626; Skm (POS) 3. 52.1)
(a. Harṣa)¹, JS 338. 24 (a. Harṣa)²,
VS 2603 (a. Naiṣ), SR 138. 81 (a. Naiṣ)
SSB 452. 83, (a. Naiṣ).

(अ) दृशस्ता° JS, SR, SSR.

(ab) स्थगयति नयनं (नपनं) न श्रुतिभ्रंशभीरुर्नाङ्गेना°
Skm.

(b) अस्तिलोमा रचयति Naiṣ (var.), VS.

(c) क्षोणी° Skm.

(d) शृण्वन्नेतस्य कीर्तिपूरान्कथ° VS.
Sragdharā metre.

¹ Kavipaṇḍitaśrīharṣa.

² Khaṇḍanakāraśrīharṣa.

We know not how Ananta, the lord of serpents, manifests joy while listening to his fame; for with tears of inward joy he doth not cover his eyes, being about to hear with them; being hairless, he exhibits no joy-rooted series of thrills on his limbs; nor does he wave his head, fearing the (possible) destruction of earth. (K. K. Handiqui's translation).

1601

अन्तःसमृत्थविरहानलतीव्रताप-
संतापिताङ्ग करिपुङ्गव मुञ्च शोकम् ।
धात्रा स्वहस्तलिखितानि ललाटपट्टे
को वाक्षराणि परिमार्जयितुं समर्थः ॥

(आ) VS 626. Any 32. 59. ASS 14.2.

(b) करिपु गव Any.

Vasantatilakā metre.

O best of elephants who are tormented by this intense heat of the fire of separation rising in the heart, leave off sorrow. Who is capable of wiping out the letters (the writing) on the forehead written by the hand of fate himself? (A.A.R.).

1602*

अन्तः समेत्यापि बहिः प्रयाति
स्पृष्टा विधत्ते त्ववगहनानि ।
दत्त्वाधरं रोदिति शुष्कमेव
सैवं विलासैस्तपसाप्यलभ्या ॥

(आ) PV 300 (a. Mādhava).

(c) रोदिति PV (MS).

Indravajrā metre.

Though come together inside, she comes out, when touched she gives embraces. When the lips are pressed she pretends, to cry out. Thus she is difficult to get even by penance on account of her playful activities.¹ (Flute ?) (A.A.R.).

¹ puzzle.

1603

अन्तःसारविहीनानां सहायः किं करिष्यति ।
मलयेऽपि स्थितो वेणुर् वेणुरेव न चन्दनः ॥

(अ) Cr 1154 (GNW 69). Cf. No. 1604 and याताः
पाटीरस IS 350

(आ) SR 39.7, SSB 292.7, IS 349, SRK 35.15
(a. Prasaṅgaratnāvali), SRS. 356.

(a) सारविहीनस्य SR, SSB, IS, SRS; अःतसा° SRK
(Printing error).

What could a companion help those who lack inner content? A bamboo, even if it stands on the Malaya mountain will remain bamboo and will not change into sandal-wood.

1604

अन्तःसारविहीनानाम् उपदेशो न जायते ।
मलयाचलसंसर्गान् न वेणुश्चन्दनायते ॥

(अ) Cr 61 (CV 10.8, GPS 267.11). See No. 1603.

(आ) IS 350, Sama 1 अ 100.SH 369.

(a) अन्त CV (var.)

(b) अपुदेशो IS (printing error). (i) बुधाद्धो SH.

(c) संर्गात् or संर्गति CV (var.).

Those that are empty-minded cannot be benefited by instruction: will a bamboo be turned into a sandal-wood tree by being planted on the Malaya mountain? (K. Raghunathji's translation).

1605

अन्तःसारैरकुटिलैस् सुस्तिग्धैः सुपरीक्षितैः ।
मन्त्रिभिर्धार्यते राज्यं सुस्तम्भैरिव मन्दिरम् ॥

(अ) P (PT 3. 28, P Tem 3. 22, PP. 1. 96, Pts 1. 126, PtsK. 1. 142)., Cf Ru 136

(आ) SP 1352, SuM 23.4, SR 142. 27 (a. P), SSB 461. 10, IS 351, SbB 2.69, SH 1357.

(a) कुतिलैः SbB.

(b) सद्बुतैः SbB; अचिद्धैः [सु०] PT; P Tem; अचिद्धैः (द्रैः) P Tem; निचिद्धैः PtsK, सुनिरूपितैः PT, P Tem.

(c) सहायैर [मं] PT., P Tem

(d) उत्तमैर [सु०] PT; उत्तमैर P Tem (var.)

Polished, fully tested, sturdy too, and straight/ are the pillars proper¹ to a house—or State. (A. W. Ryder's translation).

¹ The ministers.

1606*

अन्तःसारोऽपि निर्याति नूनमर्थितया सह ।

अन्यथा तदवस्थस्य महिमा केन देहिनाम् ॥

(आ) SRHt 223.10 (a. Sundarapāṇḍya), SSSN 176.10

(d) गच्छति [दे०] SSSN (var.).

Even the internal self-respect oozes out along with begging; or to people in that situation (of begging) who ever shows respect? (A.A.R.).

1607*

अन्तःस्थसुरतारम्भा- भिलाषमपि गोपयत् ।

अन्योन्यं मिथुनं वेत्ति नेत्रे वृष्ट्वैव चञ्चले ॥

(आ) VS 2044 (a. Kayyāṭa).

The pair (of lovers) may conceal the inward urge for coming together in enjoyment; but they know each other's desire on observing the glancing (disturbed) eyes. (A.A.R.).

अन्तःस्थेन विरुद्धेन see No. 1608.

1608

अन्तःस्थेनाविरुद्धेन सुवृत्तेनातिचारणा ।

अन्तर्भिन्नेन संप्राप्तं मौक्तिकेनापि बन्धनम् ॥

(अ) P (PP 4. 63, Pts 4. 112 and 3. 140, PtsK 4. 78).

(आ) SR 246. 20, SSB 651. 1, IS 165.

(a) अत्यञ्छेनाविरुद्धेन Pts, SR, SSB; अन्तःस्थेन वि० PtsK; अतस्थेना० PP (var.).

(c) अन्तर्भेदेन PP.

(d) ०केन निबन्धनम् Pts. 4. 112 (only) SR, SSB वृष्ट्वेते PP (var.).

Even a pearl, so smoothly hard and round, is fastened by a thread and safely bound, after a way to pierce its heart is

found. (A.V.Ryder's translation of PP)¹.

¹ This verse has a double meaning and may refer to a man who seeks salvation (मौक्तिक).

1609*

अन्तःस्वीकृतजाह्नवीजलमतिस्वच्छन्दरत्नाङ्कुर-

श्रेणीशोणभुजङ्गनायकफणाचक्रोत्तलसत्पल्लवम् ।

भूयादभ्युदयाय मोक्षनगरप्रस्थानभाजामितः

प्रत्यहप्रशमकपूर्णकलशप्रायं शिरो धूर्जटे ॥

(आ) Skm [Skm (B) 45, Skm (POS) 1. 9, 5, Skm (BI) 1. 9. 5] (a Jalacandra).

(b) ०चन्द्रौल Skm (POS), Skm (BI).

(d) माजमितः Skm (b).

Sārdūlavikrīḍita metre.

May the head of Lord Śiva contribute to the prosperity of those who set out to the city of absolution, the head resembling Pūrṇa Kumbha (auspicious vessel filled with water) warding off all obstacles, with the water of the Ganges filling inside, the tender (mango) leaves of which are resplendent in the form of the hoods of the lordly serpents emitting a series of rays from extremely pure gems. (A.A.R.).

1610

अन्तकः पर्यवस्थाता जन्मिनः संततापवः ।

इति त्याज्ये भवे भव्यो मुक्तावृत्तिष्ठते जनः ॥

(अ) Kir [Kir (NSP) 11.13, Kir (R) 11.13]

(आ) SR 372.165, SSB 270.51.

(c) भवे भव्यो Kir (R).

(d) मुक्तावृत्तिष्ठते Kir (R).

Death is the eliminator of a creature who is to meet constant perils; hence in this world which is to be forsaken, a good man tries for emancipation. (S. and K. Ray's translation)

1611

अन्तकः शमनो मृत्युः पातालं वडवामुलम् ।

क्षुरधारा विषं सर्पं वद्विरित्येकतः स्त्रियः ॥

(अ) MBh [MBh (Bh) 13. 38, 29; MBh (R) 13.38, 29, MBh (C) 13. 2230] [cf.] MBh (Bh.) 13.40, 4.

(आ) SRHt 79.9 (a. Mn, but not found there), IS 338, SSSN 67.12.

(इ) SS (OJ) 432, NM (T) 4. 14.

(a) पवनो or परमो [श०] MBh (var.), SRHt., SSSN.

(b) वडवानलः SRHt.

(c) दुरधाराभिसंसर्गो MBh. (var).

Devastating wind, death, nether-world, oceanic fire, razor's edge, poison, snake and fire on one hand and pursuit of women on the other.¹ [Raghu Vira's translation of SS(oj)].

¹. are in equilibrium.

1612*

अन्तकाय ददता त्वया प्रिया-

कायकाञ्चनलताप्रतिग्रहम् ।

दीयते बत मदीयजीवनं

दक्षिणानिल कुतो न दक्षिणा ॥

(आ) Vidy, 396 (a. Mm. Jagannātha).

Rathoddhātā metre.

While you give the golden-creeper like body of my beloved to the god of death as a gift, O southern breeze, alas, why is my life also not given away as *dakṣiṇā* (donation accompanying the gift)? (K.P. Aithal's translation).

1613

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

(अ) MBh [MBh (Bh) 6.30, BhG 8.5].

(आ) Sama 2 अ 34.

(c) या or यत् or यं MBh. (var.).

(d) याति MBh (var.).

And at the hour of death, on Me alone/meditating, leaving the body/who so dies to My estate he/goes; there is no doubt of that. (F.Edgerton's translation).

1614

अन्तकाले हि भूतानि मुह्यन्तीति पुराश्रुतिः ।

[राज्ञेवं कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता] ॥

(अ) R [R (Bar) 2. 98 51, R (R) 2. 106, 13-4], R (G) 2. 113; 7].

(a) अन्त्यकाले R (var.).

(b) परिश्रुतं R (var.).

"Creatures, as their end approaches, lose their sense", this ancient adage..... (M.N. Dutt's translation).

1615

अन्तकोऽपि हि जन्तूनाम् अन्तकालमपेक्षते ।

न कालनियमः कश्चिद् उत्तमर्णस्य विद्यते ॥

(अ) Nilakanṭha Dīkṣita's Kalivḍambana (KM V) 51.

(आ) SRK 253. 25 (a Kalivḍambana), IS 7644.

Even the God of death waits for the time of death (to demand the life of) persons; but there is no time-limit whatever for the creditor (to demand back the debt owed to him). (A.A.R.).

अन्त(अन्त्य) प्राप्ति सुखामाहर् see No. 1665.

1616*

अन्तरं कियदाख्यान्ति सन्तो रघुकिरातयोः ।

अन्तरं तावदाख्यान्ति सन्तो रघुकिरातयोः ॥

(आ) JS 44. 56 SH 442; (cf. Kav 86)

(c) यव [ता°] SH.

How much difference do the wise speak of as existing between the Raghu (Raghu-varṇa of Kālidāsa) and Kirāta (the Kirātārjunīya of Bhāravi)? The wise give the answer that of these two, the difference is as existing between Raghu (a prince) and Kirāta (a hunter). (A.A.R.).

1617*

अन्तरङ्गमनङ्गस्य शृङ्गारकुलदेवतम् ।

अङ्गीकरोति तन्वङ्गी सा विलासमयं वयः ॥

(आ) SR 254.2, SSB 64. 4.

The slender lady enjoys (makes her own) that age full of graceful movements, the intimate friend of the god of love and the family deity of *śṛṅgāra* (A. A. R.)

1618**

अन्तरङ्गा हि ये राज्ञः परस्वादायिनः शठाः ।

भृत्या भवन्ति प्रायेण तेभ्यो रक्षेद्दिमाः प्रजाः ॥

(आ) SRHt 130.3 [a. Kāmandaka, but not found in KN (BI)], SSSN 2.53 (a. Kāmandaki)¹

These subjects should be protected against those dishonest men who mostly become the servants (officers) of the king and who take away the wealth of others (illegally) and who are intimate with the king (A.A.R.).

¹ Cf. SRHt 130. 1-6.

1619*

अन्तरायतिमिरोपशान्तये

शान्तपावनमचिन्त्यवैभवम् ।

तं नरं वपुषि कुञ्जरं मुखे

मन्महे किमपि तुन्दिलं महः ॥

(अ) Mallinātha, introduction (verse 2) to his commentary on Raghu., Kum. and Nais.

(आ) SR 2. 16, SSB 3. 16 (a. Mallinātha).

(c) तन्नरं SR.

Rathoddhatā metre.

For destroying the darkness of obstacles, we think of (meditation) that great effulgence (the god with the protuberant belly) who is human-shaped in the body but elephant-faced, who purifies the quietgoing devotees and whose greatness is immeasurable. (A.A.R.).

अन्तरेभ्यः परान् रक्षेत् See No. 4876.

1620

अन्तर्गतमलो दुष्टस् तीर्थस्नानशतैरपि ।
न शुध्यति यथा भाण्डं सुराया वाहितं च सत् ॥

(अ) Cr. 62 (CV 11. 7, GPS 292.8).

(आ) IS 339, Sama 1. अ 88.

(a) दुष्टः CV (var.).

(b) अपी CV (var.).

(c) अशुद्धन्ति CV (var.); शुद्ध्यति CV (var.) Sama; शुद्ध्यति IS; तथा [य°] CV (var.).

(d) सुराया CV (var.); यत् [सत्] CV (var.); तत् [सत्] CV (var.), Sama.

A villain who is dirty in his heart will not become clean, even if he bathes hundreds of times in a *tīrtha*; similarly a pot with spirituous liquor, even if it would be burnt, (would not become clean).

1621

अन्तर्गता मदनवर्जितशिलावली या
सा बाध्यते किमिह चन्दनपङ्कलेभ्यः ।
यत्कुम्भकारपचनोपरि पङ्कलेपस्
तापाय केवलमसौ न च तापशान्त्यं ॥

(अ) Śrng 19 (in other editions 16).

(आ) SR 284.20 (a. Śrng), SSB 117. 22, IS 340, Vidy 609.

(b) नो[सा] Śrng (var.); बाधते Śrng (var.), SR, SSB; किमिति°(मपि)[कि°] Śrng (var.) चन्दनचर्चितेन [च°] Śrng (var.), SR, SSB, Vidy.

(c) यः[यत्] Śrng (var.) Vidy °पयसोपरि °पयसोपरि Śrng (var.).

(d) तु (च) Śrng (var.), Vidy
Vasantatilakā metre.

Does the application of sandal paste in any way alleviate the flames of love-fever burning within? The outercoating of clay in the potter's baking fire only results in greater heat to the baking pots and not in lessening it. (A.A.R.).

1622

अन्तर्गतैर्गुणैः किं

द्वित्रा अपि यत्र साक्षिणो विरलाः ।

स गुणो गीतेयवसौ

यनेचरं हरिणमपि हरति ॥

(अ) Āryāsaptasatī 2. 17 (KM I. p. 30).

(आ) SR 82. 39, SSB 357.46, VP 2. 32.

Āryā metre.

What is the use of inward qualities where even two or three spectators are scarce? That is the quality (good point) of music in that it attracts even the deer that roams in the forest. (A. A. R.).

1623

अन्तर्गतो यदि हरिस्तपसा ततः किं

नान्तर्गतो यदि हरिस्तपसा ततः किम् ।

अन्तर्बहिर्द्वि हरिस्तपसा ततः किं

नान्तर्बहिर्द्वि हरिस्तपसा ततः किम् ॥

(आ) SuM 1. 9.

Vasantatilakā metre.

Of what use is penance if Lord Viṣṇu is in the heart? Equally useless is penance if the Lord Viṣṇu is not visualised in the mind. Again, if the lord is present both inwardly and outwardly of the person, then also penance is useless, and if the lord is absent in and out, of what use is penance. (A. A. R.).

1624*

अन्तर्गाढं चिह्नहीनं विशालं

मध्ये स्थूलं स्थूलधारातितीक्ष्णम् ।

रक्षोवक्षस्त्रेवनाथं महान्तं

कुरवा कङ्क देवराजोतिहृष्टः ॥

(आ) ŚP 4644.

Śālinī metre.

Closely pressed (strong), without marks [streaks of weakness], broad, thick in the middle, with broad and very sharp edges and big in size—having made such a sword for cleaving the chest of the demons, the king of gods (Indra) became immensely glad. (A. A. R.).

अन्तर्गुहभुजंगमं see No. 1647.

1625*

अन्तर्गुहानर्थात्

अभ्यञ्जयतः प्रसावरहितस्य ।

संदर्भस्य नवस्य च

न रसः प्रीत्यै रसज्ञानाम् ॥

(अ) ĀrS 1.44.

(आ) SR 31. 25, SSB 50. 25.

Āryā metre.

The *rasa* (sentiment or water) of a literary work or river is not pleasing to the *rasajña*-s (connoisseurs) if the ideas are not disclosed (or if the hidden dangers are not visible) and if devoid of *prasāda* (clearness).

1626

अन्तर्गृहं नयति वर्धितरोमहर्षं

स्पर्शनं सीत्करणगर्भमुखीः करोति ।

किंचाधरव्रणवतीः कुरुते पुरन्ध्रीः

किं बल्लभः किमुत हेमन एष वातः ॥

(आ) JS 234.19 (a. Sūktisahasra).

Vasantatilakā metre.

He takes the city ladies inside the house, with their hairs standing on ends, makes them emit a stifled cry by his touch and makes their lips wounded—is that a lover or the winter wind? (A.A.R.).

1627*

अन्तर्गृहे कृष्णमवेक्ष्य चौरं

बद्ध्वा कवाटं जननीं गतेका ।

उलूखले वामनिबद्धमेनं

तत्रापि दृष्ट्वा स्तिमिता बभूव ॥

(अ) Kṛṣṇakarmāmṛta 2. 51

Upajāti metre (Indravajrā and Upendravajrā).

The Gopi caught Kṛṣṇa while thieving one day;/ straight, bolting the door, to His mother she went;/ there tied to the mortar for long He lay;/which seeing, in speechless wonder she bent! (M. K. Acharya's translation).

1628*

अन्तर्जलावारितमूर्तिं यातो

बालापरिष्वङ्गमुखाय पत्युः ।

विघ्नाय वैमल्यमपां बभूव

व्यर्थः प्रसादो हि जलाशयानाम् ॥

(अ) Jāna 3. 38 (in some texts *ba/cd*).

(आ) JS 245.6 (a. Kumāradāsa).

(a) यतुर (°तुः) Jāna° (var.) घाता [य°] Jāna (var.).

(b) रामपरि° Jāna° (var.); सुखस्य लम्बेर Jāna° (var.);

हेतोर. [प°] Jāna° (var.).

(c) नैर्मल्यं [वै°] Jāna° (var.).

(d) दूधा [व्य°] or मुधा Jāna (var.); प्रयासो Jāna (var.); ऽपि जडाश° Jāna (var.), JS.

Indravajrā metre.

For the clearness of water in lakes becomes a useless appendage (to lovers). For the expressions of kindness [kind regards] in case of the stupid becomes useless. (G. R. Nandargikar's translation).

1629*

अन्तर्बधानापि कठोरभावं

स्वच्छद्युतिः सा निजमाधुरीभिः ।

भुक्ता रसं स्वादुविदां तनोति

गुणोपगूढा सितशर्करेव ॥

(आ) PV 416 (a. Mādhava).

(c) तनोति PV (MS).

(d) गुणो PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Though possessing hardness within, she has pure brilliance by her sweetness; when enjoyed she gives great pleasure to those who possess taste: she is full of (embraced by) merits like white sugar candy. (A. A. R.).

1630

अन्तर्दुष्टः क्षमायुक्तः सर्वानर्थकरः किल ।

शकुनिः शकटारश्च दृष्टान्तावत्र भूपते ॥

(अ) H (HJ 2. 101. HS 2. 97, HM 2. 101, HK 2. 100, HP 2. 91 and 2. 136, HN 2. 90 and 2. 135, HH

56. 2-3, HC, 73. 18-9 and 86, 12-3).

(आ) SR 381. 188 (a. H), IS 341, Sama 1 अ 65.

(a) अन्तर्दुष्टक्षमा° H (var.); क्षमायुक्तः H (var.)

सदायुक्तः H (var.), SR.

(d) भूपतेः H (var.).

One inwardly corrupt, endued with patience, (will) assuredly (be) a perpetrator of every evil; Śakuni¹ and Sakatāra² are the two illustrations in point, O king! (F. Johnson's translation)

¹ Counsellor of Duryodhana.

² Minister of King Nanda.

1631

अन्तर्धृतगुणैरेव

परेषां स्थायते हृदि ।

अर्थं समर्थयन्त्येनं

समग्रं कुसुमलजः ॥

(आ) SSB 356.13.

It is only by his inward virtues that a person gets a place in the hearts of others

and gets all prosperity like a flower garland which remains round the necks of others by being strung together by a thread. (A. A. R.).

1632

अन्तर्नाडीनियमितमखल्लङ्घितब्रह्मरन्ध्रं

स्वान्ते शान्तिप्रणयिनि समुन्मीलदानन्दसान्द्रम् ।
प्रत्यग्योतिर्जयति यमिनः स्पष्टलालाटनेत्र-

व्याजव्यक्तीकृतमिव जगद्वापि चन्द्रार्धमौलेः ॥

(आ) SR 9. 139, SSB 15.2.

Mandākrāntā metre.

Ever victorious is the effulgence, directed inwards, of the Crescent-crested lord (Śiva), the Self-subdued, which pervades the whole universe under the guise of the brilliant eye situated on the forehead, which fills the *brahmarandhra* (the aperture in the crown of the head) by the action of the air that is restrained in the the *nāḍī-s* (nervous system) and which discloses ineffable bliss in the interior attached to intense peace. (A. A. R.).

1633

अन्तर्निदह्यमानेन शक्तिहीनेन शत्रुषु ।

संततिः क्रियते येन निन्द्यं धिक्तस्य जीवितम् ॥

(अ) Bhāratamañjarī 2.274 (in some editions 2.276).

Fie on the disgraceful life of the man who bows down to his enemies, though he is being inwardly consumed on account of his powerlessness (to overthrow them). (M. S. Bhandare's translation).

1634*

अन्तर्निबद्धगुरुमन्युपरंपराभिर्

इच्छोचितं किमपि वक्तुमशक्नुवत्याः ।

अव्यक्तहृत्कृतिचलत्कुचमण्डलायास्

तस्याः स्मरामि मुहुरर्धविलोकितानि ॥

(आ) SkV 786, Kav 479

(a) अन्तर्निबद्ध° SkV (var.); °मन्यु° Kav (var.);

(d) मुद्ग° Kav (var.); °रध° missing Kav; °किलो° Kav (var.).

Vasantatilakā metre.

I remember how from heavy grief¹ of heart/she could not speak a word of what she wished; /how her round breasts shook with silent sobs/ and how she glanced

at me repeatedly from half-closed eyes. (D. H. H. Ingalls's translation).

¹ due to separation from her lover.

1635

अन्तर्बलान्यहममुष्य मृगाधिपस्य

वाचा निगद्य कथमद्य लघूकरोमि ।

जानन्ति किं न करजक्षतकुम्भिकुम्भा-

दामुक्तभौक्तिकमयानि दिगन्तराणि ॥

(आ) Pad 101, 58, SR 230. 27, SSB 622.30, Ava 183.515 Any 26.17

(b) निवेद्य [नि°] Pad, SR, SSB; लघु° क° Amy

(c) किं तु Pad, SR, SSB; °कुम्भ Pad, SR, SSB.

(d) निमुक्त Pad, SR, Ava, SSB; वनान्तराणि Ava, Pad, SR, SSB.

Vasantatilakā metre.

How am I to belittle the inward strength of this lion by mentioning it by (the utterly inadequate) speech? But the forest regions know, strewn as they are with the pearls from the broad temples of elephants rent asunder by his mighty claws. (A. A. R.).

अन्तर्भग्नकरेणवः कलभक° see No. 1639.

1636

अन्तर्भावनिगूढेयं वाक्ते प्रकृतिपेशला ।

विकाराद्यनभिज्ञेया विषविग्धेव वारुणी ॥

(अ) P(PT 3.84, PTem 3.73, PRE 3.72). Cf. Ru 155.

(इ) Old Syriac 6. 53.

(a) अन्तर्भावनिगूढेयं (°इदेयं) P (var.)

(c) विकारादना° P (var.); °वाय PT, PTem; °वाया PTem (var.).

This speech of yours is like wine mixed with poison, in that its inner nature is concealed; its primary character is delightful, but what will come out of it is not easy to guess therefrom. (F. Edgerton's translation).

1637

अन्तर्भूतो निवसति

जडे जडः शिशिरमहसि हरिण इव ।

अजडे शशीव तपने

स तु प्रविष्टोऽपि निःसरति ॥

(अ) Āryāṣaptakāṇḍī 2. 66 (KM I; p. 49).

(आ) SR 40. 28, SSR 293.28

Āryā metre.

It (knowledge) having entered a dull person remains therein like the dull deer within the Cool-rayed one (moon). But in the case of the intelligent, having entered, it comes out like the moon from the sun (during the *Amāvasyā*). (A. A. R.).

1638*

अन्तर्भूय प्रभोः प्राप्यो विशेषः सर्वथा बुधैः ।
को हि नाम न कुर्वीत केवलोदरपूरणम् ॥

(अ) KSS [KSS(AKM) 10, 60, 334; KSS (NSP) 1.60, 33--4].

(आ) IS 342.

(b) सर्वदा KSS (NSP).

(c) नु [न] KSS (AKM).

Certainly wise ministers must penetrate and observe the peculiarities of their master's character. For who would confine his attention to filling his belly? (C. H. Tawney's translation).

1639

अन्तर्मग्नकरेणवः कलभकव्यादृगणकन्दाडकुरैः

सामोदाः परितः प्रसक्तमहिषश्वासोल्लसद्बीचयः ।
संमोदं जनयन्ति शैलसरितः सुच्छायकच्छस्थली-

सीमानो जलसेकशीतलशिलानिद्राणरोहिदृगणाः ॥

(आ) Skm [Skm (B) 2048, Skm (POS) 5.10, 3] (a. Jalacandra)

(a) अन्तर्भूयकरेणवः Skm (POS)

(d) °निद्रालुरोहि° Skm (POS); °लोहितकुला; Skm (var.)

Śārdūlavikrīḍita metre.

The natural spots, full of shade, bordering the mountain streams give great delight, with female elephants immersed in the rivers, the elephant cubs munching the fresh sprouts of plants spreading fragrance, the waves of rivers bubbling with the heavy breathings of intoxicated wild buffaloes, and with herds of deer dozing comfortably on rocks rendered cool by sprays of water (from the streams). (A. A. R.).

1640*

अन्तर्मन्युविभिन्नदीर्घरसितप्रोद्भूतकठव्यथैर्

आक्रुष्टास्तटिनीषु कोकमिथुनैर्याविन्निशीथं मिथः ।

शीतोज्जागरजम्बुकौधमुखरग्रामोपकण्ठस्थलाः

कृच्छ्रेणोपरमन्ति पान्थगृहिणीचिन्तायता रात्रयः ॥

(अ) Skm [Skm (B) 1331, Skm (POS) 2.172. 1] (a. Abhinanda). (cf. Kav 20).

(a) °दीर्घ° Skm (B).

Śārdūlavikrīḍita metre.

The wife of the traveller somehow (with difficulty) spends the nights, rendered long by anxiety, with throat choked by deep sighs breaking out of the sorrow within (the heart), that were cursed by pairs of *cakravāka* birds in the rivers calling out to each other throughout the period and the regions in the vicinity of the village resounding with the howls of groups of jackals excited by the cold (of the nights). (A. A. R.)

1641

अन्तर्मलिनदेहेन

बहिराल्लावकारिणा ।

महाकालफलेनैव

कः खलेन न वञ्चितः ॥

(आ) SkV 1260, Kt. 8, KtR 8, SR 55. 62 (a. Kt.), SSB 316.64, IS 343, SRK 30. 98.

(a. Induśeṣaparakha)

(b) बहिराल्लाव° SRK.

(d) के [कः] SR, SSB, SRK; वञ्चिताः SR, SSB, SRK, IS.

Pleasing outside but black within:—/ who is not fooled by the villain /as by *kim-pāka* fruit? (D. H. H. Ingalls's translation).

1642

अन्तर्मलिनसंसर्गाच्च

छ्रुतवानपि बुध्यति ।

यच्चक्षुः सन्निकर्षेण

कुणोऽभूत् कुटिलाश्रयः ॥

(आ) PV 765 (a. Kṛṣṇa-paṇḍita), SR 87.2, SSB 368.12.

(a) °संसर्गा PV (MS).

(b) श्रुत° PV.

(c) सन्निकर्षण PV.

(d) कुटिलाश्रयः PV (var.).

Even a man of learning becomes corrupt by association with the evil-minded, just as the ear becomes a resting place for crookedness by the proximity of the eyes. (A. A. R.).

1643

अन्तर्मलीमसे वक्त्रे

चले कर्णान्तसर्पिणि ।

तस्या नेत्रयुगे दृष्टे

दुर्जने च कुतः सुखम् ॥

(आ) VS 1207 and 1497 [in 1974 a. (Bhaṭṭa-vṛddhi)].

(c) तस्याः VS 1497 (var.).

Where is happiness (peace of mind) when one has seen her pair of eyes and the wicked, that are black inside, curved (crooked), inconstant and reaching up to the ears (carrying tales)? (A.A.R.).

1644*

अन्तर्मारिस्ताव्रा

गुह्यगुणवद्वानुकूलतां धत्ते ।

निष्ठुरबाह्याकारा

वृत्तिरिव पतिसंनिधौ नव्या ॥

(आ) PV 304 (a. Kavindra).

Āryā metre.

The sweetheart is like a leathern bag holding water, fresh and pleasing to the lover (owner), melting with love in her heart (wet with water inside), attached by good qualities (tied with big ropes) and rough in external appearance. (A. A. R.).

1645*

अन्तर्नीहन्मौलिघूर्णनचलन्मन्दारविभ्रंशनः

स्तम्भाकर्षणवृत्तिर्हर्षणमहामन्त्रः कुरङ्गीवृक्षान् ।

वृष्यद्दानवद्वयमानदिविवद्बुधैरिदुःसापदा

स्रशः कंसरिपोविलोपयतु बोधेयांसि वंशीरवः ॥

(अ) GG ad 8.8 (57).

(आ) SR 25. 179 (a. GG), SSB 42.96.

(a) °विस् सनैस् GG (var.).

(b) स्तम्भाक° SR, SSB; °वृष्टि° SR, SSB

(d) °पोलवतु GG; °व्यपोहवतु वास्र° GG SR, SSB.

Śārdūlavikrīḍita metre.

May those ravishing strains of the flute of the foe of Kamsa augment all your weal!—those notes that chase away the adversities of the Devas, who are for ever harassed by the molestations of the Dānavas, drunk with power;—those strains, again, that ravished the hearts of the gazelle-eyed damsels, causing them to nod their heads in enraptured approbation, whilst the *mandāra* flowers that adorned their heads raised down in profusion! Those strains that, like a potent incantation, often made the cowherdresses stand petrified with ecstasy attracted them powerfully like a lodestone, inebriated them with a heady bliss, and thrilled their

very beings with a supreme joy ! (S. Lakshminarasimha Sastri's translation).

1646

अन्तर्ये सततं लुठन्त्यगणितास्तानेव पाथोधरेर्

आस्तानापततस्तरङ्गवलयैरालिङ्ग्य गृह्णन्तौ ।

व्यक्तं मौक्तिकरत्नतां जलकणानुसंप्रापयत्यम्बुधिः

प्रायोऽन्येन कृतावरो लघुरपि प्राप्तोऽर्घ्यते स्वामिभिः ॥

(अ) RT [RT (S) 3. 202, RT (TR) 3. 202, RT (V) 3.202].

(आ) VS 889 (a. Kahlana for Kahlana) SR 381.189 (a. RT), IS 344.

(a) लुठन्ति ग° RT (TR).

(b) °पतितास्त° RT (TR); आस्तौ [आ°] RT (var.).

(c) प्राप्तोऽर्घ्यते RT (var.).

Śārdūlavikrīḍita metre.

Those very drops of water which, while floating about in the sea, are ever unheeded, are when drawn up by the clouds and falling down (as raindrops), received by the sea in the embrace of wave circles and, indeed, turned into pearls. Thus a person of small consequence, if he has been well treated by somebody else, is on his arrival, as a rule, honoured by the great. (M. A. Stein's translation).

1647

अन्तर्लीनभुजंगमं गृह्णन्वान्तःस्थोऽस्तिहं वनं

प्राहाकीर्णमिवाभिरामकमलच्छायासमाद्यं सरः ।

कालेनार्यजनापवाद्यपिबुधैः भुवनेरनार्यैः भित्तं

दुःखेन प्रविगाह्यते सचकितं रातां मनः सामयन् ॥

(अ) P (PT 1. 135, PTem 1. 122, PP 1. 356, Pts 1.375, PtsK 1. 420, PRE 1. 129); cf. Ru 72. 75. Cf. चिन्तासवतनिभ°

(आ) IS 345.

(इ) Old syriac 1. 84

(a) अन्तर्गृहभुजंगमं PP, PRE; इव व्यालाकुलं वा वनं PP, Pts, PtsK, PRE;

(c) निर्यं (नाना° Pts, PtsK) दुष्टजनैरसत्यवचनैः (°ना Pts, PP, Pts, PRE; सक्तैरनार्यैर्वृत्तं (ख°) Pts; अनार्यै-कृतं PP, PRE अनार्यैर्वृत्तम् PtsK.

(d) दुःखेनेह विगाह्यते (°न) PP, Pts, PRE; प्रतिगम्यते प्रचकितैः Pts. सचकितैः PP, Pts PRE. प्रचकितैरातां Pts K; गृहं वाधिषत् [म°सा°] PtsK; सेवकैः [सा°] PP, PRE.

Śārdūlavikrīḍita metre.

'Tis a house with serpents crawling,

wood with beasts of prey appalling,
lotus-pond where blossoms smile / o'er
the burking crocodile, / spot that sneaking
rogues deface with repeated slanders
base—/timid servant never learns/whither
kingly purpose turns. (A. W. Ryder's
translation of PP)¹

1 Identical with PRE; PT and PTEM text
is translated by J. Hertel as follows : Wie
in ein Haus, in dessen Innerem sich eine Schl-
ange verbirgt, wie in einem Wald, in dem sich
ein entsetzlicher Loewe befindet, wie in einem
herzlichen wimmelnden See, so taucht man nur
schwer und mit Schrecken in die trügerische Seele
der Könige, in die mit der Zeit Unedle und Geme-
ine sich geduldet haben, Verleumder, die gegen
edle Menschen üble Nachrede führen.

1648*

अन्तर्लीनस्य दुःखानेर् अद्योदामं ज्वलिष्यतः ।
उत्पीड इव धूमस्य मोहः प्राणावृणोति माम् ॥

(अ) Uttara 3. 9.

(आ) Almm 27.

(b) अद्योदामं Uttara (var.).

Stupor for first envelopes me (i. e.
my senses) like a column of smoke aris-
ing from the fire of grief smouldering
within, which will today blaze forth
without restrain. (C. N. Joshi's transla-
tion).

1649

अन्तर्बसति मार्जारी शुनी वा राजवेदमनि ।
बहिर्बद्धोऽपि मातङ्गस् ततः किं लघुतां गतः ॥

(आ) Ava 141.162 SR 231. 59, SSB 624. 5 See No.
1653.

A female cat or a bitch may have
residence inside a royal mansion; even
though the royal elephant is tied outside
(the palace) does he, on that account,
attain insignificance? (become slighted?)
(A. A. R.).

1650*

अन्तर्वहसि कषायं
बाह्याकारेण मधुरतां यासि ।
सहकार मायिविदपितु
युक्तं लोकैर्बहिर्नीतः ॥

(आ) Any 122. 116.

Āryā metre,

You bear astringent taste (passion)
inwardly but are sweet in external ap-
pearance. O mango tree, the deceitful
one, it is but proper that you are kept
outside by the people. (A.A.R.).

1651*

अन्तर्बहिस्त्रिजगतीरसभावविद्वान्
यो नर्तयत्यखिलवेहभृतां कुलानि ।
क्षेमं ददातु भगवान् परमादिवेदः
शृङ्गारनाटकमहाकविरात्मजन्मा ॥

(आ) Skm [Skm (B) 462, Skm (POS) 1. 93, 2, Skm
(BI) 1. 93, 2) (a. Bhavānanda).

Vasantatilakā metre.

May the revered first (supreme) lord,
the great poet of love-drama, the self-
born Cupid, grant you welfare—he, who
knows the feelings and sentiments,
in and out, of the three worlds and who
causes to dance to his tune all the embo-
died beings. (A.A.R.).

1652

अन्तर्वीणिं मन्यमानः खलोऽयं
पौरोभाग्यं सुकृतिमुक्तासु धत्ते ।
सर्वानन्दिन्यङ्गकं कामिनीनाम्
ईर्म मार्गस्थेषु वै बम्भराणि ॥

(आ) SR 59. 210, SSB 322. 218, SRK 30.99
(a. Sphuṭaśloka), IS 7645.

Śālinī metre.

This wicked person considering him-
self very learned purposely picks holes
(carpingly) in pearls of excellent sayings.
In the bodies of loving women which give
delight to all, a fly searches for a (possi-
ble) wound therein (A. A. R.).

1653

अन्तर्विशति मार्जारी शुनी वा राजवेदमनि ।
बहिःस्थस्य गजेन्द्रस्य किमर्थः परिहीयते ॥

(आ) SSg 144, VP 10.31. See No. 1649.

(a) अन्तर्विशति SSg; अन्तर्विशतु VP.

A female cat and a bitch enter inside
(have residence) a royal palace. Is the
(intrinsic) respect of the lordly elephant
anyway affected by his remaining out-
side? (A. A. R.).

अन्तर्विषमता होता see No. 1654

1654

अन्तर्विषमया होता बहिश्चैव मनोरमाः ।
गुञ्जाफलसमाकारा योषितः केन निर्मिताः ॥

(अ) P (PP 1. 150, Pts 1. 196 and 4. 87, PtsK 1. 211 and 4. 59), Vet. 9.12, BhŚ 369, SkP, Nāgarakh. 158. 61.

(आ) SR 348.22, IS 346, Subh. 22 and 294.

(a) °मया: Vet. (a. P), SSB 227. 22, °मता BhŚ; कामं [ह्ये°] Vet.

(b) बहिर्वृत्त्या Pts. 4. 87, Vet. बहिर्भग्नि SkP, बहिरेव BhŚ; मनोहरा: BhŚ; मनोरमा Vet.

(c) गुञ्जाफलनिभाकारा (°भा: सत्यं Vet.) गुञ्ज° Vet. Pts.K. 1. 211; °माकारा: PtsK. 4. 59.

(d) स्वभावादेव योषितः Pts 4. 87, PtsK 4.59, Vet. परिकीर्तिता: [के° नि°] PtsK 1.211; सर्वदैव हि [के° नि°] SkP.

This *guñja*-fruit (oh, what was God about?)¹ is poisonous within, and sweet without. (A. W. Ryder's translation).

¹who created women and *guñja*-fruit; they both are poisonous inside and beautiful outside.

1655*

अन्तर्विष्णोस्त्रिलोकी निवसति फणिनामीश्वरे सोऽपि शेते
सिन्धोः सोऽप्येकदेशे तमपि चुलकया कुम्भयोनिश्चकार ।
धत्ते खद्योतलीलामयमपि नभसि श्रीनृसिंहक्षितीन्द्र
त्वत्कीर्तेः कर्णनीलोत्पलमिदमपि च प्रेक्षणीयं विभाति ॥

(आ) Kuv *ad* 49. 108 (p. 127), SR 16.55 (a Kuv), SSB 114. 15, SRK 124.2 (Kuv), IS 7646.

(b) चुलकया IS.

Sragdharā metre.

The three worlds reside inside Lord Viṣṇu and he sleeps on the lord of serpents (*Ādiśeṣa*); he too rests on one part of the sea which the sage Agastya drank up as a drop. Agastya too bears the shine of a glow-worm in the sky, O king Nṛsiṃha, which is but a charming lily-of-the-ear of your fame. (A. A. R.).

1656*

अन्तर्हिते शशिनि सैव कुमुद्वती मे
दृष्टिं न नन्दयति संस्मरणीयशोभा ।

इष्टप्रवासजनितान्यबलाजनेन

दुःखानि नूनमतिमात्रदुरुद्धानि ॥

(अ) Śāk 4. 3 (in some editions 4. 2) (cf. A. Scharpe's *Kālidāsa-Lexicon* I 1; p. 50).

(आ) SR 323.12 (Śāk), and 362.25, SSB 183.12,

and 250.24, RJ 1331 IS 347.

(a) अस्तंगते [अ°] SR 362, SSB 250, RJ; कुमुद-
तीयं Śāk (var.), SR, SSB.

(b) °शोभाम् Śāk (var.).

(c) °लाजनस्य Śāk (var.); SR 362, SSB 250, RJ.

(d) °सुदुःसद्धानि Śāk (var.), SR 362, SSB 250, RJ; °दुरुत्सद्धानि Śāk (var.).

Vasantatilakā metre.

While the round Moon withdraws his looming disc/beneath the western sky, the full-blown flower/of the night-loving lotus sheds her leaves/in sorrow for this loss, bequeathing nought/but the sweet memory of her loveliness/to my bereaved sight;/c'en as the bride/disconsolately mourns her absent lord,/and yields her heart a prey to anxious grief. (Sir Monier Monier-Williams's translation).

1657*

अन्तश्छिद्राणि भूयांसि कण्टका बहवो बहिः ।

कथं कमलनालस्य मा भूवन् भङ्गुरा गुणाः ॥

(अ) Bhallaṭaśataka 23 (KM IV, p. 173)

(आ) Sāh *ad* 10.706 (p. 314. 18-9), AR 138.3-4, ARR 118. 10—1, ARJ 138. 1-2. Kuv *ad* 27.66 (p. 83), ŚP 1142, VS 921 (a. Bhallaṭa), JS 105 (a. Bhallaṭa), SR 243. 208 (a. ŚP), SSB 647.4 (a. Bhallaṭa), IS 348, SRK 199.10 (a. ŚP), SSH, 2. 56, SRHt. 43. 47 (a. Bhallaṭa), SSSN 191.42 (a. Bhallaṭa), Any 124.135.

(c) कमलनाकस्य SRHt.

(d) नाभुवन् (भू° SR, SSB, SRK, SSH) [मा भूवन्] VS. (var.) SR, SSB, SRK, SSH.

Why should not the fibres [or : reputation] of the lotus-stalk be fragile [or: short-lived], that has so many holes [or : failings] within and so many thorns [or : foci] without.² (Translation in Bibliotheca Indica 9)

1658*

अन्तश्छिद्रंरियमधिगता दुस्त्यजा दुष्टवंशैर्

अत्यासक्तिनिजकुलशुभोदकलाभाय न स्यात् ।

किं तु ग्रीष्मश्वसनजनितान्योन्यसंघर्षवह्नि-

ज्वालामालाजटिलवपुषामात्मनां नाशनाय ॥

(अ) Kavi-Kaumudī 1.70.

Mandākrāntā metre.

Hollowness within has led to venal intimacy/between the bamboos, and bodes no good;/but lo, they clash in summer heat and burn themselves to death (K. Krishnamoorthy's translation).

1659*

अन्तस्तव स ज्वलनो

भीमा मकराश्च सर्वतो विकटाः ।

अथ बत विषमयमङ्गं

तदिति निषेव्यः कथं भवेज्जलधे ॥

(आ) SSB 598.13 (a Saṅgrahitūḥ).

Gitāryā metre.

There is that submarine fire inside of you and all around there are frightful sharks. Then, O wonder, how can you, O sea, be resorted to as you are full of *viṣa* [water or poison] (A. A. R.)

1660*

अन्तस्तारं तरलितरलाः स्तोकमुत्पीडभाजः

पद्माग्रेषु ग्रथितपृषतः कीर्णधाराः क्रमेण ।

चित्तातङ्गं निजगरिमतः सम्यगासूत्रयन्तो

नियान्त्यस्याः कुबलयदृशो बाष्पवारां प्रवाहाः ॥

(अ) Viddhaś 3. 24.

(आ) SkV 746 (a. Rājāśekhara), Kav 459 (a. Rājāśekhara), SR 276. 39, SSB 103.41.

(a) तरलितरलाः Viddhaś; तरलतरलाः Viddhaś (var.), SR. SSB.

(b) कार्यधाराः Viddhaś (var.).

(c) निजगरिमडः Kav (var.).

(d) निर्वाह्यस्यः SkV (var.).

Mandākrāntā metre.

Her tears first shimmer on the surface of her eye, /from which on being forced up gently/they form in drops upon her lash, /thence they descend in scattered showers, which by their heaviness/ occasion suffering within her breast.¹ (D. H. H. Ingalls's translation).

1. Upon parting with her lover.

1661

अन्तस्तिमिरनाशाय शब्दबोधो निरर्थकः ।

न नश्यति तमो नाम कृतया दीपवार्तया ॥

(आ) Sama 2 न 47, SSg 33.

(a) अन्तस्ति SSg.

A knowledge of words (grammar: scriptures) is of no use in destroying internal darkness (ignorance of Reality). Darkness is, indeed, not destroyed, by speaking about a lamp (light). (A.A.R.).

1662

अन्तस्तूष्णीपतप्तानां दावदाहमयं जगत् ।

भवत्यखिलजन्तूनां यदन्तस्तद्वहिः स्थितम् ॥

(अ) Yogavāsīṣṭha 5. 56, 34.

(आ) SSap 451.

To those who are tormented by intense desire (greed) in their minds the world consists of a forest of conflagration. To all creatures, what is inside them (in their minds) is manifested outside. (A.A.R.).

अन्तस्थः पूजयेन् मान्यान् see No. 3837.

1663

अन्तिकान्तिकगतेन्दुविसृष्टे

जिह्मतां जहति दीधितिजाले ।

निःसृतस्तिमिरभारनिरोधाद्

उच्छ्वसन्निव रराज दिगन्तः ॥

(अ) Kir [Kir (NSP), 9. 21, Kir (V) 9. 21].

(आ) SR 300. 38 (a Gobhaṭṭa), SSB 145. 40 (a. Gobhaṭṭa).

(b) त्यजति [ज°] Kir (var.).

Svāgatā metre.

The quarters shone bright as if breathing freely after having been released from the obstruction of darkness when the moon's rays left off their crookedness due to close proximity (A. A. R.)

1664*

अन्तेनार्जुनतां दधाति नयनं मध्ये तथा कृष्णतां

द्वैरूप्यं दधतामुना विरचितः कर्णेन ते विग्रहः ।

तत्कर्णार्जुनकृष्णविग्रहवती साक्षात् कुरुक्षेत्रतां

यातासि त्वदवाप्तिरेव तरुणि श्रेयः परं गण्यते ॥

(आ) JS 270. 17.

Sārdulavikṛīḍita metre.

Your eyes possess Arjunatā (whiteness) at the ends and Kṛṣṇatā (blackness) in the middle and due to this duality of appearance (double nature) they quarrel with (reach up to your) Karna (ears). you have become the field (of my desire) possessing a body with such ears and black-and-white eyes (you have really become the Kurukṣetra battlefield with Kṛṣṇa, Arjuna and Karna). Young lady, the highest happiness that I can count is the acquisition of yourself. (A.A.R.).

अन्तेवासिसि रोद्धुमक्षमतया see No. 4544.

1665

अन्तेषु रेमिरे धीरा नते मध्येषु रेमिरे ।

अन्तप्राप्तिं सुखामाहुर दुःखमन्तरमन्तयोः ॥

(अ) MBh [MBh (Bh) 5.88, 96 (in some texts

cd/ab) and 12. 168, 25; MBh (R) 5. 89, 99 and 12. 174. 36; MBh (C) 5. 3227 and 12. 6491—2).

(आ) SR 381. 191 (a. MBh), IS 352.

(a) अन्त्येषु MBh 12. 168 25, SR; वीरा or स्मृदा [धी°] MBh. (var.).

(b) नैव or न च [न ते] MBh (var.).

(c) अन्तः प्राप्ति अंतं प्राप्य MBh. (var.); अन्त्य° MBh 12. 168, 5, SR; °प्राप्ति or °प्रप्तं MBh (var.);

सुखं (°खां) प्रादुर् (चा°) [सु°] MBh. (var.), SR,

(d) दुःखमंतरमध्ययोः MBh (var.); दतयोः [अन्त°] MBh (var.); अन्त्ययोः MBh (var.), SR.

The wise always delight in extremes.¹ They find no pleasure betwixt; they regard the extreme² to be happiness, while that which lies between is regarded by them as misery. (P. C. Roy's translation).

¹ It would be better: the wise like the last, i. e. the death.

² it would be better "the last."

1666*

अन्ते सन्तोषं विष्णुं स्मरेत् हन्तारमापदाम् ।
शरतल्पगतो भीष्मः सस्मार गदध्वजम् ॥

(अ) Gārucaryā of Kṣemendra (in RP) 99.

(b) रेदन्ता° Cāru° (RP)

At the last hours of one's life one should contemplate about Viṣṇu, the remover of all difficulties. Bhīṣma on his death-bed of arrows contemplated about Viṣṇu (and attained salvation).

1667

अन्तो नाश्चर्यजातस्य जगतो दृश्यते क्वचित् ।
क्षुब्राह्मभावसीमाया यावती मुक्तिमाप्नुमः ।
आश्चर्याणि हि तावन्ति प्रकाशानि भवन्ति नः ॥

(आ) SSMā 17.7-9.

There is not seen anywhere an end to the numerous wonders of the world. These wonders are manifested to us only till we get liberation from the border of the worthless ego (the sense of 'I'). (A. A. R.).

1668

अन्तो नास्ति पिपासायाः संतोषः परमं सुखम् ।
तस्मात् संतोषमेवेह धनं पश्यन्ति पण्डिताः ॥

(अ) MBh [MBh (Bh) 3. 2, 44 cd/ef and 12. 317, 21; MBh (R) 3. 2, 45 and MBh (R) 12. 330, 21].

(a) अतो MBh (var.); विवितायाः MBh. (var.).

(b) तुष्टिस्तु [सं°] MBh 12. 317, 21; तुष्टिश्च or तुष्टिश्च MBh 12. 317, 21 (var.).

(c) नामात् [त°] MBh (var.).

(d) परं or वरं or सुखं [ध°] MBh (var.) संसति or पश्यति [पश्य°] MBh (var.); पण्डितः MBh (var.).

Thirst¹ is unquenchable. Contentment is the highest happiness. Hence persons of wisdom regard contentment to be the most precious wealth. (P. C. Roy's translation).

¹ O. Böhtlingk translates पिपासायाः—greed.

1669

अन्त्यजोऽपि नरः पूज्यो यस्यास्ति विपुलं धनम् ।
अपि ब्रह्मकुले जातो निर्धनः परिभूयते ॥

(आ) SMa 1. 43.

Even a person born of the lowest class is honoured if he has plenty of wealth. A person devoid of wealth is slighted though he may be born of the family of Brahmins (A. A. R.).

1670

अन्त्यजोऽपि यदा साक्षी विवादे संप्रजायते ।
न तत्र युज्यते दिव्यं किं पुनर्वनदेवताः ॥

(अ) P (PP 1. 392, Pts 1. 404, PtsK 1.452); cf. JSAIL 20.10.

(आ) IS 354.

(c) पूज्यते [यु°] PP (var.) विद्यते; [यु°] Pts.

(d) यत्र दे° Pts, PtsK; वनदेवता PtsK, PP (var.).

To meanest witnesses, ordeals/should never be preferred;/ of course, much less, if you possess/ a forest Goddess' word. (A. W. Ryder's translation).

1671

अन्त्यावस्थागतोऽपि

महान् स्वगुणाञ्जहाति न शुद्धतया ।

न इवेतभावमुज्जति

शङ्कलः शिखिभुक्तमुक्तोऽपि ॥

(अ) P (Pts. 4. 110, PtsK 4.76) cf. ABORI 48.147; No. 5.

(आ) VS 243 (a. Ravigupta), SR 48.142 (a. P),¹ SSB 306. 144 (a. Ravigupta), IS 355, Pr. 362.

(इ) Rav (T) 132.

(a) अन्त्यावस्थोऽपि महान् (बुधः VS, SR, SSB), (बो PP) PP, PtsK, VS, SR, SSB (better)

(b) स्वामिगुणान्न जहाति तु शु° PtsK; स्वगुणं न जहाति जाति शु° VS, SR, SSB (better); न गुणान् विजहाति जातिशुद्धयासौ PP.

(d) °भुक्ति PtsK

¹ but follows the Ravigupta text
Āryā metre.

A great man does not leave off the purity of his good qualities though reduced to the last extremity (of death). A conch does not abandon its whiteness though it is released after being swallowed by *sikhī* (peacock). (A. A. R.)

अन्त्येषु रेमिरे धीरा See No. 1665.

1672*

अन्त्रप्रोतबृहत्कपालनलकक्रूरवणत्कङ्कण-

प्रायप्रद्विखितभूरिभूषणरबैराधोषयन्त्यम्बरम् ।

पीतच्छदितरक्तकर्मघनप्राग्भारघोरोल्लसद्

व्यालोलस्तनभारभैरववपुर्दोषोद्धतं धावति ॥

(अ) Mahāvīracita 1.35.

(आ) Kpr. 7.298 (p. 414) (a. Bhavabhūti),¹ SRK 293.2 (a. Rasikajivana), RJ 1363, and 171.453, JS 328.3, SR 366.5 (a. Mahāvīracarita), SSB 259.9.

(a) °नर° [°नल°] Amd (var.); °आन्त्र° Mahāvī° (var.)

(b) प्राय [प्राय°] Amd (var.) प्रायः प्रे° JS; °भूषण° [°धोषय°] SRK.

(c) पीतोच्छ° Mahāvī° कर्द° Amd; °प्राधार° Amd (var.); °ल्ललद् Amd °ल्लल SRK

(d) व्यालो° SRK; °वपु द° Amd (var.); °द्धर° Amd (var.), JS.

Śārdūlavikrīḍita metre.

See how proudly she advances, filling the atmosphere with the jingling of her dangling ornaments consisting of scales and thigh-bones knitted together in the entrails,—and her body looking terrible owing to the moving breasts appearing in her front covered with the mud-like blood which she had first drunk and then vomited (G. Jhā's translation).¹

¹Quoted as an example of faults which become excellences.

1673*

अन्त्राकल्पचलत्पयोधरभरव्याविद्धमेघच्छटा-

सूक्ष्मस्थामिषगृध्नुगृध्गरुदास्फालोच्चलन्मूर्धजा ।

व्यादायाननमद्गहासविकटं दूरेण तारापथात्

अस्यत्सिद्धपुरं ध्रुवन्दरभसोन्मुक्तादुपक्रामति ॥

(आ) SR 365.10, SSB 258.10, SRK 292.3 (a. Jānakīparīṇaya).

(b) °गृध्नु° SR.

Śārdūlavikrīḍita metre.

The demoness approaches afar from the sky, which region was quickly vacated

by the *Siddha* ladies (demigods) in fright, with the rows of swinging clouds thrust aside by the weight of her swinging breasts, resembling entrails, with her hair dishevelled by being struck by the wings of vultures greedy to eat the (remnants of) meat sticking to the corners of her mouth, and frightful with her loud laughter and gaping mouth. (A. A. R.).

1674*

अन्त्रः कल्पितमङ्गलप्रतिसराः स्त्रीहस्तरक्तोत्पल-

व्यक्तोत्तंसभृतः पिनह्य सहसा हृत्पुण्डरीकवज्रजः ।

एताः शोणितपङ्कुकुङ्कुमजुषः संभय कान्तैः पिबन्त्य्

अस्थिस्नेहसुराः कपालचषकैः प्रीताः पिशाचाङ्गनाः ॥

(अ) Mālātī 5.18. Cf. चित्तागनेराङ्गुष्ठं नल°

(आ) Sar. 1.3.10-14 and 731. 16-19, KH 142.16-18, AIK 416. 26-417-2, SP 4076, SkV 1532, (a. Bhavabhūti), JS 328.4 (a. Bhavabhūti), SbB 2. 228 (as quoted in SkV), SR 366.3, SSB 259.7, RJ 1362.

(a) स्त्रीरक्ततरक्तोत्पल—Alk.

(b) पिनह्यशिरसा Sar 103 (var.); शिरसा [स°] Sar 731, AIK, SSB, SR; सहसा SkV (var.).

(d) °सुरा° KH; चाङ्गुणाः SkV (var.).

Śārdūlavikrīḍita metre.

The she-ghouls¹ have made bracelets from intestines/and red lotus ornaments of women's hands;/have woven necklaces of human hearts/and rouged themselves with blood in place of saffron./ So decked they join their lovers with delight/ and drink the marrow wine from skull cups. (D. H. H. Ingalls's translation).

¹ Ghosts.

1675*

अन्त्रः स्वैरपि संयताप्रचरणो मूर्च्छाविरामक्षणे

स्वाधीनवणिताङ्गशस्त्रनिचितो रोमोद्गमं वर्मयन् ।

भग्नानुद्वलयन्निजान् परभटान् संतर्जयन् निष्ठुरं

धन्यो धाम जयश्रियः पृथुरणस्तम्भे पताकायते ॥

(आ) ad Daśarūpaka. 2. 10 (p. 94. 15-95.2), SP 3973 (a. Dhanika), SR 361.35 (Wrongly a. Mālātī 5. 18), SSB 248. 35 (a. Dhanika).

(a) मूर्च्छा° SP.

(b) वर्मयन् SR, SSB.

(c) °यन्निजान् परभटानाधर्षयन्निष्ठुरं SP.

Śārdūlavikrīḍita metre.

That fortunate man, the abode of the goddess of victory in battle shines like a

banner on a post in the big fight—the man, wounded, with feet fettered by his own entrails, and during the short interval when free from swooning, he raises the weapon with that wounded limb still in his command and covered with armour in the form of hairs standing on ends and shielding his companions who are being struck down and harshly threatening the enemy soldiers. (A.A.R.).

1676

अन्धमुद्गूय बद्धां निजमपि सहसा सूतमुन्मथ्य सद्यो
निर्यातस्त्रस्तवाजिब्रजकृतनिनदाकर्णनक्रुद्धचेताः ।
संरम्भारम्भभग्नद्रुमविटपशतैः प्रोथयन्नापनस्थान्
आयाति व्यालनागस्त्वरितमिह जनाः सावधाना
भवन्तु ॥

- (आ) PV 121 (a. Rāmacandrāgamin).
(a) अन्धमुद्गूय PV (MS) (contra metrum).
(b) निर्यातः PV (MS).
(d) व्यालनागः PV (MS).
Sragdharā metre.

The vicious elephant is rushing head-long having shaken off his chains that fettered him and crushing his mahout all of a sudden, full of fury on hearing the frantic neighs of horses running pell-mell and attacking those (other keepers) who tried to catch him with hundreds of branches of trees broken off furiously. Let the people be careful. (A. A. R.)

अन्धं च कुञ्जकं चैव see No. 1683.

अन्धं च बधिरं कुञ्जं See No. 1683.

अन्धं तम इवेदम् see No. 4138.

1677*

अन्धं तमश्चेदयि बाधते त्वां
सरोजनेत्रं जगदेकसूत्रम् ।
सुधाचरित्रं परमं पवित्रं
कुरुष्व मित्रं वसुदेवपुत्रम् ॥

- (आ) SRK 6.6 (a. Viṭhobā Aṇṇā), IS 7647.

- (d) कुरु मित्रं IS (contra metrum).
Upajāti metre (Indravajrā and Upendravajrā)

If blind darkness (of ignorance or love) affects you, Oh lady, make friends with the son of Vasudeva [Lord Kṛṣṇa], the lotus-eyed, the one thread (hope) of

the world, nectarous in conduct and supremely sanctifying. (A. A. R.).

1678*

अन्धं दरिद्रितमपि प्रियया विहीनं
वीक्ष्येश्वरे वदति या च वरं त्वमेकम् ।
नेत्रे न नापि वसु नो वनितां स वरे
छत्राभिरामसुतदर्शनमित्युवाच ॥

- (आ) SRK 24.4. 29 (a. Sphuṭaśloka), IS 7648.
(a) दरिद्रिणम् SRK, IS.
Vasantatilaka metre.

When the Lord, observing a man, said "Choose a boon of me" to him who was blind, poor and without a sweet-heart, he did not request for eyes, wealth and a wife but chose the sight of a son charming under a (royal) umbrella. (A. A. R.)

1679*

अन्धं पतिं प्राप्य विलासिनीनां
कटाक्षबाणा विफला भवन्ति ।
तद्वत् कुजादित्यशनैश्चराणां
न वारदोषाः प्रभवन्ति रात्रौ ॥

- (आ) Sama 2 न 27. Cf. तीर्थेन दोषोऽभ्युदये.
Upajāti metre (Indravajrā and Upendravajrā).
The arrows of side glances of sportive young ladies become useless having obtained a blind husband. Similarly the adverse effects of Tuesdays, Sundays and Saturdays are not powerful during the night. (A. A. R.)

1680

अन्धः स एव श्रुतवर्जितो यः
शठः स एवार्थनिरर्थको यः ।
मृतः स एवास्ति यशो न यस्य
धर्मो न धीर्यस्य स एव शोच्यः ॥

- (आ) Gaturvargasanigraha 8.
(आ) VS 3031.
(a) अ ति° Gatur° (var.), VS.
(b) षण्ढः VS.

Upajāti metre (Indravajrā and Upendravajrā).

He alone is blind who is devoid of scriptural learning; he alone is a knave who is useless to supplicants; he alone is dead who is devoid of fame; he alone is to be pitied whose mind is not in *dharma* (A. A. R.).

1681-1682

अन्धः स्यादन्धवेलायां बाधिर्यमपि चाश्रयेत् ।
कुर्यात् तृणमयं चापं शयीत मृगशायिकाम् ॥

सान्त्वादिभिरुपायैस्तु हन्याच्छत्रुं वशे स्थितम् ।
दया तस्मिन् न कर्तव्या शरणागत इत्युत ।

(अ) MBh [MBh (Bh.) Ādiparvan, Appendix I.81, lines 25-8; MBh. (R) 1. 142, 12-3; MBh (C) 1. 5554-5] cf. कुर्यात्तृणमयं चापम् and MBh (C) 19. 5116.

(आ) IS 360-1.

(a) अन्धस्या° MBh (R).

(b) संश्रयेत् MBh (var.).

(d) शयित MBh (R).

(e) न तस्मिन् MBh (R); तस्मिन्वर्तव्या MBh (C).

Be blind if there is occasion to be blind; be also deaf; make your bow out of straw and rest quiet like an antelope.

But when your foe is under your control destroy him with conciliatory words and any other means and do not have mercy for him, even if he would seek your protection.

1683

अन्धकं कुब्जकं चैव कुष्ठाङ्गं व्याधिपीडितम् ।
आपद्गतं च भर्तारं न त्यजेत् सा महासती ॥

(अ) Gr 1155 (GNM 81, CNMN 66, CnT II 24.1, CnT III 57. 7), Vet 4. 23.

(आ) IS 357, Subh 91.

(a) अन्धं च बधिरं कुब्जं Subh; अन्धकुं CNM; अन्धं च Vet (var.).

(b) कुष्ठं CNM; कुष्ठिनं Vet (var.).

(c) अशकद्रव्यहीनं च CNM; आपस्तु चागतं नाथं Vet (var.); आपदापतितं नाथं Subh.

(d) त्यजेत् CNM; पतिव्रता [म°] Vet (var.).

A wife, who does not abandon a husband who is blind, who is hunchbacked, who has leprous limbs, who is afflicted with disease, or who has fallen into misfortune is, (indeed), an extremely faithful wife.

1684

अन्धकः कुब्जकश्चैव त्रिस्तनी राजकन्यका ।
त्रयोऽप्यन्यायतः सिद्धाः संमुखे कर्मणि स्थिते ॥

(अ) P (Pts 5. 91 and 5. 100, PtsK 5. 77 and 5.83, PM 5. 52) (cf. PKS 61.7) Cf. Nos. 1686 and 1685.

(आ) IS 356.

(b) राजकन्या च त्रिस्तनी Pts. K.

The blind, the hunchback and the princess with three breasts were all cured in a very unusual way, since the fate was propitious.

1685

अन्धकः कुब्जकश्चैव राजकन्या च त्रिस्तनी ।
अनयोऽपि नयं याति यावच्छीर्भजते नरम् ॥

(अ) P (PP 5. 69). Cf. Nos. 1684, 1686.

(b) त्रिस्तनी (स्त्रिस्तनी or स्त्रिस्तरी) राजकन्यका PP (var.).

(c) याति PP (var.).

Blind man, hunchback, and unblessed princess with an extra breast—/waywardness is prudence, when/ prudence favours wayward men. (A. W. Ryder's translation).

1686

अन्धकः कुब्जकश्चैव राजकन्या च त्रिस्तनी ।
सानुकूले जगन्नाथे विपरीतः सुयुग्मवेत् ॥

(आ) Sama 2 स 75. Cf. Nos. 1684-5.

A blind man, a hunchback and a princess with three breasts, all abnormal, become normal when Lord Kṛṣṇa is favourable. (A. A. R.).

1687*

अन्धकारगरलं यतो जगन्-
मोहकारि भूशमन्ति नित्यशः ।
उज्ज्वलं जठरमोषधीपतेर्
अञ्जनाभमभवत् ततः प्रिये ॥

(आ) ŚP 3935, SR 299.21 (a.ŚP), SSB 145.23. Rathoddhatā metre.

Dear one, the brilliant central region of the lord of herbs (moon) became dark like collyrium due to his consuming every day a good deal of the poison of darkness which confuses the world. (A. A. R.).

1688

अन्धकाराङ्कुरो जज्ञे ववृधे चाविलम्बितम् ।
भीमेन रममाणायाम् हिडिम्बायाम् इवात्मजः ॥

(आ) PV 562 (a. Cintāmaṇi). (According to J. B. Chaudhuri in PV also in Subhāṣitasārasamuccaya (MS 105666—13 c 7 in the Asiatic Society of Bengal 154).

(a) यज्ञे [ज°].

Then the sprout of darkness set in

and quickly grew (became dense) like the son of Hiḍimbā (the demoness) who was dallying with Bhīmasena. (A. A. R.).

1689

अन्धत्वमन्धसमये

बधिरत्वं बधिरकाल आलम्ब्य ।

श्रीकेशवयोः प्रणयी

परमेष्ठी नाभिवास्तव्यः ॥

(अ) Āryāsaptasatī 2. 8 (KM I; p. 27).

(आ) SR 171. 796, SSB 506.796.

(d) प्रजापतिर [प°] ĀrS.

Āryā metre.

Lord Brahmā, residing in the navel of Lord Viṣṇu, remained a friend of Lakṣmī and Keśava (wife and husband) by remaining blind when he ought to be blind and deaf when he ought to be deaf. (A. A. R.).

1690

अन्धद्वये महानन्धो विषयान्धीकृतेक्षणः ।

चक्षुषान्धो न जानाति विषयान्धो न केनचित् ॥

(आ) IS 358, Subh 86.

(a) अन्धाद्वयं Subh.

Between the two kinds of blind persons, he who became blind with regard to worldly concerns, is the really blind one; the common blind cannot use his eyes only, but he who is blind with regard to worldly concerns cannot use any of his organs.

1691

अन्धस्य दर्पणेनेव हितेनेव हतश्रुतेः ।

दुःस्वाभितप्तः शोकेन नेक्षते न शृणोति च ॥

(आ) SRHt 265.6 (a. MBh) but does not occur in MBh (Bh).

(c) दुःस्वाभितप्तः reconstructed SRHt.

This person (Duryodhana) tormented by sorrow does not see like a blind man into a mirror and does not listen like a deaf person to a well-wisher (A.A.R.).

1692

अन्धस्य पन्था बधिरस्य पन्थाः

स्त्रियः पन्था वैवधिकस्य पन्थाः ।

राज्ञः पन्था ब्राह्मणेनासमेत्य

समेत्य तु ब्राह्मणस्यैव पन्थाः ॥

(अ) MBh [MBh (Bh) 3. 133, 1, MBh (R) 3. 133, 1, MBh (C) 3. 10621].

(आ) SRHt. 8.20 (a. MBh), IS 359.

(a) पन्थाः MBh. (var.), SRHt; स्थविरस्य [व°] MBh (var.), SRHt.

(b) स्त्रियाः MBh (var.), SRHt; स्त्रियश्च (°याश्च) MBh (var.); विकलस्य or भारवाहस्य or वेत्रधिकस्य or वधिकस्य or वै पथिकस्य [वै°] MBh (var.).

(c) ब्राह्मणानां समेत्य (च पन्थाः) MBh (var.). Upajāti metre (Indravajrā and Upendravajrā); irregular.).

When no Brāhmaṇa is met with on the way, the way belongeth to the blind, the deaf, women, carriers of burden, and the king respectively. But when a Brāhmaṇa is met on the way it belongeth to him alone. (P. C. Roy's translation).

1693

अन्धस्य मे हृतविवेकमहाधनस्य

चौरैर्विभो बलिभिरिन्द्रियनामधेयैः ।

मोहान्धकपकुहरे विनिपातितस्य

देवेश देहि कृपणस्य करावलम्बम् ॥

(अ) Lakṣmīṇṣimhastotra and Karāvalambana-stotra of Śaṅkarācārya 11.

(आ) VS 3516 (a Rājānakakamalākara). Vasantatilakā metre.

To me, O Lord, who am blind by the loss of the great treasure of discrimination and who am thrust into the deep well of delusion by the powerful robbers called the senses, O lord of Gods, give a helping hand as deserving all pity (A. A. R.).

1694

अन्धा इव न पश्यन्ति योग्यायोग्यं हिताहितम् ।

पथा तेनेव गच्छन्ति नीयन्ते येन पाथिवाः ॥

(अ) Dar 3. 142.

Kings like blind people do not see what is proper and not proper; what is good and what is bad; they walk the path through which they are led.

1695

अन्धा इव बधिरा इव

मूका इव मोहभाज इव ।

पङ्गव इवानभिमतं

नृपतेर्निवसन्ति साधवः सवसि ॥

(आ) SMH 6. 25.

(d) साधवस्सदति SMH. Udgīti-āryā metre.

Good people remain in the king's assembly which is uncongenial, as though blind, deaf, dumb, overcome with swoon or as lame (as their advice is never welcome). (A. A. R.).

1696

अन्धा विद्वज्जनैर्हीना सूक्ता कविभिरुज्जिता ।

बधिरा गायनैर्हीना सभा भवति भूभूताम् ॥

(अ) Sabhā 18.

The assembly (*sabhā*) of kings, devoid of learned men, is blind; it is dumb if there are no poets; it is deaf when there are no musicians. (K. P. Aithal's translation.)

1697

अन्धीकरोमि भुवनं बधिरौकरोमि

धीरं सचेतनमचेतनतां नयामि ।

कृत्यं न पश्यति न येन हितं शृणोति

धीमानधीतमपि न प्रतिसंदिधाति ॥

(अ) Prab [Prab (TSS) 2. 28, Prab (NSP) 2.29].

(आ) SRHt 83.15 (a Prab), SSSN 65.15 (a. Prab), SuM 27. 1

(a) अन्धीकरोति SuM but B in SuM as above); बधिरौकरोति SuM (but B in SuM as above)

Vasantatilakā metre.

I¹ will overpower them with wrath, and suffocate them with rage, so that they shall not regard actions, and even wise men shall neither hearken to what concerns their own happiness, nor recollect what they had read in the holy books. (J. Taylor's translation.)

¹ Anger.

1697 A

अन्धे तमसि मज्जामः पशुभिर्यं यजामहे ।

अहिंसायाः परो धर्मो न भूतो न भविष्यति ॥

(अ) P (PT 3.62, PTem 3.48, PS. 3.38, PN 3.31, PRE 3.51), cf. KsB 16 463 cf. also Brhadāraṇya-kopaniṣad 4.4.10, Īsopaniṣad 9.12. Cf. Ru 144, JSAIL 20.15, WZKM 25.21.

(a) वज्जामि (म°) PN, बार्धके (अ°) PS.

(b) न च (or यदि PN) मिथ्या वदाम्यहं (or ब्रवीम्यहं) PS, PN.

(c) अहिंसानामका (°को or °नाम यो धर्मो PT, PTem; अहिंसया समो PN, अहिंसपरमो PS.

In blind darkness are we sunk who offer sacrifices with beasts. A higher religious duty than harmlessness has never been nor shall be. (F. Edgerton's translation.)

1698

अन्धोऽप्यन्योक्तपथो

दण्डधगन्योपचरणीयः ।

राजत्वप्रतिहर्तृ

जनानुरागेभरति भूयः ॥

(आ) SMH 7. 50.

Upagiti-ārya metre.

Even a blind person follows the path indicated by others with the aid of a stick. A king has real kingship only due to the unaffected (unobstructed) affection of the subjects. (A.A.R.)

1699

अन्धो मत्स्यानिवाहनाति स नरः कण्टकैः सह ।

यो भाषतेऽर्थवेकल्यम् अप्रत्यक्षं सभां गतः ॥

(अ) Mn 8. 95.

(b) कण्टकैः स नरः सह Mn (var.); Medhātithi (Deccan [College MS.], Rāghavānanda, Govindarāja, Nandana).

That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones. (G. Bühler's translation.)

1700

अन्धो वा बधिरौ वाथ कुण्ठो वाप्यन्यजोऽपि वा ।

परिगृह्णातु तां कन्यां सलक्षां स्याद् विदेशगः ॥

(अ) P [PP 5. 74, Pts. 5.98, PtsK 5.84 PM 5.84].

(a) वापि [वाथ] PtsK

(b) कुण्ठो or कुञ्जो or कुण्ठ PP (var.) वात्यजो or नात्यजो or वात्यज्यो PP (var.) (contra metrum) वानन्त्यजो PP (var.).

Blind or deaf, of meanest birth, /lepro-
us may he be; let him take the girl and
gold to a far country. (A. W. Ryder's trans-
lation.)

1701

अन्धो हि राजा भवति यस्तु शास्त्रविबुधितः ।

अन्धः पश्यति चारेण शास्त्रहीनो न पश्यति ॥

(अ) Cr 1156 (GRGa II 48, Grca p. 85 and 117)

GP 1. 111, 19.

(a) अन्धो GRGa II.

(b) शास्त्रविबुधितः GPy (printing error).

(c) अन्धः Cr (var.).

Blind is a king who is devoid of know-
ledge of scriptures; a blind king may see
through (his) spies, but a king devoid of the
knowledge of scriptures cannot see at all.

1702*

अन्ध्रीनीरन्ध्रीनीस्तनतटलुठनायासमन्दप्रचाराश्च
चारुनुल्लासयन्तो ब्रविडनरवधूहारिधम्मिल्लभारान् ।
जिघ्रन्तः सिंहलीनां मुखकमलमलं केरलीनां कपोलं
चुम्बन्तो वान्ति मन्दं मलयपरिमला वायवो दाक्षि-
णात्याः ॥

(आ) SkV 1126 (a. Vasukalpa)¹, Skm, [Skm(B) 443,
Skm (POS) 1. 89, 3] (cf. AB p. 548).

(b) °द्वारध° Skm.

(c) मुखकमलवनं (°रत्नं) Skm; केरलीनां SkV (var.).

(d) दक्षिणात्यः SkV (var.).

Sragdharā metre.

¹ In some MSS Kalpavasū.

Their¹ strength is lessened by their strenuous tumbings/on the heavy breasts of Andhra girls./They have tousled the charming hair-knots/of lovely Tamil brides./They have smelled the lotus mouths/of the women of Ceylon/and have kissed the cheeks of those of Kerala./Gently the south winds blow, perfumed with sandal wood. (D. H. H. Ingalls's translation.)

¹ Of winds.

1703*

अन्नं किंशुकपुष्पपुञ्जसदृशं पाषाणजालैर्युतं
धूम्यं गन्धयुतं च जालमखिलं भग्नाश्च दन्तालयः ।
आज्यं दूरतरं न चापि लवणं न श्रूयते तिन्त्रिणी
भक्ष्याणां वचनं च नास्ति हि सखे तद्भोजनं वर्णये ॥

(आ) NBh 184.

Sārdūlavikrīḍita metre.

Friend, I now describe that dinner in which the boiled rice resembles a collection of *kinśuka* flowers (red in colour : hence contemptuous) and full of pebbles, smelling of smoke and other foul smells, served in a mess (due to overcooking); the teeth get broken (by the stones), ghee is far away; neither is there salt or tamarind, and as for side dishes there is no mention at all. (A. A. R.)

1704

अन्नं दद्यादतिथये श्रद्धया स्वर्गदं हि तत् ।
सकुटुम्बो दिशन्नन्नं सक्तुप्रस्थो दिवंगतः ॥

(आ) Purāṇārthasaṅgraha 114.

Food should be served to a guest attentively, for it paves the way to heaven. Saktūprastha along with his family went to heaven as he gave food (to guests). (A. A. R.)

अन्नं दानात् परं दानं See No. 1714.

1705

अन्नं धान्यं वसु वसुमतीत्युत्तरेणोत्तरेण
व्याकृष्यन्ते परमकृपणाः पामरा यद्वदित्यम् ।
भूमिः खं द्यौर्दृहिणगृहमित्युत्तरेणोत्तरेण
व्यामोह्यन्ते विमलमतयोऽप्यस्थिरेणैव धाम्ना ॥
(अ) Śāntiv 40.

Mandākṛāntā metre.

Just as the very pitiable common people are attracted (and deluded) one after another of food, corn, wealth and law (earth), so are even the pure-minded deluded by the infirm edifice of one after another of (discourse on) the earth, ether, sky and the abode of Brahmā. (A. A. R.)

1706

अन्नं नास्त्युदकं नास्ति नास्ति ताम्बूलचर्वणम् ।
मन्दिरेषु महोत्साहः शुष्कचर्मस्य (?) ताडनम्

(आ) Sama 2 अ 57.

There is neither food nor drink, nor is there any chewing of betel rolls. Great is the festivity in mansions: it is beating a tom-tom (of non-existent plenty). (A. A. R.)

1707

अन्नं मुक्तासुवर्णं ब्रवगुणरहिताः स्वर्णरूपाश्च सृपाः
सामोदाः शाकभेदाः फलगुडमिलिताः पायसम् . . . ।
यावद्भोज्यं तदाज्यं दधि कठिनतरं नैकरूपास्त्वपृषाः
भुज्यन्ते भूसुरीर्धर्महति तव गृहे रामचन्द्रस्य तृप्त्यै ॥

(आ) NBh 183.

(a) °गुणरहितस्वर्ण° NBh; रूपार्थ NBh (var.).

(b) समोदाश्चाकभेदाः NBh; at the end four *akṣara*-s missing.

Sragdharā metre.

The boiled rice having the attractive colour of pearls, golden coloured soup that is thick (not watery), different dishes of vegetables with inviting smell, pudding of treacle mixed with fruits, ghee (liberally) served till the end of the meal, solid curds, savouries of various kinds—such a meal is enjoyed by a large number of Brāhmaṇa's in your big mansion to please Lord Ramachandra. (A. A. R.)

1708

अन्नं विधात्रा विहितं मर्त्यानां जीवधारणम् ।
तदनादृत्य मतिमान् प्रार्थयेन्न तु किञ्चन ॥

(अ) VCSr 3. 14.

(a) विधातृ VG (var.).

(b) जीवसाधनम् VG (var.).

(c) तस्मादन्नात् परं किञ्चित् VG(var.); विहितं or सहितं [म०] VG (var.).

(d) प्रार्थयेन कदाचन VG(var.); प्रार्थयेतन VG(var.).

Food is ordained by the Creator to sustain the life of mortals. A wise man should not disregard that ordinance and seek for anything (else). (F. Edgerton's translation.)

1709

अन्नं संप्रोक्ष्य गायत्र्या सत्यं त्वर्तेति मन्त्रतः ।
ऋतं त्वेति च सायं तु परिषिञ्चेत् प्रदक्षिणम् ॥

(आ) Sama 2 र 7.

One should (at the commencement of a meal) sprinkle water round the plate clockwise, having first sprinkled a few drops over the food muttering the Gāyatrī *mantra*; then with the *mantra Satyam*, etc., changing it to *Rtam*, etc. in the evening meal (the sprinkling around should be completed). (A.A.R.)

1710

अन्नं हि प्राणिनां प्राणा आर्तानां शरणं त्वहम् ।
धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाण् विभ्यतोऽरणम् ॥

(अ) BhPn 11 26, 33.

Food is verily the life of the living, I am the refuge of the afflicted. To men after death wealth consists of *dharma* and the good people are the refuge of those who have fear from sources other than the battlefield. (A. A. R.)

1711

अन्नजा भुवि मर्त्यानां श्रमजा वा कथंचन ।
सैषा भवति लोकस्य निद्रा सर्वस्य लौकिकी ॥

(अ) Harivaṁśa-purāṇa, Harivaṁśaparva 50.30.

(Cf. "Purāṇa" 3.1; p. 62).

Sleep is natural to all people; it may come to the mortals on earth as a result of taking a meal or due to fatigue. (A. A. R.)

अन्नताना भुजंगाना see No. 6983.

1712

अन्नदाता भयत्राता कन्यादाता तथैव च ।
जनिता चोपनेता च पञ्चैते पितरः स्मृताः ॥

(अ) Cr 63 and 381 (GN "O"), CV 4.19 cd/ab, Cr 4.3 cd/ab, CS 1.19 cd/cb, CNG 113 cd/ab, CNI I 35 cd/ab, GNT 243 cd/ab, CNM, 190 cd/ab, GNMN 154 cd/ab, GNSK 73 cd/ab, CV 1 III 4.4 cd/ab, CnT VI 59 cd/ab.

(b) विद्यादाता [क०] GN (var.).

(c) जनयितोऽपनेता च GN (var.).

The following five are considered as fathers : giver of food, the protector from fear, the giver of the young girl (in marriage), [or; the instructor in knowledge], the natural father, and the preceptor.

1713

अन्नदानं महादानं विद्यादानं महत्तरम् ।
अन्नेन क्षणिका तृप्तिर् यावज्जीवं तु विद्यया ॥

(आ) SRS 1.15, SSpr 21; SR 158.217, SSB 487.224

(a) अन्नदानात् (अन्नं दा०) परं दानं SR, SSB.

(b) विद्यादानमतः परम् SR, SSB.

The giving of food is a great gift, but the giving of education is a greater one; the satisfaction that comes out of taking food is momentary, whereas the good result of education is life-long. (A.A.R.)

1714

अन्नदानात् परं दानं न भूतं न भविष्यति ।
अन्नेन धार्यते सर्वं जगदेतच्चराचरम् ॥

(आ) TP 423, 1S 7445.

There does not exist a better gift than the gift of food and never will there be one; food holds the whole world together with all its movables and non-movables.

1715

अन्नदाहे हरेन्मांसम् अम्बुदाहे च शोणितम् ।
कामदाहे हरेन्नेत्रम् अनिद्रा रोगकारिणी ॥

(आ) NBh 66.

Thirst for (insufficiency of) food may take away the flesh in the body, and thirst for water, blood; thirst for sexual satisfaction (sex starvation) may affect eyes and lack of sleep causes disease. (A. A. R.)

1716

अन्नदो जलदश्चैव आतुरस्य चिकित्सकः ।
त्रयस्ते स्वर्गमायान्ति विना यज्ञेन भारत ॥

(आ) Kuvaidyanindā in Vaidyakiya-subhāṣitāvali, p. 67.

The giver of bread, the giver of water, the man who brings relief to the suffering,¹ these, O Bhārata, attain Heaven without the performance of sacrifice. (P. M. Mchta's translation in Vaidyakiyasubhāṣitāvali.)

¹ The physician.

1717

अन्नपानं विषाद्रक्षेद् विशेषेण महीपतेः ।
योगक्षेमौ तदायतौ धर्माद्या यन्निबन्धनाः ।

(आ) SRHt 182.9 (a. Saṅgraha), SSSN 84.9.

Food and drink of a king should be specially guarded against poison; the welfare of the people is dependent on him; righteousness, etc. of the people also depend on him. (A. A. R.)

1718

अन्नपानादिभिश्चैव वस्त्रालंकारभूषणैः ।
गन्धमालयैर्विचित्रैश्च गुरुं तत्र प्रपूजयेत् ॥

(आ) ŚP 1729.

One should honour one's preceptor there with food, drink, etc. as well as clothes and decorating materials, pleasing unguents and flower garlands. (A. A. R.)

1719

अन्नपानानि जीर्यन्ते यत्र भक्षाश्च भक्षिताः ।
तस्मिन्नेवोदरे गर्भः किं नाम न विजीर्यते ॥

(आ) MBh [MBh (Bh) 12.318, 24, MBh (R) 12.332, 24, MBh (C) 12.12532].

(आ) SRHt 52.17 (a MBh). SSSN 43.14 (a. MBh).

(a) अन्नु or अन्न (अन्न) °MBh (var); जीर्येत MBh (var),

(b) भक्ष्याशः (MBh but some texts as above),

(c) अस्मिन् MBh (var); गर्भे MBh (var); गर्भे SSSN.

(d) नान्मिव जी° MBh (but some texts as above) जीर्यति MBh (var).

Food and drink are digested in the stomach where various kinds of catables are taken in. Why indeed is the foetus in the same region not digested? (A.A.R.)

1720

अन्नप्रणाशे सीदन्ति शरीरे पञ्च धातवः ।
आहारात् सर्वभूतानि संभवन्ति महीतले ॥

(आ) SRHt 18.3.

The five essential ingredients (vital fluids) of the body perish when food is denied to it; all beings on the earth are nourished by (born of) food. (A. A. R.)

1721

अन्नमूलं बलं पुंसां बलमूलं हि जीवनम् ।

तस्माद् यत्नेन संरक्षेद् बलं च कुशलो भिषक् ॥

(आ) TP 375 quoting Kavitaratnākara 201, IS 7446.

The strength of men has its foundation in food; the (very) existence (of men) has its foundation in strength; a skilful physician should protect, therefore, strength with the greatest care.

अन्नार्थी यानि दुःखानि see No. 2987.

1722

अन्नवस्त्रसुवर्णानि रत्नानि विविधानि च ।

ब्राह्मणेभ्यो नदीतीरे ददाति ब्रज सत्वरम् ॥

(आ) ŚP 536, SR 194.19 (a. ŚP), SSB 546.2, SRK 158.14 (a. Prasaṅgaratnāvali), IS 7649.

He (the munificent donor) gives, on the bank of the (holy) river, food, clothes, gold and various kinds of gems to the Brāhmaṇas. Go, hurry up. (A. A. R.)

1723

अन्नहीनो दहेद्राष्ट्रं मन्त्रहीनश्च ऋत्विजः ।

यजमानं दानहीनो नास्ति यज्ञसमो रिपुः ।

(आ) Cr 64 (GV 8.22, CPS 268.14). Also interpolation in some editions of Mn(KSS 114) after 11.4.

(आ) IS 362, Sama 1.86.

(a) दहेद्राष्ट्रं CV (var.).

(b) ऋत्विजम् CV (var.).

No enemy is equal to sacrifice : without food [alms] it destroys the kingdom; without *mantra*-s the officiating priests; without gifts the instructor of sacrifice.

1724

अन्नादष्टगुणं पिष्टं पिष्टादष्टगुणं पयः ।

पयसोऽष्टगुणं मांसं मांसादष्टगुणं घृतम् ॥

(आ) Cr 65 (GV 10.19, CS 3.97, CNPN 56, CPS 274.5).

(आ) IS 363, Sama 1 अ 101.

(a) अनाद CV (var.); अष्टगुणं CS (var.); दशगुणं CV

- (var.); Sama प्रिष्टं or पृष्टं or पिष्टं or विष्टं [पि°] GV or GS (var.).
- (b) विष्टाद् or प्रिष्टाद् or सुष्टाद् CV or GS (var.); दशगुणं CV, Sama गुणं प्रयं CS (var.); पयं CV and GS (var.).
- (c) वयसाष्टगुणं CV (var.); पयसाष्टगुणं CV (var.); पयसोद् GS (var.); दुग्धाद् CV (var.).
- (d) मासाद् IS; लांसाद् [मा°] CS (var.); दशगुणं CV, Sama; हविः [व°] CNPN.

A (rice) cake is 'eight times¹ better than rice; milk is eight times better than a (rice) cake; meat is eight times better than milk; (and) ghee is eight times better than meat.

¹ Usually in GV is "ten times".

1725*

अन्नादिवर्गं फलपुष्पमांस-

मत्स्यादिभिः पूर्णमुखः सदैव ।

स्याद्दृष्टमात्रोऽभिमतार्थसिद्ध्यै

मुष्टान्नभोज्याय मुदे च काकः ॥

(आ) ŚP 2471.

Indravajrā metre.

The crow has always his mouth (beak) full of food of various kinds, fruits, flowers, meat, fish, etc. If only it is seen as the omen at the commencement of a journey, it may indicate success in the desired undertaking, sumptuous food and pleasure. (A. A. R.)

1726**

अन्नादिविष्ठानवगोमयानि

न वा विधुन्वन् वदने सदैव ।

वामोपसव्योऽप्यवलोक्यमानो

मनोरथं पूरयते ध्रुवश्च ॥

(आ) ŚP 2607.

Upajāti metre (Indravajrā and Upendravajrā).

A dog, if seen (at the commencement of a journey) on the left or near the left side eating some kind of food or faeces or fresh cow-dung, provided it is not shaken constantly in its mouth, fulfils the desire of the heart (of the person setting out). (A. A. R.)

1727**

अन्नादिविष्ठानपिशितादिभिः

पूर्णान्नोऽभीष्टफलप्रदोऽसौ ।

मन्त्रादिसिद्ध्यै वणिगादिलाभे

शस्तो विवाहादिविधौ च काकः ॥

(आ) ŚP 2663.

Indravajrā metre.

A crow, if seen (as omen) with beak filled with some kind of food or faeces or meat, etc., will give the desired result in the successful fulfilment of the use of *mantra*-s, etc.; in profit of merchandise, etc.; and it is also auspicious for the performance of marriage and other similar functions. (A. A. R.)

1728

अन्नादे भ्रूणहा माष्टिं अन्नेन अभिशंसति ।

स्तेनः प्रमुक्तौ राजनि याचन्ननृतसंकरे ॥

(अ) Āp 1.6, 19, 15 (in some texts after *a-bc* of No. 1729 is inserted.) Cf. No. 1729.

(d) संगर Āp (var.).

The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises. (G. Bühler's translation.)

1729

अन्नादे भ्रूणहा माष्टिं पत्यौ भार्यापचारिणी ।

गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम् ॥

(अ) Mn 8.317, Vās 19.44 (in Vās ĀnSS Ānss 19.29), (Cf. No. 1728) and information included in (अ) No. 128

The killer of a learned Brāhmaṇa throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him). (G. Bühler's translation.)

अन्नाद् दशगुणं पिष्टं see No. 1724.

1730

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

(अ) MBh [MBh (Bh) 6.25, 14, MBh (R) 6.27, 14, MBh (C) 6.964 = BhG 3.14].

(आ) Sama 2 य 17.

(c) धर्माद् [य°] MBh (var.).

(d) यज्ञकर्म° MBh (var.).

Beings originate from food; from the rain-god food arises; from worship comes the rain (-god); worship originates in action. (F. Edgerton's translation.)

1731

अन्नाद्रवत् च शुक्लं चाप्य् अतो जीवः प्रतिष्ठितः ।
इन्द्रियाणि च बुद्धिश्च तृप्यन्त्यग्नेन नित्यशः ॥

(आ) SRHt 18.2.

From food (comes) blood and vital fluid; life is firmly established on it; day by day the senses and intelligence get satisfaction from food. (A. A. R.)

1732

अन्नाभावे मृत्युः

शालिभिरन्नानि शालयो वृष्ट्या ।

वृष्टिस्तपसेति वदन्

अमृत्यवे तत्तपश्चरतु ॥

(अ) Vaidi 65.

Aryā metre.

Absence of food causes death; food comes from rice and rice is produced by rain; the rain is caused by penance; saying thus, therefore, let the penance be performed for *amṛtyu* (to avoid death: for immortality). (K. P. Aithal's translation.)

1733

अन्नाशने स्यात् परमाणुमात्रः

प्रशक्यते शोधयितुं तपोभिः ।

मांसाशने पर्वतराजमात्रे

नो शक्यते शोधयितुं महत्त्वात् ॥

(अ) AS 531.

(d) न [नो] AS (var.); महत्त्वात् AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

When one takes vegetarian food it is possible to examine closely by penance objects of even atomic size. When eating flesh food, it is not possible to see clearly even a thing of a mountainous size due to its hugeness. (A. A. R.)

1734

अन्नेन धार्यते सर्वं जगदेतच्चराचरम् ।

अन्नात् प्रभवति प्राणः प्रत्यक्षं नास्ति संशयः ॥

(आ) SRHt 18.4.

The whole universe, movable and immovable (plants, etc.) are sustained by food. Life (vital breath) becomes powerful by food; it is evident (before the eyes); there is no doubt about it. (A. A. R.)

1735

अन्ने पाने च ताम्बले फले पुष्पे विभूषणे ।

वस्त्रे विलेपने धूपे शय्यायामासनेषु च ॥

(आ) SRHt 166.4 (a. Mānasollāsa¹), SSSN 148.4.
1 Although the whole section of SRHt is found in Mānasollāsa, this verse is omitted in the latter.

(c) वस्त्रे SSSN.

In food, drink, betel roll (for chewing), fruits, flowers, decorations, clothes, unguents, incense smoke, in bed and seats, (one is liable to be attacked). (A. A. R.)

1736*

अन्यं काननमाशु गच्छ तरसा वन्यं फलं भुङ्क्ष्व रे
धन्यं धाम विभाति ते न हि तथा पुण्यं जघन्यं कुरु ।
एतस्मिन्करिशाव मा व्रज वने जल्पामि तथ्यं वचो
जानास्येव करीन्द्रदर्पदलनो निव्राति पञ्चाननः ॥

(आ) Any Śat 51.

Śārdūlavikrīḍita metre.

Quickly depart for another forest, eat the wild fruit : happy will be your abode there, do not therefore spoil your good fortune. O elephant cub, do not go into this forest: I am telling you for your own welfare; for you know that (in this forest) there sleeps a lion who tears up the pride of elephants. (A. A. R.)

1737

अन्यं मनुष्यं हृदयेन कृत्वा

अन्यं ततो वृष्टिभिराह्वयन्ति ।

अन्यत्र मुञ्चन्ति मदप्रसेकम्

अन्यं शरीरेण च कामयन्ते ॥

(अ) Mṛcch [Mṛcch (NSP) 4.16, Mṛcch (K) 4.16].
Cf. Vet (c ad 9.14; p. 143).

(आ) SR 340.66 (q. Mṛcch), SSA 228.26, IS 372.

(a) एकं [अन्यं] SSB; हृदये निधाय Vet.

(b) परं नरं [अ° त°] Vet; परंततो SSB; आहुयन्ति Vet (var.).

(c) अन्यस्य दत्त्वा वचनावकाशम् Vet.

(d) अन्येन साकं रमयन्ति रामाः Vet.

Indravajrā metre (In Vet. Upajāti—Indravajrā and Upendravajrā).

One man perhaps may hold her heart in trust, / she lures another with coquettish eyes, / sports with another in unseemly lust, / another yet her body satisfies. (A. W. Ryder's translation.)

अन्यं यात्यन्यमाकाङ्क्षेद् see एकं वै सेवते नित्यम्

1738*

अन्यः कः क्षारवार्धे त्वमिव नियमितो वानरैर्वा नरैर्वा
विप्रेणैकेन कोऽन्यः करकुहस्पुटीपात्रमात्रे निपीतः ।

जल्पन्नित्यं पृथग्निध्वनिभिरवतरत्फेनकूटाट्टहासः

स्पर्धां धत्ते पयोधेरधिकमधिपुरं निर्मितो यत्तटाकः ॥

(आ) JS 375.2 (a. Cittapa). (Cf. Kav 40).

Sragdharā metre.

The lake dug (by this king), in the city vies strongly with the ocean by loud laughter in the form of a mass of foam and brags with the roar of his huge waves, "Who other has been, O salt-water-filled sea, restrained like you by monkeys or man; which other (reservoir) has been drunk dry by one Brāhmaṇa [Sage Agastya] taking it only in the vessel of his folded palm?" (A. A. R.)

1739

अन्यः करोति व्यापारं लिप्तो भवति लेखकः ।

भगलिङ्गप्रसङ्गेन छिन्ना भवति नासिका ॥

(आ) Sama 2 अ 70.

One person does some (questionable) activity and (another) the writer gets tainted (gets the punishment). In the context (of the misbehaviour) of the organs of sex, the nose has been cut off (in the case of a woman). (A. A. R.)

1740*

अन्यः कोऽपि स कुम्भसंभवमुनेरास्तां शिखी जाठरो

यं संचिन्त्य दुकूलवह्निसदृशः संलक्ष्यते वाडवः ।

वन्द्यं तज्जठरं स मीनमकरग्राहावलस्तोयधिः ।

पश्चात्पाश्वर्षमूर्तिराग्निरवियद्यत्र स्वनन् भ्राम्यति ॥

(आ) SkV 1200 (a. Vāṣaṭa), Prasanna 75a cd/ab (a. śrī Kṛṣṇācārya).

(c) °ग्रहाकुल° Prasana.

(d) °पार्श्वपाश्व° Prasana.

Śārdūlavikrīḍita metre.

Within Agastya must have burned digestive fire/beside whichever the under-water fire/seems but a smouldering fire of chaff./ Praise to that snow wherein the roaring ocean rolled/together with its fish and crocodiles and sharks,/yet never filled its whole capacity. (D. H. H. Ingalls's translation.)

1741*

अन्य इत्यनुपजातयन्त्रणं

ब्रागुदञ्चितवती विलोचनम् ।

मामवेत्य चकिता वृत्तानना

दन्तदष्टरसना मनागभूत् ॥

(आ) SMH 9.17.

(a) अनुपया° SMH (var.).

(b) प्रागुद° SMH (var.).

Rathoddhatā metre.

Thinking me to be another, she, without any restraint raised her eyes immediately; but recognizing me she became timid and covering her face, bit her tongue slightly. (A. A. R.)

1742

अन्यकर्मविमूढो य आत्मकर्मविशारदः ।

यथा पश्य न जानाति स्तनपानेतरच्छिशुः ॥

(आ) Bahudarśana 77, IS 7447.

(a) यो Bahu°

(b) स्तनपानेतरम् शिशुः Bahu°

Who is very capable in one field can be stupid in another; see ! a baby understands only one thing—to drink from mother's breast.

1743

अन्यकालपरिहार्यमजस्रं

तद्द्वयेन विदधे द्वयमेव ।

घृष्टता रहसि भर्तृषु ताभिर्

निर्दयत्वमितरैरबलासु ॥

(आ) Śiś 10.17.

(आ) SuM 17.8, SR 318.14, SSB 176.16 (a. Māgha). Svāgatā metre.

Two things which should always be avoided on other occasions become suitable with the two, namely bold approach by the wife in privacy towards the husband in sex enjoyments and mercilessness in husbands towards their wives (in the same situation). (A. A. R.)

1744

अन्यक्षेत्रे कृतं पापं पुण्यक्षेत्रे विनश्यति ।

पुण्यक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥

(आ) Sama 2 व 6.

A sin committed in some other place perishes [is remedied] in a holy place. But a sin committed in a holy place will be attached to him as by adamantine glue. (A. A. R.)

अन्यच्च चतु° see No. 335.

अन्यच्छायावलोकेऽपि see No. 5502.

1745

अन्यतो नय मुहूर्तमाननं
चन्द्र एष सरले कलामयः ॥
मा कदाचन कपोलयोर्मलं
संकमय्य समतां सनेष्यति ॥

(आ) VS 2029 (a. Mañjira).

Rathoddhatā metre.

Turn your face away for a moment,
simple-minded lady, lest the moon should
perchance transfer the dirt on his cheek
to you and thus make you his equal.
(A. A. R.)

1746

अन्यतो यदि निजोपचिकीर्षा
मानहानिरिति भीतिरनीतिः ।
श्रीधरोऽपि हि बले श्रियमिच्छन्
मानमातनुत वामनमेव ॥

(आ) SR 73.30, SSB 344.32.

Svāgatā metre.

If there is a desire to help oneself at
the cost of another, any apprehension of
dishonour is bad policy [out of place];
for even the lord of Lakṣmī [Lord Viṣṇu],
desiring the riches of Bali, assumed the
māna (shape : honour) of a dwarf. (A.
A. R.)

1747

अन्यत्कृत्यं मनुजश्च
चिन्तयति दिवानिशं विशुद्धधिया ।
वेधा विदधात्यन्यत्
स्वामीव न शक्यते धर्तुम् ॥

(आ) AS 362.

(d) स्वामी च AS (var.).

Āryā metre.

A person with a pure mind thinks day
and night of acting in a particular way.
But fate disposes of it otherwise. It is
not therefore possible to be the master
of anything. (A. A. R.)

अन्यत्थानि शरीराणि see No. 1380.

1748*

अन्यत्र देशे घटिता जगन्ति
प्रसिष्यते विश्वसृजेति मत्वा ।
संकोचयित्वा किमु पादमल-
द्वयान्तराले निहितास्ति योनिः ॥

(आ) SSB 256.43 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Could the vital parts of women have
been placed in a contracted form at the
root of the thighs between the legs by the
creator thinking that, if placed anywhere
else (prominently), the worlds would be
swallowed up? (A. A. R.)

1749

अन्यत्र भीष्माद् गाङ्गायाद् अन्यत्र च हनूमतः
हरिणीखुरमात्रेण चर्मणा मोहितं जगत् ।

(आ) NBh 62, SRHt 259.2 (a. MBh.), SSSN 242.2,
SR 371.121, SSB 268.7.

(a) गाङ्गायात् NBh.

(c) शीपादयात्रेण SSSN

Except Bhīṣma, the son of Gaṅgā and
Hanūman [the monkey-chief, the two
confirmed bachelors], the whole world
has been bamboozled by the skin of the
size of the hoof of a doe. (A. A. R.)

1750

अन्यत्र यापितनिशं परिलोहिताङ्गम्
अन्याङ्गनागतमिवागतमुष्णरश्मिम् ।
प्रातर्निरीक्ष्य कुपितेव हि पद्मिनीयम्
उत्फुल्लहल्लकुलोहितलोचनाभूत् ॥

(आ) SR 323.17, SSB 184.17.

Vasantatilakā metre.

Observing in the early morning the red
orb of the sun who had spent the night
elsewhere, that the redness was due to his
having spent the night with another
woman, the lotus pond got angry and
became very red-eyed in the form of the
blooming red lotuses. (A. A. R.)

1751

अन्यत्र यूयं कुसुमावचायं
कुरुध्वमत्रास्मि करोमि सख्यः ।
नाहं हि दूरं भ्रमितुं समर्था
प्रसीदतायं रचितोऽञ्जलिर्वः ॥

(आ) Kpr 3.20 (p. 78), SR 334.106 (a. Kpr),
SSB 201.4 (a. Kpr.), Amd 51.92, RJ 1216.

Upajāti metre (Indravajrā and Upendravajrā).

You my friends ! collect your flowers
in some other place, and let me have
(my share) here; I am unable to wander
far, so please do me this favour, I beseech
you with joined hands. (G. Jhā's
translation.)

1752

अन्यत्र व्रजतीति का खलु कथा नाप्यस्य तादृक् सुहृद्
यो मां नेच्छति नागतश्च हहहा कोऽयं विधेः प्रक्रमः ।
इत्यल्पेतरकल्पनाकवलितस्वान्ता निशान्तान्तरे

बाला वृत्तविवर्तनव्यतिकरा नाप्नोति निद्रां निशि ॥

(आ) Kpr. 4.33 (p. 103-4), SR 358.77 (a. Kpr)
SSB 244.9 (a. Kpr.), Amd 62.110.

(a) नैवास्य [ना°] Amd.

(b) स हहा (सहसा Amd [var.]) Amd.

Śārdūlavikrīḍita metre.

There is no question of his going elsewhere,—he has got no such friends. Then (to think) that he desires not (my company)? Yet, Ah ! he has not come ! Oh ! what an irony of fate ! being thus clouded with various doubts, the girl lies rolling about in her bed, and gets no sleep. (G. Jhā's translation.)

1753

अन्यथा चिन्तिता ह्यर्था नरैस्तात मनस्विभिः ।
अन्यथैव हि गच्छन्ति दैवादिति मतिर्मम ॥

(अ) MBh [MBh (Bh) 7.10, 50, MBh (R) 7.11
50-1, MBh (C) 7.431-2]. Cf. Nos. 1754,
1759, 1761.

(आ) IS 364.

(a) चिन्तितो ह्यर्थो (°तोऽप्य°) MBh (var.); °ताप्यर्था
MBh (var.).

(b) नरैराशापरायणैः MBh (var.); तपस्विभिः [म°]
MBh (var.).

(c) प्रवर्तते or विपद्यन्ते or प्रपद्यन्ते or विपत्यन्ते or
विपद्यन्ते [हि ग°] MBh (var.).

(d) दैवयोगात्मविन्मम MBh (var.); दैवेनेह विशां
पते MBh (var.); दैवयोगान् [दै°] MBh (var.).

Things calculated in one way, O ! son, even by men of intelligence, become otherwise through Destiny, This is what I think. (P. C. Roy's translation.)

1754

अन्यथा परिदृष्टानि मुनिभिर्वेददर्शिभिः ।
अन्यथा परिवर्तन्ते वेगा इव नभस्वतः ॥

(अ) MBh [MBh (Bh) 3.31, 32, MBh (R) 3.30, 33,
MBh (C) 3.1149]. Cf. Nos. 1753, 1759, 1761.

(आ) IS 365.

(a) अथ वा [अन्य°] MBh (var.); परिदृष्टानि MBh
(var.).

(b) तत्त्वदर्शिभिः or वेदवादिभिः or वेदपारगैः [वेद°]
MBh (var.).

(The course of events) predicted by sages proficient in scriptures in a particular

way takes a different course as the force of the wind (which is uncertain).¹ (A. A. R.)

1. Fate.

अन्यथा परिवर्तन्ते see No. 1761.

अन्यथा यौवने मर्त्यो see No. 1776.

1755

अन्यथालिङ्ग्यते कान्ता भावेन दुहितान्यथा ।
मनसो भिद्यते वृत्तिर् अभिज्ञेध्वपि वस्तुषु ॥

(अ) PdP, Bhūmikhaṇḍa 66.87 (in other texts
66.86 cd-87 ab).

(d) भिन्नेध्वपि च वस्तुषु PdP (ĀnSS).

The wife is embraced with one kind of feeling and the daughter with another. Even in the same object, the attitude of mind differs. (A. A. R.)

1756

अन्यथा वर्तमानानाम् अर्थो भूतोऽयमन्यथा ।
अस्माभिर्यदनुष्ठेयं गन्धर्वैस्तदनुष्ठितम् ॥

(अ) MBh [MBh (Bh) 3.231, 15 MBh (R)
3.242, 15, MBh (C) 3.14927].

(आ) SRHt 195.89 (a. MBh).

(b) जातो [भूतो] MBh (var.).

(c) अस्मा° यद् tr. MBh (var.).

To us, remaining with a different attitude of mind (of not injuring kinsmen, the Kauravas), the objective (of punishing the wicked) has come to pass in other ways. What ought to have been done by us has been accomplished by the Gandharvas.¹ (A. A. R.)

1 Words of Bhīmasena.

अन्यथा वा व्यवर्तते see No. 1761.

अन्यथा वेदपाण्डित्यं see No. 1757.

1757

अन्यथा वेदशास्त्राणि ज्ञानपाण्डित्यमन्यथा ।

अन्यथा तत्पदं ज्ञान्तं लोकाः क्लिश्यन्ति चान्यथा ॥

(अ) Cr 66 (CV 5.10, GL 3.13), CNP I 34,
CNP II 90, CNT IV 33, CNM 33, CNMN
33, CPS 125.46, CM 9).

(आ) SSN 247.2.

(a) वेदपाण्डित्यं CV, CM, SSSN; वेदशास्त्राणि GL (var.).

(b) शास्त्रमाचारमन्यथा CV, CNP I; शास्त्रपाण्डित्यम्.
SSSN; शास्त्रं पण्डितम् CNP II; ज्ञानं पा° GL
var.; अन्यथाम् GL (var.); अन्वयम् CV (var.).

(c) वादनच्छान्तं CV (var.); यद्वदच्छान्तं CPS; कवचः

[त°] CV; यद्वदन् [त°] CV (var.); यद्वचः [त°] CV (var.); वदतः [त°] CV (var.); यत् [तत्] CNP I; सत् [तत्] CL (var.); °पद CL (var.); °परं CL (var.); शोत [शा°] CL (var.); शाति CL (var.);

- (d) लोका (°क) क्लेशं च चान्यथा (अन्य° CNM, CNMN, CNP II, CNM, CNMN; विद्वानेतत्त्रयं त्यजेत् GV (var.); लोक्यः CL (var.); क्लिश्यति CV (var.); पश्यन्ति CL (var.).

Something else is the skill in the Vedas; something else the skill of (secular) knowledge; something else the quiet abode; something else the torments of the world.

1758

अन्यथा शास्त्रगर्भिण्या धिया धीरोऽर्थमीहते ।
स्वामीव प्राक्तनं कर्म विदधाति तदन्यथा ॥

- (अ) P (PP 2.157), GPY 1.113, 29.¹
(आ) VS 3088, SRHt 49.12 (a. Viṣṇupurāṇa), SSSN 40.12.

- (a) अतोवै GPY.
(b) धियाधीहते PP (var.); धीरः समीहते VS.
(c) स्वामी च (or यत्) PP (var.); स्वामिवत् GPY, SSSN, VS, SRHt; प्राक्तन PP (var.); कामं (but some texts as above).

1 (=Cr 1157). According to P. Peterson also in MBh 12331,9 (?).

Courageous, cultivated minds/their fate would supervise;/but linked causation masters them/ and makes it otherwise. (A. W. Ryder's translation).

अन्यथैव च मन्यन्ते see No. 1761.

अन्यथैव ततः पुत्रं see No. 1760.

1759

अन्यथैव विचिन्त्यन्ते पुरुषेण मनोरथाः ।
दैवेनाहितसद्भावाः कर्मणां गतयोऽन्यथा ॥

- (आ) Subh 68, ad IS 364. Cf. Nos. 1753-4, 1761.
Desires are thought out by men in a particular way, but the course of action, as directed by fate, is different.

1760

अन्यथैव सती पुत्रं चिन्तयेदन्यथा पतिम् ।
यथा यथा स्वभावस्य महाभाग उदाहृतम् ॥

- (अ) PdP, Bhūmikhaṇḍa 66.88 (in other editions 6. 87 ed-88 ab).
(a) ततः [स°] PdP (ĀnSS).
(b) भावयत्यन्यथा PdP (ĀnSS).
(d) मुदावहम् [उ°] PdP (ĀnSS); उदाहृतः PdP (var.)

A chaste woman thinks of her son in a particular way and her husband in another. Thus, good man, has been illustrated the differences according to nature. (A. A. R.)

1761

अन्यथैव हि मन्यन्ते पुरुषास्तानि तानि च ।
अन्यथैव प्रभुस्तानि करोति विकरोति च ॥

- (अ) MBh [(MBh) (Bh) 3.31, 33, MBh (R) 3.30,34 MBh (C) 5.1150]. Cf. Nos. 1753-4, 1759.
(आ) IS 366.
(a) अन्यथा वा व्यवर्तते (परिव°) MBh (var.); अन्यथैव च MBh (var.); वर्तते MBh (var.).
(b) भविष्यतीति मानवाः MBh (var.); इ or हि [च] MBh (var.).

Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. (P. C. Roy's translation.)

1762

अन्यथैव हि सौहार्दं भवेत्स्वच्छान्तरात्मनः ।
प्रवर्ततेऽन्यथा बाणी शाठ्योपहतचेतसः ॥

- (अ) H (HJ 1.102, HS 1.93, HM 1.99, HK 1.101, HP 1.74, HN 1.76, HC 21.11-2, HH 29.6-7).
(आ) Kt 87, KtR 87, SR 88.4 (a.H), SSB 369.7, IS 367, SRK 54.5 (a. Prasāṅgaratnavālī), Sama 1 अ 34.
(b) सव° HP (var.); द्वय [भ°] H (var.); शुद्ध° [स्व°] H (var.); भवेच्छुद्धान्त° KtR; स्वच्छान्त° HS.
(d) शठ्योप° HJ, HM; दाढ्योपहत or साढ्योपहता H (var.).

The friendship of him whose inmost soul is transparently pure, will be of one kind; and the conversation of him whose heart is affected with deceit tends in an opposite direction. (F. Johnson's translation.)

1763*

अन्यदस्मि भवतीं न याचिता
वारमेकमधरं धयामि ते ।
इत्यसिस्वददुपांशुकाकुवाक्
सोपमवहठवृत्तिरेव तम् ॥

- (अ) Naiṣ 18.59.
Rathoddhatā metre.

Once will I drink of thy lips; nothing

else do I beg of thee. Thus saying in a low plaintive tone, he tasted her lips, crushing them with force. (K. K. Handiqui's translation.)

अन्यदाभरणं पुंसः see No. 1765.

1764

अन्यदाभाषितं पूर्वं दत्तमन्यत्ततोऽल्पकम् ।
यत्सदोषमयोग्यं वा कूटदानेन तेन किम् ॥

(अ) Dar 6.13.

Promised previously in a particular way, very much less was given (later). Of what use is deceptive giving when it is done wrongly or improperly? (A. A. R.)

1765

अन्यदा भूषणं पुंसः अमा लज्जेव योषितः ।
पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥

(अ) Śiś [Śiś (NSP) 2.44, Śiś (GN) 2.44], H (HJ 3.7, HS 3.7, HM 3.7 HK 3.7, HP 3.7, HN 3.7, HH 74.1-2, HC 97.16-7), PD 311.164.

(आ) Sar. ad 1.120 (p. 115.14-5), AIR 360, SR 157.181 (a. Śiś), SSB 486. 185 (a. Māgha), Pras 10.6, IS 368.

(a) अन्यदाभरणं Pras; भूषणं Śiś (GN); पुंसो° HM, HH, PD, SR, SSB, Pras.

(b) शमः [च°] Śiś (var.); शमो [च°] Sar, AIR; लज्जेव IS; योषितां HM, HH, PD, SR, SSB, Pras.

(d) वैयात्यं IS; वैयात्यं Pras.

At another time, forbearance (is) the ornament of a man and modesty (that) of a woman. At an insult, valour (is, requisite), as in conjugal embraces, impudicity. (F. Johnson's translation.)

1766

अन्यदीयमविचिन्त्य पातक
निर्घृणो हरति जीवितोपमम् ।
ब्रह्ममत्र कितवो विचेतनस
तेन गच्छति कदर्थनां चिरम् ॥

(अ) AS 628.

Rathoddhatā metre.

A heartless rogue, not mindful of sin, takes away other's wealth dear as life thoughtlessly. Thereby he is tormented for long. (A. A. R.)

1767

अन्यदुःखेन यो दुःखी योऽन्यहर्षेण हर्षतः ।
स एव जगतामीशो नररूपधरो हरिः ॥

(अ) Nārādīya-purāṇa 1.7, 69, (Cf. "Purāṇa" 5.1; p. 61).

He who is sorrow-stricken by the misery of others and delighted by the joys of others is himself verily the lord of the worlds, Lord Viṣṇu, in human form. (A. A. R.)

1768

अन्यदुच्छिन्नं सत्त्वम् अन्यच्छास्त्रनियन्त्रितम् ।
सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥

(अ) Śiś [Śiś (NSP) 2.62, Śiś (GN) 2.62], H (HJ 3.100, HS 3.97, HM 3.97, HK 3.97, HP 3.95, HN 3.95, HH 88.2-3, HC 116. 1-2).

(आ) IS 369.

(b) छास्त्रं IS.

(c) समाना° HS; सामान्य° IS.

One nature (is) ungovernable; another (is) restrained by moral laws. How can a common locality (be predicted) of light and darkness? (F. Johnson's translation.)

1769

अन्यदुप्तं जातमन्यद् इत्येतन्नोपपद्यते ।
उच्यते यद्वि यद्बीजं तत्तदेव प्ररोहति ॥

(अ) Mn 9.40 (Cf. Mn 9.33-39).

(आ) IS 370.

(इ) SS (OJ) 367.

(c) मुवि [य°] SS (OJ).

(d) तथदेव [त°] SS (OJ) (var.).

That one (plant) should be sown and another be produced cannot happen; whatever seed is sown (a plant of) that kind even comes forth. (G. Bühler's translation.)¹

1. refers to the procreation of children (soil woman, seed man)

1770

अन्यदोषमिव स स्वकं गुणं
ख्यापयेत् कथमधृष्टताजडः ।
उच्यते स खलु कार्यवत्तया
धिग्विभिन्नबुधसेतुमथिताम् ॥

(अ) Kir [Kir (NSP) 13.48, Kir (V) 13.48].

(d) अर्दिताम् [अ°] Kir (V).

Rathoddhatā metre.

How can my master who is cultured speak of other's faults or proclaim his own

merits ? What has been said is indeed relevant to the present business. Fic on requests which transgress polite behaviour. (A.A.R.)

1771*

अन्यद्वगोपुच्छकं ज्ञेयं शुद्धकाष्ठविनिर्मितम् ।
मुखे च लोहकण्ठेन वेध्यं त्र्यङ्गुलसंमितम् ॥

(आ) SP 1781.

The other is known as Gopucchaka made of pure wood; its mouth should be perforated to the width of three fingers by an iron nail. (A. A. R.)

1772

अन्यपूर्वां स्त्रियं साध्वीं कामयेत न गर्वतः ।
साध्वीरिच्छन् महादेवः षण्डोऽभूदास्कावने ॥

(आ) Purāṇārthasamgraha 86.

One should not out of arrogance desire a woman who is another's wife and good in conduct. The great god (Mahādeva) lusting for chaste women became an eunuch in the forest of Dārūkā. (A. A. R.)

1773

अन्यप्रतापमासाद्य यो दृढत्वं न गच्छति ।
जातुवाभरणस्यैव रूपेणापि हि तस्य किम् ॥

(आ) P (Pis 1.107, PisK 1.120).

(आ) SR 164.503 (a. P), SSB 496.503, IS 371.

(c) जातुज Pis; आभरणस्यैव PisK.

What is the use of the charm of external appearance, as an ornament made of lac, if a person is not able to have stability by (merely) depending on the valour of others ? (A. A. R.)

1774

अन्यमाश्रयते लक्ष्मीस् त्वन्यमन्यं च मेदिनी ।
अनन्यगामिनी पुंसां कीर्तिरेका पतिव्रता ॥

(आ) SR 160.333, SSB 491.340.

Lakṣmī [prosperity] resorts to another (than her lawful husband), so also does the earth to one after another (king). Only (your) fame is chaste as she does not resort to any men (other than yourself). (A.A.R.)

अन्यमुखे दुर्बादो यः see योऽन्यमुखे परिवादः

1775

अन्ययान्यवनितागतचित्तं
चित्तनाथमभिज्ञितवत्या ।

पीतभूरिसुरयापि न मेदे
निर्वृतिर्हि मनसो मदेहेतुः ॥

(आ) Śis 10.28.

(आ) VS 2010, SR 315.31 (a.Śis), SSB 170.31 (a. Māgha).

Svāgatā metre.

Another damsel suspecting her lover to be thinking of another girl was not intoxicated (exhilarated in mind) though she drank much wine. The cause of exhilaration is indeed a contented mind. (A. A. R.)

1776

अन्यया यौवने मर्त्यो ब्रूध्या भवति मोहितः ।
मध्येऽन्यया जरायां तु सोऽन्यां रोचयते मतिम् ॥

(आ) MBh [MBh (Bh) 10.3, 11, MBh (R) 10.3, 11, MBh (C) 115].

(a) अन्यथा or अन्याया MBh (var.); पुरुषो [यौ°] MBh (var.); मर्त्यो MBh (var.); बालो ल्यो [म°] MBh (var.).

(b) मतिम् [म°] MBh (var.); मोहित (°ताः) MBh (var.).

(c) मन्ये यया (°न्यन्य°) MBh (var.); मध्ये वाधो MBh (var.); यया जंतुः [ज° तु°] MBh (var.).

(d) दैन्यां [तो°] MBh (var.); रोचयति MBh (var.); मतिम् om Df, in MBh.

In youth a man is led away/by other thoughts, ideas, aims, /than those his middle life which sway:/ in age yet other schemes he frames. (J. Muir's translation.)

1777**

अन्यवर्णं शिरो यस्य पुच्छं वा यस्य वाजिनः ।
पुच्छेन शिरसा वापि नानावर्णः स निन्दितः ॥

(आ) SP 1655.

That horse is censurable [inferior] which has one colour on its head and another on its tail or when it has various colours on its tail and head. (A. A. R.)

1778

अन्यवर्णपरावृत्त्या बन्धचिह्ननिगहनेः ।
अनाख्यातः सतां मध्ये कविश्चोरो विभाध्यते ॥

(आ) Harṣacarita 1.6.

(आ) SP 196, SR 37.3 (a. SP), SSB 289.3, SRK 41.5 (a. Viśvagunādarśa), IS 7650.

Plagiarists are seen in the midst of good poets by changing a few letters in the poems of others and by concealing distinctive signs (marks of other poets) like a

thief who poses as belonging to other castes and concealing all marks of captivity and with a different name.

1779*

अन्यस्त्रीस्पृह्यालवो जगति के पद्म्यामगम्या च का
को धातुदं शने समस्तमनुजैः का प्रार्थ्यतेऽहर्निशम् ।
दृष्ट्वैका यवनेश्वरो निजपुरे पद्माननां कामिनीं
मित्रं प्राह किमादरेण सहसा यारानदीवंशमा ॥
(अ) SR 198.39, SSB 552.38, SRK 164.26 (a.
Sphuṭaśloka).
Śārdūlavikrīḍita metre.
Puzzle.

Who are they that desire other's women on the earth? [*Jāra-s*: paramours]. What is not crossed by foot? [*Nadī*: river]. What is the root of Daśana? [*Damś* to bite]. What is prayed for by all men day and night? [*Mā*: Lakṣmī]. Having seen a lotus-faced lovable woman in his city what did the Yavana King eagerly say to his friend? *Yārā na di-damśa mā* [Reply: such a lovely girl was never seen before; *yāra-jāra*, lover; *Nadī*, river; *damś*, the root of *Daśana*; *Mā*, *Laksh-mī*]. (A.A.R.)

अन्यस्मादपि लब्धोष्मा see No. 1780.

1780

अन्यस्माललब्धोष्मा

क्षुद्रः प्रायेण दुःसहो भवति ।

रविरपि न दहति तादृग्

यादृग्युत्तपत्तवालुकानिकरः ॥

- (अ) PdP, Uttarakhaṇḍa 8.14.
(आ) Kt 38, KtR 38, JS 58. 19 (a. Vallabhadeva),
SH 772 (a. Vallabhadeva), IS 373, SuM 10.4.
(a) अन्यस्मादपि ल° SuM.
(b) नीचः [क्षु°] PdP, SuM.
(c) तपति न [न द°] PdP, JS.
(d) यादृशं तपति बालु° PdP; यादृग्युत्तपत्त Kt, KtR;
यादृक् सन्तपत् KtR (var.), JS; यादृक्त्तपत्तवा°
SuM; यादृक् निदहति वा° SH; °सिकतौषः [वा°]
°निचयः [°नि°] SuM.

Gīti-āryā metre (in JS Āryā metre).

A small one who obtained from some one else invigorating fire¹ becomes insupportable; also the sun does not burn as much as the sand heated by it.

1 money.

1781*

अन्यस्मिन्नपि काले

दयिताविरहः करोति संतापम् ।

किं पुनरविरलजलधर-

गुहतररसितेषु दिवसेषु ॥

(आ) VS 1747.

Āryā metre.

Even during other times separation from the beloved causes torment; what then (are we to say) on days resounding with the loud thunder of clouds incessantly? (A. A. R.)

1782

अन्यस्मिन् प्रेष्यमाणे तु

पुरस्ताद्यः समुत्पतेत् ।

अहं किं करवाणीति

स राजवसतिं वसेत् ॥

(आ) Sama 2 स 57. Cf Nos. 2627, 2875; नास्या निष्ठा नि; यो वै गृहेभ्यः; लामेन हर्षयेद्

When another person is being sent out on a mission (by a king), he who comes forward (to go) saying, "what may I do?" remains in the palace (enjoys residence in the palace). (A.A.R.)

1783

अन्यस्य लगति कर्णे

जीवितमन्यस्य हरति बाण इव ।

हृदयं कुनोति पिशुनः

कण्टक इव पादलग्नोऽपि ॥

(आ) SR 57.154, SSB 320.159.

Āryā metre.

A tale-bearer clings [whispers] into the ear of one person but deprives another of his life like an arrow (which clings to the ear of the discharger); thus he [the tale-bearer] gives pain to the heart like a thorn, though it clings to the foot only. (A.A.R.)

1784*

अन्यस्यै संप्रतीयं कुरु मदनरिपो स्वाङ्गदानप्रसादं
नाहं सोढुं समर्था शिरसि सुरनदीं नापि संध्यां प्रणनुम् ।
इत्युक्त्वा कोपविद्धां विघटयितुमुमामात्मदेहं प्रवृत्तां
रुन्धानः पातु शम्भोः कुचकलसहठस्पर्शकृष्टो भुजो वः ॥

(आ) Skm [Skm (B) 140, Skm (POS) 1.28.5] (a. Mayūra). Cf. Kav. p. 67 note 1. (Cf. G.P. Quackenbos, 'The Sanskrit Poems of Mayūra', p. 240).

(a) अन्यस्मै Skm (B).

(b) वोढ [सो°] Kav; सुरधुनी (°नी°) [सु°] Kav.

- (d) रुन्धाना; पान्तु Kav; °सहठ° Skm (var.); हृष्टो (°ष्टा) [कु°] Kav.
Sragdharā metre.

Now bestow upon another woman this favour of giving (a dwelling place in) thy body, O (Śiva), Foe of Madana; I am not able to carry on my head the River of the Gods, nor can I make obeisance to Saṁdhya. As Umā, full of anger, and bent upon separating (her) own body (from Śiva's), was saying these words, the arm of Śambhu (Śiva), (though) strained by violent contact with her jar-like breasts, held her in check. May the arm of Śambhu (Śiva) protect you. (G. P. Quackenbos's translation.)

1785*

अन्याङ्गनाभिरधिकं स करोति केलिं
त्वं तेन मा कुरु विषादमदभ्ररूपे ।
पेपीयते मधुकरः क्व न तं मरन्दं
नो जातु विस्मरति पङ्कजिनीं तथापि ॥

(अ) Janāṅga 50.

Vasantatilakā metre.

He indulges himself in amorous sports with other women—do not be dismayed on that account, O you of grand appearance ! Where does not the bee drink the juice of flowers again and again ? Nevertheless it never forgets the lotus-plant. (K.P. Aithal's translation.)

1786

अन्या जगद्धितमयी मनसः प्रवृत्तिर्
अन्येव कापि रचना वचनावलीनाम् ।
लोकोत्तरा च कृतिराकृतिरार्तहृद्या
विद्यावतां सकलमेव गिरां दवीयः ॥

(अ) BhV 1.67 (in some texts 1.68), Rasagaṅgā (KM 12) 425.12-426.2.

(आ) GSL 14, SSH 2.18, VP 3.2, SR 39.25 (a. Rasagaṅgādhara), SSB 291.25, SRK 33.12 (a. Sphuṭaśloka).

(c) °रार्थहृद्या BhV (var.); °रङ्गहृद्या SSH, SR, SSB, SRK.

(d) चरित्रमन्यत् [गि°द°] BhV (var.), Rasagaṅgā. Vasantatilakā metre.

Every thing characteristic of the learned defies description, their mind, constantly inclined to act for the benefit of the world, is exceptionally noble; their words are extraordinarily agreeable; their actions are sublime; and their appear-

ance is pleasing (soothing) to the afflicted (A. Sharma's translation.)

1787*

अन्यादानाकुलान्तःकरणवशविपद्बाधितप्रेतरङ्गं
प्रासभ्रश्यत्करालश्लथपिशितशवाग्रहे मुक्तनादम् ।
सर्वैः कामद्भिस्तृकाननकवलरसव्यात्तवक्त्रप्रभाभिर्
व्यक्तैस्तैः संवलद्भिः क्षणमपरमिव व्योम्नि वृत्तं
श्मशानम् ॥

(आ) SkV 1540 (a. Vallana).

(a) °प्रेत° om. SkV (var.).

(c) °रुल्लालन SkV (var.).

(d) श्मशानः SkV (var.).

Sragdharā metre.

With all the separate flames that wander here about/from the mouths of torch mouths jackals/opening on desire to eat,/the cremation ground seems suddenly/ reduplicated in the sky together with its ghosts,/who are in a sorry state because of hearts distressed by fear/that some one else scratch their food away,/ and shriek out as they retrieve a corpse's head/ with hideous loose flesh, just fallen from their grasp. (D.H.H. Ingalls's translation.)

1788

अन्यानपि तरुन् रोप्य फलपुष्पोपयोगिनः ॥
रत्नधेनुसहस्रस्य फलं प्राप्नोति मानवः ॥

(आ) SP 2103.

Growing other trees also which are useful by their flowers and fruits, a person obtains the result (fruits) of a thousand cows decorated with gems. (A.A.R.)

1789

अन्या निरर्थिका चिन्ता बलतेजःप्रणाशिनी ।
नाशयेत् सर्वसौख्यं तु रूपहानि निदर्शयेत् ॥

(अ) PdP, Bhūmikhanda 14.31.

The other meaningless brooding [anxiety] destroying [sapping] one's strength and power (of the mind) may annihilate all joy of life and indicate loss of charm (of personality). (A.A.R.)

1790

अन्यानि शास्त्राणि विनोदमात्रं
प्राप्तेषु वा तेषु न तैश्च किञ्चित् ।
चिकित्सितज्योतिषमन्त्रवादाः
पदे पदे प्रत्ययमावहन्ति ॥

(आ) Vaidyaprasāṁsā in Vaidyakiyasubhāṣitāvalī p. 65.

Upajāti metre (Indravajrā and Upendravajrā).

All other arts and sciences are only for amusement; there is nothing worthwhile to be gained by acquiring them; but science of healing, astrology and thaumaturgy are corroborated in life in every step. (P. M. Mehta's translation in Vaidyakiya Subhāṣitāvalī.)

1791

अन्यानि शास्त्राणि विनोदमात्रं
प्राप्तेषु कालेषु न तेषु किञ्चित् ।
चिकित्सितज्योतिषमन्त्रवादाः
पदे पदे प्रत्ययमावहन्ति ॥

(आ) SR 43.3, SSB 298.3, SRK 250.94 (a. Kalpataru), IS 7651. Cf. No. 1792.

(b) वा तेषु [का°] SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

(Proficiency in) other sciences is only a pastime, for at the time of need they mean nothing. But medicine (the art of curing), astrology and Mantravāda (Science of Spells) infuse confidence [are useful] at every step. (A.A.R.)

1792

अन्यान्परिवदन् साधुर् यथा हि परितप्यते ।
तथा परिवदन्नन्यांस्तुष्टो भवति दुर्जनः ॥

(अ) MBh [MBh (Bh) 1.69, 11, MBh (R) 1.74, 91, MBh (C) 1.3079]. Cf. No. 1791.

(आ) Kt 80, KtR 80, Brahmadharma 2.12, 1 (96) IS 374.

(c) अन्यं [अन्यांस्] MBh (var.); अन्यान् MBh (var.).

(d) तुष्टो or वृष्टो MBh (var.).

As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. (P.C. Roy's translation.)

1793*

अन्यान्योपमितं युगं निरुपमं तेषुगममङ्गेषु यत्
सोऽयं सिक्थकमास्त्यकान्तिमधुनस्तन्वङ्गि चन्द्रस्तव ।
त्वद्वाचां स्वरमात्रिकां मदकलः पुंस्कोकिलो घोषयत्य्
अभ्यासस्य किमस्त्यगोचरमिति प्रत्याशया मोहितः ॥

(आ) SkV 453, Kav 201.

(b) सिक्थकमा° Kav (var.).

(c) ऽन्येषय (ऽन्यो°) [घो°] Kav.

(d) त्वभ्यासस्य Kav.

Śārdūlavikrīḍita metre.

The elements of your body that are pairs can be likened to each other; those that are single have no similitude./This moon is but the wax to the honey of your face/and the melodious cuckoo, although he can catch your voice's pitch/is in his hope deceived/that practice may make imitation perfect. (D. H. H. Ingalls's translation.)

1794*

अन्या प्रकामसुरतश्चमलिहदेहा
रात्रिप्रजागरविपाटलनेत्रपद्मा ।
शय्यान्तदेशलुलिताकुलकेशपाशा
निद्रां प्रयाति मृदुसूर्यकराभितप्ता ॥

(अ) Rtu 4.14 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.3; p. 190). Cf. No. 1795.

(a) अन्याः Rtu (var.); भिन्नदेहा (°हा;) Rtu (var.).

(b) नक्त° or नक्तम् [रा°] Rtu (var.); °युग्माः [°पद्मा] Rtu (var.); °पद्माः Rtu (var.).

(c) सस्तांसदेश [श°] Rtu (var.); शय्यान्तरेषु Rtu (var.); °पाशाः Rtu (var.).

(d) प्रयान्ति Rtu (var.); °मितप्ताः Rtu (var.). Vasantatilakā metre.

Another (woman),¹ with her body languid through the fatigue of excessive enjoyment, her lotus-like eyes red on account of wakefulness at night, her braid of hair dishevelled on account of its being tossed about on the sides of the bed, goes to sleep being heated by the soft rays of the (morning) sun. (V. R. Nerurkar's translation.)

¹ during the winter season.

1795*

अन्या प्रियेण परिभुक्तमवेक्ष्य गात्रं
हर्षान्विता विरचिताधरचारुशोभा ।
कूपसिकं परिदधाति नखक्षताङ्गी
व्यालम्बिनीलललितालककुडिचताक्षी ॥

(अ) Rtu 4.16 (Cf. A. Scharpé's Kālidāsa-Lexicon; 1.3; p. 190). Cf. No. 1794.

(b) °रागशोभा [°चा°] Rtu (var.); °गण्डशोभा [°चा°] Rtu (var.).

(c) रक्ताङ्गुलं [कू°] Rtu (var.); नवं नताङ्गो [नख°] Rtu (var.).

- (d) व्यालम्बिताङ्गलिलता° Rtu (var.); °विलुलि°
[°लललि°] Rtu (var.).
Vasantatilakā metre.

Another (woman)¹ with her bosom bearing nail marks, with her lips rendered charmingly beautiful, her eyes contracted on account of her graceful dark locks falling (on them), puts on her bodice filled with joy at the sight of her body enjoyed by her lover. (V. R. Nerurkar's translation.)

¹ during the winter season.

1796*

अन्याभ्यो वन्याभ्यो

मालति धन्यासि वल्लरीभ्यस्त्वम् ।

यत् किल तवैव सविधे

कीडति मधुपः सदैव मुदितोऽयम् ॥

(आ) PV 701 (a. Vepidatta).

Giti-āryā metre.

Of all other forest creepers, you Mālati (Jasmine or a girl of that name), are more fortunate since in your presence alone the Madhupa [bee or intoxicated lover] is always sporting happily. (A.A.R.)

1797

अन्यामन्यां धनावस्थां प्राप्य वैशेषिकीं नराः ।

असंतुष्टाः प्रमुह्यन्ति संतोषं यान्ति पण्डिताः ॥

(अ) MBh [MBh (Bh) 11.2, 20 and 12.317, 193]
MBh (R) 11.2, 30-1 and 12, 330, 19; MBh
(C) 11.75 and 12.12500). (cf. MBh (Bh)
3.2, 40 and 9.206, 20].

(आ) IS 375.

(a) अन्योन्यबाधनावस्थां MBh (var.); अन्यमन्याव-
नावस्थां MBh (var.); अन्यामन्या MBh (var.);
च येवस्थां or महावस्थां (इहा°) MBh (var.).

(b) रौप्य वैशेषिकं नरः or प्राप्यन्ते शैशिका नराः
MBh (var.) वैशेषिका or वैशिषिका or
वैशेषिकी or वै शेषिका or वैषयिकान् or वैषयिकी
(°कां) MBh (var.); नरः MBh (var.).

(c) अतृप्ता यान्ति विध्वंसं (संसिद्धिं MBh (var.);
अर्तसि (°सा) यात्यविध्वंसः MBh (var.); प्रमुह्यते
(°त) MBh (var.).

(d) संतोषा or संतुष्टि MBh (var.); पण्डिताः MBh (var.).

They that are destitute of contentment, are stupefied on the occasion of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are, on the other hand, unaffected by such vicissitudes (P.C. Roy's translation.)

1798

अन्यायः प्रौढवादेन

नीयते न्यायतां यया ।

न्यायश्चान्यायतां लोभात् किं तया क्षुद्रविद्यया ॥

(अ) Dar 3.29.

(a) अन्यायाः Dar (var.).

(b) नीयन्ते Dar (var.).

Of what use is that low learning which, due to greed, converts by clever arguments an unrighteous act into a right one and righteous act into an unrighteous ? (A.A.R.)

1799

अन्यायकरभोगैश्च

यो हि जीवति नित्यशः ।

विरागादेव लोकानां भ्रंशते स हि पार्थिवः ॥

(अ) Gr 1158 (GRT 3.28).

That king who permanently lives from taxes and levies unlawfully derived, will fall because of the hate of his subjects.

1800

अन्यायद्रविणादानेष्वा

उद्यमः क्रियते वृथा ।

लुब्धानां सत्यसंकोचात् संकुचन्त्येव संपदः ॥

(अ) Bhāratamañjarī 1.999 (in other texts
1.1010).

(a) सुश्रिया° [अन्याय°] Bhā° (var.).

(b) अन्यथा [वृ°] Bhā° (var.).

(d) संकुच° Bhā° (var.).

Vain is the effort made to seize lawlessly the wealth of others; for the riches of the covetous must shrink on account of their deviation from truth. (M. S. Bhandare's translation.)

1801

अन्यायवित्तेन कृतोऽपि धर्मः

सव्याज इत्याहुरशेषलोकाः ।

न्यायार्जितार्थेन स एव धर्मो

निर्व्याज इत्यार्यजना वदन्ति ॥

(आ) Pras 6.12, SR 172.831, SSB 507.831, IS 376.
Indravajrā metre.

The whole world speaks of an act of dharma done with wealth acquired by improper means to be deceitful [ostentatious]. Honourable people say that the same dharma activity performed with riches earned by righteous means to be honest [free from deceit]. (A.A.R.)

1802

- अन्यायसमुपात्तेन दानधर्मो धनेन यः ।
क्रियते न स कर्तारं त्रायते महतो भयात् ॥
- (अ) MBh [MBh(Bh) 3.245.32, MBh(R) 3.253, 33, MBh(C) 3.15402].
(आ) Brāhmadharma 2.9, 4 (74), IS 7448, SRRU 149.
(a) अन्यायात् MBh (var.), Brāhmadharma, SRRU.
(b) दानं सम्यग or दानधर्मो MBh (var.); न चेदयः or विशां पते MBh (var.).
(c) कुहते [क्रि°] MBh (var.).

The bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth. (P. C. Roy's translation.)

1803*

- अन्या या वसतोत्तमं तदधुना संगृह्य मान्यं पुनर्
यन्मां दर्शयसि प्रियं प्रियतमं तोषाय रोषाय नो ।
सर्वस्यैव सतश्च रीतिरियती पूर्वं श्रुता वृद्धतः
प्रायः प्राप्य निजप्रकर्षमखिलं मित्रं मुदादर्शयत् ॥
- (आ) Vidy 452 (a. Vidyākaramiśra).
Śārdūlavikrīḍita metre.

Now it is for delight and not a cause of wrath that you being another's (wife) show me, the dearest lover, the best of vesture obtained in honour; for, such is the way of all good people; it has been formerly learned from elders that having obtained own eminence generally one showed it to his friend. (K. P. Aithal's translation.)

1804

- अन्यायोपाजितं द्रव्यं दशवर्षाणि तिष्ठति ।
प्राप्ते चैकादशे वर्षे समूलं च विनश्यति ॥
- (अ) Cr 67 (CV 315.6, CL 6.3, CnSK 71, CnT II 12.2, CnT III 7.36, CnT V 62, CPS 333.7).
(आ) SR 166.597 (a.G), 499 409.597, IS 377, Sama 1. अ 109.
(a) वित्तं [द्र°] CL (but CLT, CLB, CLI, CLL I, CLLd as above), CPS.
(b) तिष्ठति CV (var.), CL (var.).
(c) प्राप्त IS; सप्तमे बोद्धशे CL (var.); एकादशे or त्वेकादशे or चैकादशे or तु षोदशे or षोदसमे CV (var.), CL (var.).

Wealth, acquired by unlawful means remains (with the person) for ten years; in the eleventh year it disappears completely.

1805

- अन्यायोपाजितं द्रव्यम् अर्थदूषणमुच्यते ।
अपात्रदानं पात्रार्थ- हरणं तस्य लक्षणम् ॥
- (आ) SRHt 85.12 (a. MBh), SSSN 72.6.

Wealth acquired unjustly is called the 'defect of wealth'; its characteristics are the giving of gifts to the undeserving and depriving the same of the deserving. (A.A.R.)

1806*

- अन्यार्थमङ्गीकृतवारिपाणौ
विशङ्कमानास्तव दाननीरम् ।
परस्परं दीनमुखा न के वा
देवाः सुमेरुं शुशुचुः स्वभूमिम् ॥
- (आ) Pad 14.31 (a. Lakṣmaṇa), SR 104.108, SSB 395.118, RJ 148.
(b) विशङ्कमानस्तव दानवारि Pad.
Upajāti metre (Indravajrā and Upendravajrā).
- Having accepted with apprehension the water that accompanies gifts from you for the sake of another, which recipients do not look at one another with embarrassment (as no one is in need on account of the munificence of that donor); the gods too had regret for the Sumeru, their own place (as it was too insignificant). (A.A.R.)

अन्यावस्थापि See No. 1671

1807

- अन्या विहाय पतिगृह-
मविचिन्तितकुलकलङ्कजनगर्हाः ।
रागोपरक्तहृदया
यान्ति दिगन्तं मनुष्य आसज्य ॥

- (अ) Kutt [Kutt (BI) 507, Kutt (NSP) 496].
(b) जनगेहः Kutt (NSP).
(d) मनुष्यलाभाय Kutt (NSP).
Gīti-āryā metre.

Some women leave the wedded hearth with no thought of the stain, they leave upon its honour; because their hearts are red with infatuation, they fly even to the

ends of the earth to possess their lovers.
(E. Powys Mathers's translation.)

Bhujanga [snake or: licentious lover] so
pursued me that it is a mercy that he
did not bite me (off)." (A.A.R.)

1808*

अन्याश्चरं सुरतकेलिपरिश्रमेण

खेदं गताः प्रशिथिलीकृतगात्रयष्टयः ।

संहृष्यमाणविपुलोरुपयोधरातं

अभ्यञ्जनं विदधति प्रमदाः सुशोभाः ॥

(अ) Rtu 4.17 (Cf. A. Scharpé's Kālidāsa-Lexicon
1.3; p 191).

(c) संहृष्यमाण° or संपीड्यमान° Rtu (var.);
°पुलकोरुपयो or °विपुलो° Rtu (var.); °धरान्ता
[°ध] Rtu (var.).

(d) प्रत्यञ्जनं or नेत्राञ्जनं [अ°] Rtu (var.);
सुशोभम् Rtu (var.).

Vasantatilākā metre.

Other (women)¹ greatly fatigued in
consequence of the exhaustion caused by
the long continued sports of enjoyment,
with their slender bodies very much re-
laxed, distressed on account of their massive
thighs and plump breasts compressed
(owing to exhaustion and hard enjoyment),
and appearing very lovely, besmear their
bodies with unguents. (V. R. Nerurkar's
translation.)

1 during the winter season.

1809*

अन्यासां न किमस्ति वेदमनि बधूः कैवं निशि प्रावृषि

प्रेति प्रान्ततडागमम्ब गृहिणि स्वस्थसि मेऽवस्थया ।

भग्नोऽयं बलयो घटो विघटितः क्षण्णा तनुः कण्टकैर्

आक्रान्तः स तथा भुजङ्गहतकः कष्टं न यद्वष्टवान् ॥

(अ) Skm [Skm (B) 544, Skm (POS) 2.14, 4, Skm
(BI) 2.14, 4] (a. Pātuka or Pādūka or
Pāduka).

(a) सैवं [कै°] Skm (var.).

(c) विघटितः Skm (BI).

Śārdūlavikrīḍita metre.

"Is there no daughter-in-law in other
houses?" O mother, who other is sent
to the neighbouring tank at night in
rains (to fetch water)?" "O house-
wife, are you well?" "Look at my condi-
tion: the bangle is snapped, the water-jar
is broken, the body is all injured by
thorns (*kaṇṭaka-s*). That rogue of a

1810*

अन्या साधिगता त्वया क्व युवती यस्याः स मानग्रहो

याते लोचनगोचरं प्रियतमे संप्रत्यपक्रामति ।

अस्माकं पुनरग्रपूरुषशताश्लेषप्रगल्भात्मनाम्

एतादृश्यनभिज्ञपूरुषपरिष्वङ्गे कुतः साध्वसम् ॥

(अ) Skm [Skm (B) 2119, Skm (POS) 5.24, 4]
(a. Cittapa). (Cf. Kav 38).

(a) मानग्रहो Skm (B).

Śārdūlavikrīḍita metre.

Where did you get that other young
woman, who, in dudgeon, moves away as
soon as the beloved lover comes within
the range of her sight? As for us,
whence is the perturbation in embracing a
stranger, seasoned as we are in embrac-
ing hundreds of formidable men? (A.A.R.)

1811*

अन्या सा सरसी मराल मुनिभिर्यत्तीरसोपानिका-

विन्यस्तान् बलितण्डुलान् क्वलयन् दृष्टोऽसि हृद्यैर्मुखैः ।

एषा पक्वकण्ठापिका कमलिनीखण्डेऽत्र गुप्तात्मभिर्

व्याधेस्त्वद्विधमुग्धबन्धनविधौ किं नाम नासृज्यते ॥

(अ) ŚP 806, JS 74.6, SR 221.29 (a.ŚP), SSB
609.28, Any 56.39, RJ 391.

(a) मराल JS.

(b) विन्यस्तास्तिल° SR, SSB; हृद्यैर् ŚP, SR, SSB.

(c) °खण्डेन ŚP, SR, SSB, Any.

(d) को [किं] ŚP; कं [किं] SR, SSB; नो सृज्यते ŚP
SR, Any, SSB.

Śārdūlavikrīḍita metre.

Different is that lake where you are
seen with happy faces by sage-like swans
who swallow the oblation-rice strewn
on the steps leading to the water. This
is a tank in the hunters' quarter where,
indeed, will not an innocent bird like
you be caught in a net by hunters con-
cealing themselves behind clusters of
lotuses? (A. A. R.)

1812*

अन्यासु तावदुपमर्दसहासु भृङ्गः

लोलं विनोदय मनः सुमनोलतासु ।

मुग्धामजातरजसं कलिकामकाले

व्यर्थं कदर्थयसि किं नवमल्लिकायाः ॥

(आ) Sah *ad* 3.199 (p. 73), Daś *ad* 4.33 (p. 216.3-6), Alk 275.25-276. 2, AP 26.24-5, Skm [Skm (B) 1777, Skm (POS) 4, 28, 2] (a. Vidyāpati), Pad 4.26 (a. Vikaṣanīambā), Kuv *ad* 28.67 (p. 89.9-12) (a. Vikaṣanīambā), ŚP 823 (a. Vikaṣanīambā), VS 735 (a. Vikaṣanīambā), SR 223.79 (a. VS), SSB 611.43 (a. Vikaṣanīambā), SRK 187.27 (a. Indu-ścāprukha), IS 378, Pr 363, Any 79.36, ASS 3.4. Also see Kav 104, Vidy 115 (a. Vidyāpati).

(a) भयुष° Vidy; उपमद्सहासु Sah, Vidy.

(c) सुग्धामनारजकं IS; सुग्धामनाप्तरजसं Any; सुग्धामिमासरसां ASS; सुग्धाननाभरजसम् VS; बालाम् [सु°] Daś, Vidy, Kuv SRK; °काल ASS, SSB; बालां [व्य°] Any, ASS.

(d) बालं [व्य°] Pad, VS, SR, SSB; तालां [व्य°] IS; वनमल्लिकायाः VS (var.); नवमल्लिकायाः Sah, Skm, Alk, AP, ŚP, VS, SR, ASS.

Vasantatilakā metre.

O bee ! amuse your wanton mind with other flower-stalks that can bear your handling. Why dost thou prematurely and unprofitably render useless the young juiceless bud of the unblown jasmine ? (Translation in Bibliotheca Indica 9).¹

1 reproach of a girl to her lover who abandoned her for a younger mistress.

1813*

अन्यास्ता गुणरत्नरोहणभुवो धन्या मृदन्धैव सा
संभाराः खलु तेऽन्य एव विधिना यैरेष सृष्टो
युवा ।

श्रीमत्कान्तिजुषां द्विषां करतलात् स्त्रीणां
नितम्बस्थलाद्
दृष्टे यत्र पतन्ति मूढमनसामस्त्राणि वस्त्राणि च ॥

(अ) VC jr IX.5.

(आ) Kpr 7.218 (p. 338), SR 111.50 (a. K.pr.), SSB 405.268 (a. K.pr.), Amd 137.327.

(a) °भुवः कन्या Amd.

(c) नितम्बस्थलात् Kpr, Amd; नितम्बस्थला SSB.
Śārdūlavikrīḍita metre.

Different were those elements [soils] helping the growth of excellent qualities; different was that happy day, different verily those materials, from which this young hero¹ was created by destiny. Though they enjoy [possess] beautiful splendour, both women and enemies are confused at heart at the sight of him;

weapons fall from the hands of the enemies, clothes from the flanks of the women. (F. Edgerton's translation.)

1 Vikrama.

1814*

अन्यास्ता मलयाद्रिकाननभुवः स्वच्छस्त्रवन्निर्जरास्
नृणां यासु निवर्तते तनुभूतामालोकमात्रादपि ।

रुक्षध्वाङ्क्षपरिग्रहो मरुत्यं स्फारीभवद्भ्रान्तयः

ता एता मृगतृष्णिका हरिण हे नन्दं पयो गम्यताम् ॥

(आ) Any 39.14, ASS 5.8.

(a) °निर्जरास् Any.

Śārdūlavikrīḍita metre.

Different are those forest sites of the Malaya mountain with the flow of limpid streams where the thirst of living beings is quenched even by a mere sight of them. O deer, this is a desert region, the favourite haunt of harsh crows; and these are the quivering illusions of mirages and not water: hence depart. (A.A.R.)

1815*

अन्यूनं गुणममृतस्य धारयन्ती

संकुल्लस्फुरितसरोरुहावतंसा ।

प्रेयोभिः सह सरसी निषेव्यमाणा

रक्तत्वं व्यधित वधूदृशं सुरा च ॥

(अ) Śiś 8.52.

(आ) SR 339.109 (a. Śiś), SSB 210.51 (a. Māgha).

(d) सुरेव Śiś (var.), SR, SSB.

Praharsini metre.

The lake to which the lovers went for sports, possessing the excellence of nectar in the noble qualities of its waters and adorned with waving fully blossomed lotus flowers made the eyes of the damsels filled with love (by its beauty); wine too, which was imbibed in the company of their lovers, possessing the excellent qualities of nectar and scented with full blown lotus flowers made the eyes of the damsels *rakta* [red in colour or: affectionate to the lovers]. (A.A.R.).

1816*

अन्यूनोन्नतयोऽतिमात्रपृथवः पृथ्वीधरश्रीभूतसु

तन्वन्तः कनकावलीभिरुपमां सौदामनीदामभिः ।

वर्षन्तः शममानयन्नुपलसच्चट्टङ्गारलेखायुधाः

काले कालिकायकालवपुषः पांसून् गजाम्भोमुचः ॥

(अ) Śiś 17.69.

(आ) SR 127.22 (a. Śiś), SSB 437.23 (a. Magha).
Sārdūlavikrīḍita metre.

The elephants (—resembling) clouds, very tall [high up in the sky], huge in size, possessing the beauty of mountains, with golden chains resembling lightning [with lightning resembling golden chains], possessing decorations of red lac like rainbows [with rainbows resembling the decorations] and possessing a hue similar to the body of the serpent Kāliya, rained forth rut and thus put down the (rising) dust. (A.A.R.)

1817*

अन्ये च बहवो रागा जाता देशविशेषतः ।

मार्गप्रभृतयो लोके ते च तद् देशिकाः स्मृताः ॥

(आ) ŚP 2059.

And many other Rāga-s (melodies) arose in the different regions of the country; such are Mārū and others (current) in the world; and they are considered to be provincial. (A.A.R.)

1818

अन्ये चेत् प्राकृता लोका बहुपापानि कुर्वन्ते ।

प्रधानपुरुषेणापि कार्यं तत्पृष्ठतो नु किम् ॥

(अ) PdP, Śrīśikhaṇḍa 18.93 (in PAn 573).

If other common people commit many sinful deeds are they to be ignored [put behind] by the important person [the leader of the people]? Or should the leader of the people do them too following their wake? (A.A.R.)

अन्ये तिष्ठन्ति छायायां see छायामन्यस्य कुर्वन्ति

अन्ये तु See No. 711

1819*

अन्ये ते जलदायिनो जलधरास्तृष्णां विनिघ्नन्ति ये
भ्रातश्चातक किं वृथातिरटितैः खिन्नोऽसि

विश्राम्यताम् ।

मेघः शारद एष काशधवलः पानीयरिक्तोदरो

गर्जत्येव हि केवलं भृशतरं नो बिन्दुमप्युज्जति ॥

(आ) ŚP 862, SR 226.164 (a. ŚP), SSB 616.19 SRK 190.11 (a. ŚP), IS 379 (Cf. ZDMG 52.225; RO 2.99), Any 74.177, ASS 16.7, Vidy 75.

(a) जहरां [जलधरास्] ŚP (MS) (contra metrum);
तृष्णा IS; विनिघ्नन्तु IS.

(b) वृथात्र ŚP, Any, ASS; वृथा विरुदितैः SR, SSB, IS, Vidy; वृथातिरटितैः ŚP (MS); वृथान्तराटितैः ŚP (MS); रयितैः Any; रटितैः ASS; विश्राम्यताम् ŚP (MS); विश्रम्य° SR, SSB.

(c) मेघाः ŚP (MS); शारद [शा°] IS; एव SRK, IS; रक्तोदरो [रि°] ŚP (MS).

(d) भृशतरं ŚP (MS), IS; शतरः [भृ] ŚP (MS); भृशमपां Any, ASS; उज्जति or उति [उज्ज°] ŚP (MS).

Sārdūlavikrīḍita metre.

Brother cātaka bird, clouds which alleviate thirst by rain are of a different kind; you only tire yourself by crying for water; take rest [desist from this]. This cloud (that you see) is an autumnal one, white like kāśa-flower but devoid of water in its interior: it only thunders aloud but lets not a single drop (of water). (A.A.R.)

1820*

अन्ये ते विहगाः पयोद परितो धावन्ति तृष्णातुरा

वापीकूपतडागसागरजले मज्जन्ति दत्तादराः ।

मामद्यापि न वेत्ति चातकशिर्षं यच्छुष्ककण्ठोऽपि सन्
नान्यं वाञ्छति नोपसर्पति न च प्रस्तौति न ध्यायति ॥

(आ) SR 226.168, SSB 616.23, VP 10.46, Ava 170.49, RJ 408, Vidy 91.

(b) °कूपतडाकसागरसरित्तोयेषु बद्धादराः Ava; °गरसरित्तोयेषु Vidy; ये [दत्तादराः] Vidy (contra metrum).

(c) चित्रं पश्य च एष चातक°... शुष्कोष्ठकण्ठोऽपि सन् Ava, यः कण्ठशुष्कोऽपि Vidy.

(d) पाश्यति [वा°] Vidy, Ava; नोपसर्पति Ava.

Sārdūlavikrīḍita metre.

Those other birds, O cloud, when thirsty, run after tanks, wells, lakes, and the sea and plunge themselves with delight; but you, the young one of the cātaka, you do not understand even now, who, though with throat parched with thirst, does not desire another (than you), nor approaches, nor praises nor meditates on [think of] others. (A.A.R.)

1821*

अन्ये ते सुमनोलिहः प्रहसदप्यम्भोजमुज्जन्ति ये

वातान्दोलनकेलिचञ्चलदलप्रान्तरपि त्रासिताः

अन्यः कोऽपि स एष षट्पदभटः संसह्य कर्णाहतीर्

येनानेकपगण्डगण्डलमिलहानाम्बुनि क्रीडितम् ॥

(आ) Any 83.67.

Sārdūlavikrīḍita metre.

Different are those bees sucking honey from flowers who abandon even the blooming [laughing] lotus flower, frightened (easily) as they are even by the shaking of the ends of petals by the sportive movements of a breeze; of a different stamp is that stalwart of a (six-footed) bee who well enduring the blows administered by the flapping ear of the elephant, sports on in the flowing rut of its broad temples. (A.A.R.)

1822

अन्येनापि स्वमासेन छिद्यमानेन दूयते ।
तथापि परमांसानि स्वादूनीति समश्नुते ॥

(अ) H (MS of Th. Zachariae) ad 1.62, described in ZDMG 61.342-355) (p. 352).

A person suffers pain when the flesh from his body is cut off by someone else; still he eats [enjoys] the flesh of others as (very) appetising. (A.A.R.)

1823*

अन्येपि सन्ति गुणिनः कति नो जगत्यां
हार त्वमेव गुणिनामुपरिस्थितोऽसि ।
एणीदृशामुरसि नित्यमवस्थितोऽसि
सद्वृत्तता च शुचिता च न खण्डिता ते ॥

(आ) PV 773 (a Śaṅkaramiśra), SR 246.28, SSB 651.5, RJ 709 (a. Śaṅkaramiśra), VP 2.25.

(a) क° नो गुणिनो tr. SR, SSB.

(b) स्थितस्य SR, SSB.

(d) यत् [ते] SR, SSB.

Vasantatilakā metre.

Are there not many others in the world possessing *guṇa* (string or good quality) ? But, O pearl necklace, you alone are the foremost among the *guṇin-s* (stringed ornaments or good people). You remain on the bosom of deer-eyed damsels and you *sadvṛtta* [round shape: or good character] and purity are never assailed. (A.A.R.)

1824*

अन्येऽपि सन्ति बत तामरसावतंसा
हंसावलीवल्यिनो जलसंनिवेशाः ।
कोऽप्याग्रहो गुरुरयं बत चातकस्य
पौरंदरीं यदभिवाञ्छति वारिधाराम् ॥

(आ) ŚP 861, VS 681, Skm [Skm (B) 1967, Skm (POS) (4.66.2), Vidy (a. Gaurakavi), SR

226.160 (a. ŚP), SSB 616.16, SRK 190.10 (a.ŚP), Any 74.176, ASS 16.2 Cf. के वा न सन्ति भुवि (GF. RO. 2.100).

(a) किं नैव [अन्येऽपि] VS, Skm, Vidy; भुवि Skm, Vidy; वर° [बत] ŚP in IS; नवता° VS, ASS; घन° [बत] ŚP (MS); तामरसावतंसात् IS.

(c) हुतचातकस्य ŚP, Any, ASS; कोऽपि [कोऽप्या°] VS, ASS; को दृग्रहो ग्रहवतः खलु Skm, Vidy;

(d) पौरन्दरी (°री IS, ASS) ŚP (MS), IS, ASS; अभिवाञ्छति IS; वारिधारा IS

Vasantatilakā metre.

There are other reservoirs adorned with lotuses and with flocks of swans flitting majestically. What great ambition the *cātaka* bird has that he longs for the streams of water from Indra (rain from the clouds) ? (A.A.R.)

1825*

अन्येयं रूपसंपत्तिर् अन्या वैदग्ध्यधोरणी ।
नैषा नलिनपत्राक्षी सृष्टिः साधारणी विधेः ॥

(आ) Kuv 13 ad 38 (p. 44), SR 254.3 (a. Kuv), SSB 64.5.

Different [extraordinary] is this wealth of beauty, and different is the uninterrupted continuity of skill (possessed by her) ; this charming lady (lotus-petal-eyed one) is not an ordinary creation of the God (Brahmā). (A.A.R.)

1826-1827

अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा ।
तस्य पापागमस्तात हेत्वभावाच्च विद्यते ॥

कर्मणा मनसा वाचा परपीडां करोति यः ।
तद्बीजं जन्म फलति प्रभूतं तस्य चाशुभम् ॥

(अ) Viṣṇu-purāṇa 1.19, 5-6.

(g) तद्बीजजन्म Vi-pur. (var.).

He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist; but he who inflicts pain upon others, in act, thought or speech, sows seed of future birth, and the fruit that awaits him after birth is pain. (H.H. Wilson's translation.)

1828

अन्येषामपि नश्यति सुहृदश्च घनानि च ।
पश्य बुद्ध्या मनुष्याणां राज्ञापदमात्मनः ॥

(अ) MBh (MBh (Bh) 12.105, 46 *ab/cd*, MBh (R) 12.104, 45-6, MBh (G) 12.3893-4).

(आ) IS 381.

(c) पश्यन् MBh (var.).

(d) तुल्याम् (°ल्यम्) [राजन्] MBh (var.).

There are many persons in the world that lose wealth and friends. Behold, O King, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. (P.C. Roy's translation.)

1829

अन्येष्वर्थकृता मेत्री यावदर्थविडम्बनम् ।

पुंभिः स्त्रीषु कृता यद्वत् सुमनःस्त्विव षट्पदेः ॥

(अ) BhPn 10, 47, 6.

(b) °विडम्बना BhPn (var.).

(c) याद्वत् BhPn (var.).

(d) सुमनस्त्विव BhPn (var.); षट्पदैः BhPn (var.).

Friendship with others is but the cause of actions which lasts so long as actions exist, such as the attachment of men to women, and that of the black-bees to flowers. (J. M. Sanyal's translation.)

1830*

अन्ये हि दुःखमृतवः प्रययन्त्यहोभिः

सूर्याशुलुप्ततिमिरंरभिसारिकाणाम् ।

हेमन्त एष हिमरुद्धसहस्रधामा

कामं करोति विवसेष्वपि शर्म तासाम् ॥

(आ) JS 234.16 (a. Sarvadāsa).

Vasantatilakā metre.

The other seasons only reveal misery to the young women going to meet their lovers (at the rendezvous) as the days are deprived of darkness by the rays of the Sun. To them only the *Hemanta*-season (winter), with the sun screened by snow-fall brings delight even during day time. (A.A.R.)

1831

अन्येः साकं विरोधेन वयं पञ्चोत्तरं शतम् ।

परस्परविरोधेन वयं पञ्च च ते शतम् ॥

(अ) Cf. MBh (Bh) 3.1119*, 1121*, 1122*.

(आ) Sama 2 व 8.

When we have differences (quarrels) with others, we (the Pāṇḍava-s and the Kaurava-s) are one hundred and five

[are united]; but in our mutual quarrels (family disputes), we (the Pāṇḍava-s) are five and they (the Kauravas) are one hundred. (A.A.R.)

1832

अन्योच्छिष्टेषु पात्रेषु भुक्त्वंतेषु महीभुजः ।

कस्मान्न लज्जामवहन् शौचचिन्तां न वा वधुः ॥

(अ) RT (RT (S) 5.11, RT (TR) 5.11, RT (V) 5.11).

(आ) SR 382.193 (a. RT), IS 382.

(c) लज्जामवहन् RT (TR), SR.

(d) शौचे चिन्तां Böhlingk in IS, SR; °चिन्ता RT (V) (var.).

How is it that the Kings [who came after them], did not feel ashamed or think of their purity, when they ate from the vessels which the other (kings) had left behind ? (M.A. Stein's translation.)

1833

अन्यो धनं प्रेतगतस्य भुङ्क्ते

वयांसि चाग्निश्च शरीरधातून् ।

द्वान्यामयं सह गच्छत्यमुत्र

पुण्येन पापेन च वेष्टयमानः ॥

(अ) MBh (MBh (Bh) 5.40, 15, MBh (R) 5.39. 16, MBh (G) 5.1548).

(आ) SR 382. 194 (a. MBh).

(a) प्रेत्य गतस्य MBh (var.).

(b) चाग्निंति [चा°] MBh (var.).

(c) एकद्वे जीवः समुपैत्यमुत्र MBh (var.); असौ or स्वसौ [अयं] MBh (var.); सह om, SR; गच्छेत् MBh (var.).

(d) वेष्टयमानः or वेष्टयमाणाः [वे°] MBh (var.). Upajāti metre (Indravajrā and Upendravajrā (irregular in c)).

Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world [i.e. his merits and his sins which keep him company]. (P. C. Roy's translation.)

1834

अन्योन्यं कृतवराणां पुत्रपौत्रं निगच्छति ।

पुत्रपौत्रे विनष्टे तु परलोकं निगच्छति ॥

(अ) MBh [MBh (Bh) 12.137 23, MBh (R)

12.137, 24, MBh (G) 12.5159].

(आ) SRHt 155, 6 (a. MBh).

(a) अन्योन्यकृत° MBh (var.), SRHt.

- (b) पुत्रपौत्राणि गच्छति MBh (var.); वैरस्यान्तं विविस्सताम् SRHt; नियच्छति or न गच्छति or नि...च्छति MBh (var.).
- (c) पुत्रपौत्रविनाशे (°शं) च MBh (var.); °पौत्र MBh (var.); निविष्टे or प्रनष्टे or विनिष्टे MBh (var.); च [तु] MBh (var.); तत् [तु] SRHt.
- (d) परं लोकं or परलोके MBh (var.); नियच्छति or ऽनुगच्छति MBh (var.); च गच्छति SRHt.

The very sons and grandsons of persons that have injured each other meet with destruction. In consequence again of such destruction of their offspring, they lose the next world also. (P. C. Roy's translation.)

1835*

अन्योन्यं दशनच्छेदेषु दशतोरन्योन्यमालिङ्गतोर्
अन्योन्यं नखरैः खरैर्विलिखितोरन्योन्यमाचुम्बतोः ।
औत्सुक्येन नव नवं निधुवनप्रागल्भ्यमभ्यस्यतोः
श्रान्ते पञ्चशरेऽपि न प्रणयिनोः प्राप्तोऽपकर्षं रसः ॥

(आ) PV 466 (a. Mohana Ojhāka). According to J.B. Chaudhuri in PV also in Subhāṣita-sāra-samuccaya MS 105666-13c 7 in Asiatic Society of Bengal 709.

Śārdūlavikrīḍita metre.

There is no diminution of pleasure in the case of lovers even though they are exhausted when they practise new kinds of sexual enjoyments out of eagerness, with the mutual biting of lips, mutual embraces, scratching each other hard with their nails and kissing each other. (A. A. R.)

1836

अन्योन्यं मतिमास्थाय यत्र संप्रतिभाष्यते ।
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते ।

(अ) R (R (Bar) 6-[did not appear yet], R (R) 6.6, 14-5, R (B) 6.6, 14). See ऐकमत्यमुपागम्य and बहुवयोऽपि मतयो भूत्वा.

(a) अन्योन्यमतिमास्थाय R (B).

(Those deliberations where) each person continues to stand by his own opinion, and opposes those of others and where no conclusions can be reached are considered pernicious. (H.P. Shastri's translation.)

1837

अन्योन्यकृतवैराणां संवासान्मृदुतां गतम् ॥
नव तिष्ठति तद्वरं पुष्करस्थमिवोदकम् ॥

(अ) MBh [MBh (Bh) 12.137, 37, MBh (R) 12.139, 40 MBh (G) 12.5174].

(आ) IS 384. (Cf. SRHt 155.6, SSSN 122.5).

(b) संवासान्मृदु चागतं MBh (var.); संन्यासान् [सं°] MBh (var.); सांवा° MBh (var.); °सान्न गतागतं MBh (var.); अनृतं [भृ°] MBh (var.); गतः MBh (var.).

(c) नाव° [नै°] MBh (var.); मद [तद्] MBh (var.); स्नेहं [वे°] MBh (var.).

Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus. (P. C. Roy's translation.)

1838

अन्योन्यगूढचेष्टित-
सद्भावस्नेहपाशबद्धस्य ।
विच्छेदकरो मृत्युर्
धीराणां वा परिच्छेदः ॥

(अ) Kutt [Kutt (BI) 465, Kutt (NSP) 454]].

(a) °मुहुद्° Kutt (var.).

(c) °करोमु° Kutt (NSP).

(d) परिच्छेदो विवेक इत्यर्थः Kutt (var.).

Āryā metre.

The man who is bound by a tender inclination,¹ a discreet rupture, can abide parting through death or the judgment of the wise alone. (E. Powys Mathews's translation.)

1 towards a girl.

1839

अन्योन्यगोप्यं विदुषां तु लक्षं
यदस्य तुल्याः प्रभवो भवन्ति ।
परस्परेणालिङ्गनतत्पराणां
न कान्त सौख्यं युवतीजनानाम् ॥ (?) .

(अ) Cr 2108 (CNP II 29, CM 198 (partly corrected according to suggestion of E. Monseur, but still not clear).

(a) विदुषश्च लक्षणं CNP II (MS).

(b) यदस्मत् तुल्या CNP II (MS); मदस्य CM

(d) कान्ति CM.

Upajāti metre (Indravajrā and Upendravajrā).

A fine idea may be concealed by learned scholars among themselves; but then only their equals will be in a position to enjoy the same (and not the public). Of young women indulged in embracing

each other they can never get the happiness of the company of lovers. (A.A.R.)

1840*

अन्योन्यप्रथितारुणाङ्गलि नमत्पाणिद्वयस्योपरि
न्यस्योच्छ्वासविकम्पिताधरदलं निर्वेदशून्यं मुखम् ।
आमीलन्नयनान्तवान्तसलिलं श्लाघ्यस्य निन्द्यस्य वा
कस्येवं वृढसीहृदं प्रतिदिनं दीनं त्वया स्मर्यते ॥

(अ) Amar (NSP) 139 (doubtful).

(आ) VS 1099 (a. Amaru).

With your face, devoid of expression due to resignation, resting on top of the two bent hands, the rosy fingers of which are entwined, with the lip trembling due to sighs and shedding tears from partly closed eyes whose friendliness, praiseworthy or censurable, are you thinking of in this pitiable manner day by day. (A.A.R.)

1841

अन्योन्यदर्शनकृतः

समानरूपानुरागकुलवयसाम् ।

केषांचिदेव मन्ये

समागमो भवति पुण्यवताम् ॥

(अ) Nāg 2.14.

(a) प्रीतिकृतः (°ताम्) [द°] Nāg (var.).
Aryā metre.

Wedlock brought about by the mutual exchange of glances between persons who are alike in beauty, love, heredity and age is, I think within the reach of only the meritorious few. (C.S.R. Sastri's translation.)

1842*

अन्योन्यप्रकटानुरागरभसादुद्भूतरोमाञ्चयोर्
उत्कण्ठापरिखेददुःसहताया क्षामीभवद्गात्रयोः ।
नवतं दैववशात् क्षणं गुरुजनात्स्वायत्ततां प्राप्तयोर्
यातो दुर्लभसंगमोत्सवविधिर्यूनोर्जनाल्लेख्यताम् ॥

(आ) VS 2115.

Sārdūlavikrīḍita metre.

Of this young couple whose hairs stand on ends due to impetuosity of their mutual passion clearly exhibited (by signs), whose bodies get emaciated on account of the unbearable (frustration) of their deep longing to be together and who, during the night secured freedom to be together for a moment away from the elders due to a

favourable fate—this rejoicing of their union, so difficult of accomplishment, has become the talk of the people. (A.A.R.)

1843

अन्योन्यभेदो भ्रातृणां सुहृदां वा बलान्तक ।
भवत्यानन्दकृदेव द्विषतां नात्र संशयः ॥

(अ) Harivamśapurāṇa, Viṣṇuparvan 71.9, (Cf. Purāṇa 3.1; p. 63).

O Balāntaka [Indra], the mutual differences [quarrels] of brothers or of friends become, O God, delightful to the enemies. There is no doubt about it. (A.A.R.)

अन्योन्यमतिमास्थाय see ऐकमत्यमुपगम्य

1844*

अन्योन्यमुत्पीडयदुत्पलाक्ष्याः ।

स्तनद्वयं पाण्डु तथा प्रवृद्धम् ।

मध्ये यथा श्याममुखस्य तस्य

मृणालसूत्रान्तरमप्यलभ्यम् ॥

(अ) Kum [Kum (SA) 1.40, Kum (NSP) 1.40].

Cf. A. Scharpe's Kālidāsa-Lexicon I 3; p. 22.

(आ) VS 1542 (a. Kālidāsa), SR 265.274, SSB 84.29 (a. Kālidāsa).

(b) चारु [पाण्डु] Kum (var.), VS; विवृद्धम् [प्र°] Kum (var.).

(d) °सूत्रेण पदं न लब्धम् Kum (var.); अलब्धम् Kum (var.).

Upajāti metre (Indravamśa and Vamśastha).

Of that lotus-eyed one, the two yellowish white breasts, pressing against each other, developed in such a manner that between them having dark nipples, space for lotus-thread even could not be secured. (R. D. Karmarkar)¹

¹ Common description of a beautiful female body.

अन्योन्यमेव निर्भिन्नं see No. 1855.

1845*

अन्योन्यरागवशयोर्युवयोर्विलास-

स्वच्छन्दताच्छिवपयातु तदालिखनं ।

अत्याजयन् सिचयमाजिमकारयन्वा

वन्तेर्नखैश्च भवनो भवनः कथं स्यात् ॥

(अ) Naiṣ 21.140.

Vasantatilakā metre.

So let this crowd of girl companions depart. They are an obstacle to your voluptuous abandon, mutually loving as you are. How can, indeed, Cupid, the mad-dener be maddening, if he compels not people to cast their raiments, or fight with fingernails and teeth? (K. K. Handiqui's translation).

1846

अन्योन्यलक्षणैर्युक्तां नारीं संकीर्णकां विदुः ।
या निजैरेव संयुक्ता चिह्नैस्तां केवलां जगुः ॥
(आ) ŚP 3108.

That woman is known as Samkīrṇakā (a mixer) who possesses the characteristics of a number of persons. But she is known Kevalā (individualist) who possesses distinctive characteristics of her own. (A. A. R.)

1847*

अन्योन्यलावण्यदिलोकनान्तं
नेत्रद्वयं स्यात्सततं किलास्याः ।
इत्येव नासा विहिता विधात्रा
मध्ये तयोर्दर्शनविघ्नकर्त्री ॥
(आ) VS 1505 (a. Baka).

Indravajrā metre.

"The two eyes of hers would always be looking at the loveliness of each other"—thinking thus, perhaps, the Creator has fashioned the nose between the two eyes, causing obstruction to seeing each other. (A.A.R.)

1848*

अन्योन्यवारिघटितौ धनवारिपाताद्
भीतौ भुजां मृगवधून्मृगयूपयश्च ।
वित्तस्तया घटनया कृतसौख्यमोही
नैवाम्बुवाहजलप्रीकरपातपीडाम् ॥

(आ) JS 223.25 (a. Sūktisahasra).

(d) नैवावाह° (°म्मु° om.) JS (MS).

Vasantatilakā metre.

The doe and the leader of the herd of deer were fastened together by a rope as they were greatly afraid of a heavy down-pour; by this close contact they were delusively happy and did not mind the pain of the fall of rain from the clouds. (A. A. R.)

1849

अन्योन्यविपरीतानि मतानि मनसः सदा ।
अविद्यायां पुनः सत्ये ज्ञानस्योच्चतरस्य हि ।
अङ्गानि निखिलानि स्युः पूरयन्ति परस्परम् ॥
(आ) SSMā 16.6-8.

In *avidyā* the ideas in the mind are always mutually conflicting; in Truth when the highest knowledge has dawned, all the various links fill one another (are in perfect harmony). (A.A.R.)

1850*

अन्योन्यश्वसिताशनः फणधरैराविश्य सत्त्वान्बहिर्
भुञ्जानेः परिचारकैस्तृणगणैरानन्दिना नन्दिना ।
भिक्षाभोषचितैश्च दारतनयैः पुष्पाति विश्वानि यः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥
(आ) Śivot 132. 5-8.

Śārdūlavikrīḍita metre.

That master [Lord Śiva] is my god whose serpents eat (drink) only the breathings (air) of each other, whose servants subsist on the breath which had entered external creatures, whose vehicle Nandin is satisfied by bundles of grass, whose wife and children are reared on alms secured by begging and who nourishes all the worlds. Any one other than him, we do not even mention by name. (A.A.R.)

1851*

अन्योन्यसंगमवशादधुना विभातां
तस्यापि तेऽपि मनसो विकसद्विलासे ।
लघुं पुनर्मनसिजस्य तनुं प्रवृत्तम्
आदाविव द्व्यणुककृत्परमाणुयुग्मम् ॥
(आ) Naiṣ 3.125.

Vasantatilakā metre.

By virtue of your mutual union, let now your minds, thine and Nala's shine forth, blossoming with joys, as if they were two atoms forming first a unit of two atoms, about to create once more the body of the mind-born god of love. (K. K. Handiqui's translation.)

1852*

अन्योन्यसंभिन्नवृक्षां सखीनां
तस्यास्त्वयि प्रागनुरागचिह्नम् ।
कस्यापि कोऽपीति निवेदितं च
घात्रेयिकायाश्चतुरं वचश्च ॥

(अ) Mālatīmādhava 1.36 (in some texts 1.33).
Indravajrā metre.

The sign of her love existing before for you (is) the remark of (her) friends whose glances had met one another, "some one of some one" and the clever speech of (her) foster-sister. (R. D. Karmarkar's translation.)

1853*

अन्योन्यसंवलितमांसलदन्तकान्ति
सीलासमाविरलसं वलितार्थतारम् ।
लीलागृहे प्रतिकलं किलकिञ्चित्तेषु
व्यावर्तमानविनयं मिथुनं चकास्ति ॥

(अ) Skm [Skm (B) 1132, Skm (POS) 2.132, 2] (a. Vāmana), Kāvyaśālikārasūtrāṇi of Vāmana (KM 15) 64.22-65.2.
(a) °संमिलि° Kāvya° (but some other MSS as above).
(c) प्रविरले [प्र°] Kāvya° (var.); किलकिञ्चित्तेन Kāvya° (var.).

Vasantatilakā metre.

In the sporting apartment the pair of lovers shine in their amorous agitation with all modesty turned away, with rays from their shining teeth getting mixed up with the pupils of the eyes half concealed (due to close proximity) in their playfulness. (A.A.R.)

1854

अन्योन्यसमुपष्टम्भाद् अन्योन्यापाश्रयेण च ।
ज्ञातयः संप्रवर्धन्ते सरसीवोत्पलान्युत ॥

(अ) MBh [MBh (Bh) 5.36, 63, MBh (R) 5.35, 65, MBh (C) 5.1324].
(आ) SR 382.196 (a. MBh) IS 386.
(a) अन्योन्यसमुपस्तं (°पारतं° or °पलं) भात् or अन्योन्यस्योपसंस्तंभात् (°स्याप° or °स्येह° or °स्यैव°) or अन्योन्यसमुपस्तंभात् MBh (var.); °समुपस्तम्भाद् SR.
(b) अन्योन्यापाश्रयेण च or अन्योन्यस्यापाश्रयेणे च MBh (var.); वा [च] MBh (var.).
(c) संप्रवर्धन्ते MBh (var.).
(d) च [उत्] MBh (var.).

Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus stalks in a lake.¹ (P.C. Roy's translation.)

¹ single man can be conquered easily, but not so with relatives who will help him.

1855

अन्योन्यस्माद्विनिर्भिन्नं भिन्नगर्भं न युध्यते ।
तथैवापसृतं शयतं नैकराज्यान्तरीकृतम् ॥

(अ) KN [KN [AnSS) 14.82, KN (BI) 13.82].
(a) अन्योन्यमेव नि° KN (BI).
(c) तथा चापसृतञ्चव KN (BI).
(d) तथा राज्यान्त° KN (BI).

An army torn by dissensions, with its soldiers opposing one another, does not fight [is unfit for battle] ; so also an army despatched to a foreign *maṇḍala* or realm [does not fight]. (M.N. Dutt's translation.)

1856*

अन्योन्यस्य नियन्त्रणपरिभवादप्रौढशीतातपाः
पुष्प्यत्किंशुकचूतनूतनदलाविभूतशोणश्रियः ।
पद्मोल्लासितगन्धवासितबहद्वातावदातत्विषो
मोदोन्मादजुषो हरन्ति हृदयं वासन्तिका वासराः ॥

(आ) SMH 8.4.
(a) तातपात् SMH (var.).
(b) पुष्प्या° or पुष्प° SMH (var.); °तशाण° SMH (var.).
(c) °द्विषो SMH (var.).

Śārdūlavikrīḍita metre.

The days of spring, full of intoxication of joy, captivate the heart with the heat and the cold mild as they were mutually checked from holding sway, with a rosy tinge glowing due to the fresh appearance of blooming *kiṃśuka* and mango blossoms, and possessing that pure brilliance which comes out of the breeze wafting the fragrance of blossomed lotuses. (A.A.R.)

1857*

अन्योन्यस्य लयं भयादिव महाभूतेषु यातेष्वलं
कल्पान्ते परमेक एव स तरुः स्कन्धोच्चयैर्जुम्भते ।
विन्यस्य त्रिजगन्ति कुक्षिकुहरे देवेन यस्यास्यते
शाखाग्रैः शिशुनेव सेवितजलश्रीडाविलासालसम् ॥

(आ) VS 1029 (a. Trivikrama).

Śārdūlavikrīḍita metre.

At the time of deluge when all the great elements [earth, etc.] have all become intermixed with one another, there remains in all glory only one tree with lofty branches. You, O Lord, having placed the three worlds in the cavern of your interior, remain on top of its branches as a child tired by the pleasing sports in water. (A.A.R.)

1858

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।

एष धर्मः समासेन ज्ञेयः मन्त्रीपुंसयोः परः ॥

(अ) Mn 9. 101

(आ) Apar, ad Y. I. 75 (p. 101. 23-4), VR 1221. 7-8

(a) °व्यभिचारो Mn (var.) (Medhātithi, Nandana and Vulgata), Apar, VR.

“Let mutual fidelity continue until death”, this may be considered as the summary of the highest law for husband and wife. (G. Bühler's translation.)

1859*

अन्योन्याक्षिनिपातजातमदयोरन्योन्यचेष्टाशत-

स्पृष्टान्तःपदयोर्मनोभवशरव्याघातसंभ्रान्तयोः ।

स्यादेव द्विरदेन्द्रयोरिव तयोरालिङ्गनं प्राङ्गणे

धैर्यस्तम्भविडम्बिनी बलवती लज्जा न चेदगला ॥

(आ) Vidy 584 (a. Kavindra).

(d) वैद्य Vidy.

Śārdūlavikrīḍita metre.

The lovers, who became intoxicated (with love) by the fall of mutual glances, whose hearts were touched by hundreds of amorous movements and who were bewildered by the fall of Cupid's arrows would have had, like a pair of elephants, courage to embrace each other in the courtyard, if there were not the impediment of powerful shyness resembling the tying post (to the elephants). (A. A. R.)

1860*

अन्योन्यान्तरनिर्गताङ्गुलिदलश्रेणीभवन्निश्चल-

ग्रन्थिप्रग्रथितं करद्वयमुपर्युत्तानमाबिभ्रता ।

सेयं विभ्रमतोरणप्रणयिना जृम्भाभरोत्तम्भिते-

नोच्चैर्बाह्वयुगेन शंसति मनोजन्मप्रवेशोत्सवम् ॥

(आ) SkV 370 (a. Śātānanda), Prasanna 108 a.

(b) °बिभ्रती Prasanna.

(c) कृष्ठा [जृम्भा°] Prasanna.

Śārdūlavikrīḍita metre.

She stretches. Her arms voluptuously raised/describe a graceful arch,/to which her hands with fingers interlaced and motionless/add the entablature./What should it celebrate, this arch,/if not the entrance of the mind-born god? (D.H.H. Ingalls's translation.)

1861*

अन्योन्यास्फालभिन्नद्विपरुधिरवसामांसमस्तिष्कपङ्क्तौ

मग्नानां स्यन्दनानामुपरि कृतपदव्यासविक्रान्तपत्नी ।

स्फीतासूवपानगोष्ठीरसदशिवशिवातुर्यनृत्यत्कबन्धे

संग्रामैर्कार्णवान्तःपयसि विचरितुं पण्डिताः पाण्डुपुत्राः ॥

(अ) Venī 1.27.

(आ) ŚP 4086 (a. Nārāyaṇabhaṭṭa), Pad 24.47 (a. Venīsaṁhāra), SR 367.13 (a. ŚP), SSB 260.13 (a. Venī), RJ 339.

(a) वसासान्द्रमस्तिष्कपङ्क्तौ Venī (var.), ŚP.

(d) °वान्तःप्रविचरितुमल Venī (var.), SR, SSB. Sragdharā metre.

The sons of Pāṇḍu are expert in moving around in the middle of the ocean, namely the battlefield, where the blood, the fat, the flesh and brains of elephants torn to pieces, by violent mutual collisions, continue the pervading mud, where the gallant foot-soldiers step over the tops of chariots that lie imbedded in mires of blood and flesh, where headless trunks dance to the sound of the trumpets, namely, the ominous jackals yelling together in a body when assembled to feast upon the rich supply of blood. (K.N. David's translation.)

1862*

अन्योन्याहतदन्तनादमुखं प्रह्वं मुखं कुर्वता

नेत्रे साश्रुकणे निमील्य पुलकव्यासङ्गि कण्डूयता ।

हा हा हेति सुनिष्ठुरं विवदता बाहू प्रसार्य क्षणं

पुण्याग्निः पथिकेन पीयत इव ज्वालाहतश्मश्रुणा ॥

(आ) ŚP 39.34 (a. Bāṇabhaṭṭa), JS 235. 25 (a. Bāṇa) SR 347.52 (a.ŚP.), SSB 225.6 (a. Bāṇa). (Cf. AP p. 50, and ZDMG 28.157 and Kav 56).

(a) °हृति° ŚP, SR, SSB; वक्तं [प्र°] SR, SSB; °खर-प्रह्वं JS.

(b) कण्डूयता JS (var.).

(c) हाहेति स्खलितं गिरं विवदता बा° JS.

Śārdūlavikrīḍita metre.

Bending his face (by the extreme cold) which set the teeth chattering and rubbing his body vigorously with hairs standing on ends and with eyes filled with tears and crying aloud 'Alas! Alas!' and with arms outstretched, the traveller (on seeing a fire) seems to be drinking the flames getting his beard singed. (A.A.R.)

1863*

अन्योन्येषां पुष्करैरामृशन्तो

दानोद्भेदानुच्चकं भुङ्क्वन्वालाः ।

उन्मूर्धनः सन्निपत्यापरान्तैः

प्रायुध्यन्त स्पष्टदन्तध्वनीभाः ॥

(अ) Śiś 18.32.

(आ) SR 129.71 (a. Śiś), SSB 439.71 (a. Māgha).

(b) °बालाः SR.

Śalini metre.

The elephants fought with one another with loud clashes of their tusks, with heads raised and tails bent and uplifted and thrusting the tips of their trunks in one another's temples wherefrom rut was flowing freely. (A.A.R.)

1864

अन्योपभोगकलुषा

मानवती प्रेमगर्विता मुदिता ।

सौन्दर्यगर्विता च

प्रेमपराधीनमानसानूढा ॥

(आ) SMH 10.36.

(b) प्रेमगर्विता SMH.

(c) सौन्दर्यगर्विता SMH.

Giti-ārya metre.

A young woman may remain unmarried if she is tainted by enjoyment with another, full of jealous anger, proud of being courted, full of excessive delight, vain [proud] of her beauty, and with the mind completely given away to passion. (A.A.R.)

1865*

अन्योऽपि चन्दनतरोर्महनीयमूर्तैः

सेकार्थमुत्सहति तद्गुणबद्धतृष्णः ।

शाखोटकस्य पुनरस्य महाशयोऽयम्

अन्मोद एव शरणं यदि निर्गुणस्य ॥

(आ) ŚP 774, SkV 1087, Any 20.165, SR 212.37.

(a. ŚP), SSB 591.43, IS 387, RJ 227.

(a) अन्ये ŚP (MS); महतीय ŚP (MS).

(b) गुणबद्धतृष्णः SkV (var.); वय [बद्ध] ŚP (MS).

(c) शरणाय हि IS.

Vasantatilakā metre.

While others, desirous of properties, will water the noble sandalwood, if the useless thorn tree would have a saviour/it must be the great-souled cloud. (D.H.H. Ingalls's translation.)

1866

अन्यो हि नास्नाति कृतं हि कर्म

स एव कर्ता सुखदुःखभागी ।

यत्नेन किञ्चिद्धि कृतं हि कर्म

तदनुते नास्ति कृतस्य नाशः ॥

(अ) MBh [MBh (Bh) 3.200, 27, MBh (R) 3.208, 27, MBh (C) 3.13868].

(आ) SR 382.201 (a. MBh), IS 388.

(a) अन्यच्च or अन्यश्च or अन्यस्य or अन्यैश्च MBh (var.).

(b) मनुष्यलोके मनुजस्य कश्चित् MBh (var.), SR; स नै कर्ता सुखदुःखस्य (दुःखसुखस्य) भागी (भोगी) MBh (var.); चव [एव] MBh (var.); °भोगी MBh (var.).

(c) यत्नेन [य°] MBh (var.); सुकृतं or च कृतं [यि कृतं] MBh (var.); कृतं च [हि कर्म] MBh (var.).

(d) नात्र [ना°] MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

No person, O good Brāhmaṇa, can be the dispenser of his own lot. The actions done in the previous existence are seen to fructify in our present life. (P.C. Roy's translation.)

1867*

अन्वप्राहि मया प्रेयान् निशि स्वोपनयादिति ।

न विप्रलभते तावद् आलीरियमलीकवाक् ॥

(अ) Naiṣ 20.28.

But does she¹ not, telling a lie, deceive even her friends, when she says, "I favoured my beloved at night, surrendering myself to him?" (K.K. Handiqui's translation.)

1 Damayanti.

1868

अन्वयागतविद्यानाम्

अन्वयागतसंपदाम् ।

विदुषां च प्रभूणां च

हृदयं नावलम्ब्यते ॥

(आ) SR 156.127, SSB 484.129, SRK 225.40 (a. Sphuṭaśloka), IS 7652.

The heart is not tainted with pride in the case of learned men and wealthy men if the learning and wealth are respectively possessed by them by inheritance. (A.A.R.)

1869**

अन्वर्थवेदी शरद्वच

क्षमावाप्त च कर्कशः ।

कल्याणमेधास्तेजस्वी

स भद्रः परिकीर्तितः ॥

(आ) ŚP 1581.

That elephant is known as Bhadra who understands quickly, is brave, full of patience and forgiveness, not harsh, auspicious-minded and full of effulgence. (A.A.R.)

1870*

अन्विष्यद्भिः रयं चिरात् कथमपि प्राथ्येत यद्यर्थिभिर्
नाथ त्वं पुनरर्थिनः प्रतिदिनं यत्नात् समन्विष्यसि ।
प्राप्तौ चिन्तितमात्रकं दददसौ चिन्तातिरिक्तप्रबं
त्वामालोक्य विदीर्यते यदि न तद्ग्रावेव चिन्तामणिः ॥

(आ) Skm [Skm (B) 1460, Skm (POS) 3.185].

(a. Cittapa) (Cf. Kav 38).

(a) प्राप्यते [प्रा°] Skm (Pos).

(b) °समन्विष्यति Skm (Pos).

(d) य° न tr. Skm (var.).

Sārdūlavikrīḍita metre.

He (the gem Cintāmaṇi) may be obtained (if at all) by supplicants after searching and praying for it for long; but you, O Lord, make efforts every day to get the supplicants (to grant the wishes readily). The wish-granting gem gives only that which is wished for to those who get him; if he, on seeing you who give more than what is desired, has not his heart broken (by envy), then surely it is only a stone. (A.A.R.)

1871

अन्वीक्षणं च विद्यानां सद्गुणान्मरक्षणम् ।

ग्रहणं शस्त्रशास्त्राणां युद्धमार्गोपशिक्षणम्¹ ॥

(आ) KN (KN (AnSS) 14.41, KN (BI) 13.41).

(b) स्ववर्णा° KN (BI).

(c) शुद्धशास्त्राणां KN (BI).

(d) युद्धमार्गोऽपि शि° KN (BI).

¹ इति वृत्तां महीपतेः

Pursuit of knowledge, protection of the *varṇa-s* and *āśrama-s* of his own Kingdom, ability of using pure¹ weapons, accomplishment in all the modes of warfare (are the functions of the King). (M.N. Dutt's translation.)

1. i.e. not poisonous.

1872

अन्वेतं वायवो यान्ति पृष्ठे भानुर्वयांसि च ।

अनुप्लवन्ते मेघाश्च यस्य तस्य रणे जयः ॥

(आ) SP 1939.

That person has victory in battle to whom the wind is favourable and the sun and age (or the birds) far behind and the clouds float after him. (A.A.R.)

1873*

अन्वेषयति मदान्ध-

द्विरदमदाम्बुसिक्तमवनितलम् ।

परिणतगर्भभराता

सिंहवधूः शल्लकीविपिने ॥

(आ) Any 26.13.

Upagiti metre.

The lioness in advanced state of pregnancy seeks for that region of the *sallakī* forest which is sprinkled with the rut of elephants blinded with pride. (A.A.R.)

I. INDEX

OF

AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. I are cited. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources. (For references of the texts used see "Abbreviations.")

At the end of each entry are given the numbers of the verses in the present volume where the authors or sources are quoted. The *Subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets.

AKBARĪYA-KĀLIDĀSA (or **AKABĀRI KĀ°**), poet. His name is probably a pen-name of Govinda Bhaṭṭa who was so disigned as to please Akbar and Hindu India. Pays homage to most Hindu Gods. Probably contemporaneous to Akbar (cf. PdT XLVII-LVI, PV 83. V. Raghavan, Govinda Bhaṭṭa the real name of Akbariya Kālidāsa in *IHQ* 17.257 sqq.; *Bhārata-Kaumudī* 565-73; J.B. Chaudhuri, A new work of Akbariya Kālidāsa in *Indian Culture* 13.1; 43-58; *SSS*, Calcutta *Oriental Journal* III. 5; 136.

No. 1341 (in PV).

Anargharāghava, see *Murāri*.

Nos. 350, 1299, 1566. (Sometimes a. *Murāri*).

ANDHA [VAIDYA] NĀTHA, poet.

No information (cf. *NCC*₁ 174).
No. 116 (JS).

Anyapadeśaśataka, see *Nilakaṇṭha Dikṣita*.

Nos. 1169, 1171.

Anyoktimuktāvalī, see *Haṁsa Vijaya Gaṇi*.
Nos. 38, 161, 187, 197, 297, 571, 610, 716, 788, 847, 968, 982, 1016, 1024, 1156, 1167, 1226, 1250, 1291, 1408, 1410, 1444, 1486, 1520, 1521, 1582, 1583, 1586, 1596, 1601, 1635, 1650, 1657, 1811, 1812, 1814, 1819, 1821, 1824, 1865, 1873.

Anyoktiśataka, see *Vireśvara*.

No. 234, 1736,

Anyoktyaṣṭaka-saṁgraha. An anonymous collection of *anyokti*-stanzas in *aṣṭaka* form. A small *Subhāṣita-saṁgraha* containing verses from about 9th to 11th century.

Nos. 968, 1291, 1601, 1812, 1814, 1819, 1824.

APARĀRKA or **APARĀDITYA**, commentator on the *Yājñavalkya-smṛti*,

author of the Aparārka-Yājñavalkya-dharmaśāstra-nibandha. Lived between 1100 and 1200 A.D. (Cf. NCC₁, 187), (cf. P. V. Kane, History of Dharmaśāstra, pp. 328-334).

Nos. 606, 1858.

APPAYYA DĪKṢITA of Bhāradvāja gotra, author of three works of poetics, the Vṛttivārttika, Kuvalayānanda, Citramīmāṃsā, as well as Vai-rāgyaśataka, Mādhva-tantra-mukha-mardana and many other works (cf. CC₁ 22.3)¹. Commentator of the Ānanda-lahari. Flourished from 1552 to 1624 A.D. (Cf. Introduction to Gaṅgāvataraṇa, S. K. De, Sanskrit poetics, I. 266 and 301, JOR 1928 pp. 225-37 and 1929 pp. 140-60, CC₁ 22-3, CC₂ 5, CC₃ 5, NCC₁ 262-9).

1. E.g., Śivotkarṣamañjarī which is however printed in the Minor Works of Nilakaṇṭha Dikṣita. Śrī Vāpi Vilasa Press, 1911.

Abhijñāna-Śakuntala, see Kālidāsa.

Nos. 129, 505, 970, 1048, 1149, (1174), 1279, 1311, 1411, 1492, 1553, 1656 (SR). (Sometimes a. Kālidāsa).

ABHINANDA. Son of Śatānanda, Pāla court poet (and not the Kaśmīrian Abhinanda, son of Jayanta) from Bengal. Author of Ramacaritam, 9th century. (Cf. SkV LXVIII-LXII, Skm (POS) 37, Skm (B) 1-2, CC₁ 24, NCC₁). (Cf. S. K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I. 4 : 558 sqq)

No. 1640 (Skm).

AMARASIMHA, famous lexicographer. Quoted in Subhāṣita-saṃgraha-s,

probably a poet ; as poet and lexicographer eulogized by Śālikanātha or Śālika. (Cf. AB 361-4, SkV LXX, Kav 22, Skm (POS) 38, Skm (B) 2, Vidy 4, CC₁ 27, CC₃ 7, NCC₁ 250). Some of his verses are also ascribed to other authorities, e.g., Murāri.

No. 867 (SkV, Prasanna ; in Skm a. Murāri).

AMARU(U) or AMARUKA. Very well known and famous author of a collection of erotic poetry, the Amaruśataka. His stanzas were often quoted in Subhāṣita-saṃgraha-s. His date is not known, but his verses were current and well established in the 9th century. (Cf. Amar (S), VS 1-3, AP 7-8, JS 16-7, SkV LXX-LXXI, Kav 22-4, PG 184, Vidy 4, Skm (POS) 38-9, Skm (B) 2, CC₁ 27-8, CC₂ 5-6, CC₃ 7, NCC₁ 251-3, ZDMG 27.7-8). In anthologies some of his verses are attributed to other authors, e.g., 1349 either to Amara, or Vikāṭanitambā or Vakuṭa). Nos. 268, 291, 293, 319, 365 (VS, SR), 449 (SR), 481, 872 (SP=Caur, VS, PG [Rudra]), 995 (VS), 1275, 1349 (Skm, PG but in SkV, Kav a. Vikāṭanitambā and in JS a. Vakuṭa) 1840 (VS).

AMITAGATI, a Digambara Jain monk, author of the Subhāṣitasāṃdoha, containing aphorisms of Jain ethics and rules of conduct, and of the Dharmaparīkṣā (10th century). Cf. ZDMG 59, 265-269, NCC₁ 256 ; L. Sternbach, On Some Non-canonical Subhāṣita-collections in the Jain Literature in 'Mahāvira and his Teachings'.

Nos. 156, 349, 526, 650, 657, 1087, 1160, 1211, 1373, 1415, 1516, 1531, 1534, 1536, 1537, 1538, 1539, 1540, 1732, 1747, 1766.

AMRTADATTA (or **BHĀGAVATĀMRTA-DATTA**), probably court poet of Shāhabuddīn of Kāśmīr. If so, he lived in the middle of 14th century. According to others he was earlier than 1205 A. D. (Cf. VS 3-4, AB 510, JS 17-8, (SkV LXXI), Vidy 4, Skm (POS) 39, Skm. (B) 2, CC₁ 28, NCC₁ 958. Quoted in VS, Skm, JS, Vidy.

No. 663 (VS).

AMRTAVARDHANA, poet. No information, (cf. VS 4. SP 8, CC₁ 8, NCC₁ 261).

No. 3 (SP, VS, SSB).

AMRTĀNANDAYOGIN, author of a work on rhetorics, the *Alamkāra-saṁgraha* (Śrī Venkaṭeśvara Oriental Series 19), contemporary of King Manva Bhūpa, son of Bhakti Bhūpa. (About 1250 but not later than 1400). (Cf. AA; pp. IV-VI, NCC₁ 264).

ARASĪTHAKKURA or **ARASĪTHAK-KURA** or **ARASIMKURA**, poet. No information, (cf. CC₁ 29, AP 8, NCC₁ 273). Quoted in SP, JS, but in PV the same verse ascribed to Vāṇirasālarajya.

No. 611 (JS, SP, SSB; but in PV a. Vāṇirasālarajya).

ARJUNAVARMADEVA, son of Subhata-varman, lived in 1216. Author of *Rasikajivanikāvya* and *Rasikasañ-jivani Amaruśatakāṭikā*. (Cf. CC₁

30-1, NCC₁ 381-2, JAOS 7.24, JASB 5. 378).

Alamkāra-kaustubha, see *Viśveśvara-panḍita*.

Nos. 163, 547, 689, 1217, 1499, 1674, 1812.

Alamkāra-cūḍāmaṇi, see *Rājacūḍāmaṇi-dikṣita*.

No. 1184.

Alamkāra-mahodadhī, see *Narendraprabha Sūri*.

Nos. 81, 131, 158, 245, 293, 318, 405, 517, 547, 682, 691, 718, 719, 731, 750, 752, 776, 786, 804, 840, 979, 982, 1009, 1094, 1154, 1184, 1188, 1192, 1199, 1311, 1383, 1465, 1499, 1570, 1572, 1574, 1672, 1751, 1752, 1813.

Alamkāra-ratnākara, see *Sobhākaramitra*.

Nos. 232, 316, 848, 1765.

Alamkāra-saṁgraha, see *Amrtānanda-yogin*.

No. 1238.

Alamkāra-sarvasva, see *Ruyyaka*.

Nos. 316, 718, 804, 1217, 1227, 1312, 1383, 1570, 1657.

Alamkārti-maṇi-mālā. A modern Subhā-ṣita-saṁgraha compiled in alphabetical order.

Nos. 9, 191, 255, 283, 352, 353, 380, 507, 920, 1048, 1155, 1300, 1422, 1442, 1492, 1552, 1648.

ALLARĀJA, son of Hamīra II, the Chauhan king of Ranathambor. Author of *Rasaratnapradīpikā*, a short but methodical book of the *rasa*-theory. (From the 3rd quarter of the 12th to the 2nd quarter of the 13th century). (Cf. Introduction to the *Rasaratnapradīpikā*).

- Avaśiṣṭānyoktayah* by Jagannātha Paṇḍitarāja (see below) published in Paṇḍitarāja-kāvya-saṁgraha by Dr. A. Sharma in Sanskrit Academy Series No. 2. (pp. 121-90) being a collection of 588 *subhāṣita-s* and *anyokti-s* ascribed to Paṇḍitarāja from the collection of some 1400 *anyokti-s* printed in 1899 in Telugu script and published by the Rājā of Tuni, Vijagapatam.
Nos. 89, 182, 381, 414, 743, 1115, 1166, 1341, 1425, 1649, 1820.
- Avimāra*, see Bhāsa.
No. 709.
- Aśvacikitsā* of Nakula, see Nakula. Published as an Appendix to Aśva-vaidyaka of Jayadatta (Bibl. Ind. 108). (Cf. NCC₁ 436-7, JOR 15. 127-134).
No. 785 (a. Jayadatta).
- Aṣṭottaraśata-nyāyaśloka*, see Laukika-nyāyaśloka.
- ANANDAVARDHANA, son of Nona mentioned by Kalhaṇa (5.34). Author of the Dhvanyāloka, or Sahṛdayāloka, Viṣamabāṇalīlā, Arjunacarita, Harivijaya, Mataparīkṣā, Tattvāloka, Devisātaka, Dharmottamāvinīś-cayaṭikā, Dīnākrandanastotra (?). Flourished under the reign of Avantivarman (second half of 9th century). (Cf. VS 9-10, AP 9-10, AB 364, SkV LXXI, Skm (B) 39, Skm (POS) 3, PV 84-5, CC₁ 48, CC₂ 9, NCC₂ 114, Intr. to Sar 1, S. K. De's Sanskrit poetics I. 105-121).
No. 847 (ŚP, JS, SSB, but SRK a. Viśvaguṇādarśa).
- Anandasāgarastava*, see Nilakaṇṭha Dikṣita.

Nos. 308, 732.

Āpastamba-dharmasūtra of the Black Yajurveda. Closely connected with the Āpa°-gṛhyasūtra. Probably from Andhra (before 500 A.D.) (Cf. P.V. Kane's History of Dharmaśāstra I. 32-46).

No. 1728.

ĀRYA RĀJĀNAKA, poet. No information. (Cf. NCC₂ 158, VS 11).

No. 649 (VS, SSB).

Āryā-śataka, see Appayya Dikṣita.

Āryāsaptaśatī, see Govardhana.

Nos. 165, 240, 252, 471, 566, 1501, 1622, 1625, 1637, 1689.

Āścaryacūḍāmaṇi, see Śaktibhadra.

Nos. 1246, 1427.

Indiśesaprukha. No information. Often quoted as source of some verses in SRK:

Nos. 1478, 1520, 1576, 1641, '812, (all in SRK, but No. 1812 in Skm a. Vidyāpati and in Pad, Kuv, ŚP, VS, SSB a. Vikāṇanīlambā).

UJVALADATTA. Author of a commentary on the Uṇādisūtras (Pāṇini's *sūtra-s*) (13th century). (Cf. NCC₂ 287).

Nos. 326, 1089.

Ujjvalanīlamanī, see Rūpa Gosvāmin.

No. 853.

Uttararāmacarita, see Bhavabhūti.

Nos. 796 (SR, SRK), 1020 (SR), 1392, 1579 (SRK, SRRU), 648.

UTPALARĀJA, poet, also pseudonym of Muñja, the Paramāra king of Dhāra,

name of a Kaśmīrian teacher of Abhinavagupta and of a whole line of Kaśmīrian rulers beginning with Avantivarman in the middle of the 9th century ; verse No. 232 probably wrongly ascribed to Utpalarāja, it is a Bhś verse. Also mentioned by Kṣemendra in Kavi (2.1), Auc (16) and Suvṛ (2-6). (Cf. AP 12, ZDMG 27. 628, SkV 71-2, Kav 29-30, Skm (POS) 40, Skm (B) 3, CC₁ 64, NCC₂ 318).

No. 232 (Skm, but SkV a. correctly Bhś).

Utprekṣāvallabha, see Vallabha.

UDBHAṬA one of the earliest writers on *alaṃkāra*. According to Kaśmīrian tradition identified with the *sabhā-pati* at the court of Jayapīḍa, king of Kaśmīr. Author of *Alaṃkāra-sārasaṃgraha* and a commentary on the *alaṃkāra* work of Bhāmaha. Exercised a profound influence over the *alaṃkāra-śāstra*. Flourished between 750 and 850 A. D. Mentioned by Kalhaṇa (4. 495-7), (cf. VS 13, Skm (POS) 40, Skm (B) 3, SkV LXXII, Kav 30, CC₁ 66, NCC₂ 340). (Cf. P.V. Kane's History of Sanskrit Poetics 47, 125-131).

No. 398 (ŚKDr).

Upaniṣad-s :

Kaṭha-Upaniṣad.

No. 492.

Svetāśvatara-Upaniṣad.

No. 492.

UMĀNĀTHA-PANḌITA, poet. No information. (Cf. Vidy 4).

No. 456 (Vidy).

UŚANAS. Author of a work on politics, quoted by Kauṭilya. There is also Uśanas- or Auśanasa-dharmaśāstra in prose with a few verses and another in about 600 verses. Often quoted in *nibandha-s*. (Cf. NCC₂ 400). (Cf. P.V. Kane, History of Dharmaśāstra I. 110-116).

No. 1014.

URVĪDHARA, poet. No information. (Cf. VS 14. Not mentioned in CC or in NCC).

No. 1364 (VS).

ṚKṢAPĀLITA, see Jhañjhānila. Ṛkṣa° is mentioned in Skm (POS), but in Skm (B) is given as Jhañjhānila. CC and NCC do not mention Ṛkṣa°.

No. 1010.

Ṛtusamhāra, see Kālidāsa.

Nos. 188, 296, 1794, 1795, 1808.

Old Syriac. The Pañcatantra text translated into old Syriac under the title 'Kalila and Dimna' made, probably, by a syrian priest named Būd. (Cf. L. Sternbach, The *kāvya* portions in the *kathā* literature, I, Delhi 1971 ; para 5).

Nos. 329, 545, 693, 849, 1301, 1305, 1306, 1393, 1636, 1647.

Aucityavicāracarcā, see Kṣemendra.

Nos. 776, 817.

Katharatnākara by Hemavijaya. 258 stories in 10 *tarāṅga-s* written in Sanskrit prose and verse mixed with Mahārāṣṭri, Apabhraṃśa, etc. ; a

- story book from the 17th century. Published in Jamnagar in 1971 and partly translated into German by J. Hertel. (Cf. NCC₃ 133 and J. Hertel's Translation).
Nos. 249, 688.
- Kathāsaritsāgara*, see Somadeva.
Nos. 147, 633, 654, (849), 1243, (1301), (1306), 1393, 1638.
- Kanakajanakī*, see Kṣemendra.
No. 724.
- KAYYATA, poet. Possibly author of Bhāṣyapradīpa. Probably from 13th century. (Cf. VS-15-16, CC₁ 81).
No. 1607 (VS).
- KARANĀDA, poet. No information. Should probably reads Kharanāda.
No. 65 (JS).
- Karavalambanastotra*. A *stotra* attributed to Śaṅkara. (Cf. CC₁ 81).
No. 1693.
- KARNOTPALA, poet. No information. (Cf. AP 14, JS 23, Skv 72, Skm (POS) 44, Skm (B) 4, CC₁ 82).
No. 287 (ŚP, JS, SSB).
- KALAŚA (= KALAŚAKA), maharāja of Kaśmīr (1080-1088 A. D.). Son of Anantarāja and father of Harṣa; poet on his own rights and patron of poets. (Vikram 18. 56). Kṣemendra in *Suvṛ* quotes one of his verses. (Cf. VS 16-7, AP 14-5, JS 24, CC₁ 84, NCC₃ 221).
No. 473 (*Suvṛ*).
- Kalavilāsa*, see Kṣemendra.
Nos. 168, 313, 420, 422 (SRHt), 484, 624 (SRHt), 753, 983 (SRHt), 1018, 1464.
- Kalividambana*, see Nīlakaṇṭha Dīkṣita
Nos. 169, 827, 1150 (SRK), 1525, 1615 (SRK).
- Kalpātaru*. No information. Source used by K. S. Bhāṭavadekar in the preparation of his SRK.
Nos. 389, 390, 414, 480, 588, 1587, 1791, (all in SRK : 588 is by Subandhu).
- KALYA LAKṢMĪNṚSĪMHA, see Lakṣmī-nṛsīmha.
- KALHANA (= KAHLANA), famous Kaśmīrian historian, son of Campaka, minister of king Harṣa of Kaśmīr. Brāhmaṇa, śaivaite. Author of *Rājatarāṅgiṇī*, the most important Sanskrit chronicle written in verse. (12th century). Continued by Jonarāja, Śrīvara and Śuka. Possibly also author of *Jayasīmhaśābhyudaya*. (Cf. VS 18, CC₁ 86, NCC₃ 263-4).
No. 1646 (also see *Rājatarāṅgiṇī*).
- KAVIKANĀKA (= KAVIKANKANA), son of Āśa Mīśra, author of *Mṛgāṅka-nāṭaka* and *Kāruṇyalahari-stava*. Kanṅkaṇa is probably a honorific designation of the poet and his real name, though quoted as Kavi Kanṅkaṇa in *Subhāṣita-saṁgraha-s*, is not known. Quoted in RA, Pad, PV. (Cf. PV 95-96; NCC₃ 265).
No. 1502 (PV).
- Kavikaṇṭhaśābharāṇa*, see Kṣemendra.
Nos. 267, 332, 511, 724, 803, 1061.
- Kavikaumudī*, see Lakṣmīnṛsīmha.
Nos. 426, 477, 541, 1658.

Kavitāmṛtakūpa, see Gauramohana.

Nos. 44 (SR), 134, 823, 1209, 1366, 1402 (SR), 1641 (SR), 1762, 1780, 1792.

Kavitāratnākara, an anonymous *kāvya* work. No information. Quoted in TP. (Cf. NCC₃ 276).

No. 1721.

Kavidarpaṇa, possibly identical with Raghu-Kavidarpaṇa. (Cf. CC₁ 482, NCC₃ 277). (Cf. V. Raghavan, JOR 18.262).

No. 425 (JS).

KAVIBHAṬṬAKṚTALA. No information. Author of a collection of miscellaneous verses, the *Padya-saṃgraha*, published in KSH. (Cf. CC₁ 324).

KAVIṢEKHARA, often a honorific title given to poets. In *Subhāṣita-saṃgraha-s*, poet, son of Dhīreśvara, grand son of Rāmeśvara. No information. (Cf. SKV LXXIII, PG 193, CC₁ 88, NCC₃ 286).

No. 727 (PG).

Kavindra, poet. No information. Possibly author of the *Pada-candrikā* or *Pada-dīpikā*, a commentary on the *Daśakumāracarita*, who lived during the reign of Shah Jehan, or a commentator on the *Mahābhārata*. Quoted in PV, Pad. Vidy. (Cf. PV 96, Vidy 5, CC₁ 88, NCC₃ 287).

Nos. 1644 (PV), 1859 (Vidy).

Kavīndravacanasaṃuccaya, fragment of the *Subhāṣita-ratna-kosa*. (Cf. Vidyākara and SSTCS 14-5).

Nos. 95, 233, 583, 699, 734, 868, 993, 1006, 1049, 1274, 1349, 1555, 1634, 1660, 1792.

Kādambarī, see Bāṇa.

No. 54.

KĀMANDAKI (KA), author of a book on *artha*, the *Kāmandakiya-nīti-sāra*. Kāmandaki considers Kauṭilya as his *guru*. It is a *śāstra* on politics, but also a collection of maxims on politics. Probably composed between 700 and 750 A.D. No information about the author. Seldom quoted in *Subhāṣita-saṃgraha-s* with the exception of SRHt and SSSN. (Cf. CC₁ 93, NCC₃ 352-3).

Nos. 43, 57, 68, 194 (SRHt but not found in KN), 483, 613, 614, 806, (836), 851, 1073, 1074, 1091, 1261 (SRHt but not found in KN; it is a MBh verse), 1314 (SRHt, SR), 1385, 1386, 1387, 1436, 1532, 1542, 1543, 1618 (SRHt, but not found in KN), 1855, 1871.

KALIDĀSA. Outstanding poet and dramatist from Vidarbha, of unknown date and biography. Flourished at the Gupta court, probably of Candragupta II, Vikramāditya in the 4th century A. D. Author of dramas : *Abhijñānaśākuntala*, *Mālavikāgnimitra*, *Vikramorvaśīya* ; poems : *Raghuvamśa*, *Kumārasaṃbhava*, *Meghadūta*, and possibly *Ṛtusamhāra* and *Śṛṅgāratilaka*. Many other works are attributed to him, (cf. CC₁ 99). Besides K. there have been several other poets of the the same name. His verses are often quoted in *Subhāṣita-saṃgraha-s*.

(Cf. VS 18-23, AP 15-7, ZDMG 27, 629; 39. 306 sqq., JS 25-27, Kav 30-4, Skm (POS) 45-6, Skm (B) 5-6, Vidy 5, CC₁ 99, CC₂ 19, CC₃ 22, NCC₄ 58-65). (Cf. S. K. De, History of Sanskrit Literature, A. Scharpé's Kālidāsa Lexicon).

Nos. 114 (ŚP, SSB), 129 (=Śāk; JS), 245 (=Vik; JS, SRHt), 314 (=Ragh; ŚP), 316 (=Kum; Suvr, VS, SSB), 589 (=Māl, SRHt), 1311 (=Śāk; ŚP, VS, SSB, SRK), 1339 (=Māl; Skm), 1499 (= ?; SRHt), 1844 (=Kum; VS).

Kāvyaadarśa, see Daṇḍin.

Nos. 42, 318, 405, 660, 691, 736, 1184, 1194, 1199, 1238, 1253.

Kāvyaṇuśāsana, see Vāgbhaṭa II.

Nos. 316, 1217.

Kāvyaṇuśāsana, see Hemacandra.

Nos. 316, 547, 1499, 1674.

Kāvyaaprakāśa, see Mammaṭa.

Nos. 34, 81, 158, 517, 547, 580 (SR) 610, 682 (SR, SSB), 691 (JS) 728, 731, 848 (SSB), 982 (SSB), 1094, 1188, 1192, 1252, 1278, 1319 (SRHt, but not found there), 1499, 1721, 1751 (SR, SSB), 1752 (SR, SSB), 1813.

Kāvyaṇuśāsana, see Govinda Ṭhakkura.

Nos. 547, 848, 982, 1499.

Kāvyaṇuśāsana, see Rudraṭa.

No. 1200.

Kāvyaṇuśāsana, see Vāmana.

Nos. 316, 750, 776, 1853.

Kirātārjunīya, see Bhāravi.

Nos. 5, 9, 104 (wrongly; SR and Aufrecht), 191, 226, 341 (SSB), 354,

376, 491, 577, 746, 773, 779, 1328, 1335, 1397, 1398, 1399, 1451, 1471, 1481, 1565, 1610, 1770. (In Subhāṣita-saṁgraha-s often attributed to Bhāravi).

Kuṭṭanīmata, see Dāmodaragupta.

Nos. 474, 509, 1061, 1428, 1488, 1580, 1807, 1838. (In Subhāṣita-saṁgraha-s sometimes attributed to Dāmodaragupta).

KUMĀRADĀSA (=KUMĀRABHAṬṬA; =BHAṬṬA-KUMĀRA=KUMĀRA-DATTA), believed to have been a friend of Kālidāsa and a king of Ceylon. Quoted in Auc. by Kṣemen-dra, Rājasekhara, etc. Author of Jānakīharaṇa, which was also preserved in Sinhalese and then reconstructed. Flourished before 600 A.D. but after Kālidāsa, whom he imitates. His verses are found in several Subhāṣita-saṁgraha-s under the name Kumāradāsa, Śrī Kumāra, Bhaṭṭa Kumāra. Some of his verses are found also in other works, e.g., Amar. Cf. VS 24-5, AP 17, ZDMG 27.629, JS 27-8, Skv LXXIII-LXXIV, Kav 34-6 Skm (POS) 46, Skm (B) 6, PG 194, CC₁ 110, 206, NCC₄ 205-6. (Cf. JARS 1901; pp. 253-80 and 578-82).

No. 1628 (JS).

Kumārasambhava, see Kālidāsa.

Nos. 316, 507, 775, 860, 1151, 1217, 1224, 1559, 1844. (In Subhāṣita-saṁgraha-s often a. Kālidāsa).

Kuvalayānanda, see Appayya Dīkṣita.

Nos. 113, 241, 255, 307, 316, 340, 343, (SR, SSB), 384, 691 (SR), 713, 804

(SR), 843, 965, 1064, 1217, 1253, 1334, 1409, 1655 (SR, SRK), 1657, 1812, 1825.

KUSUMADEVA, author of *Dr̥ṣṭānta-śataka*, a short compilation of maxims; in the first part of each maxim the instruction is contained and in the second an example. No information about the author is available. (Cf. VS 26, CC₁ 113, NCC₄ 258).

No. 1039 (VS, SR).

Kṛṣṇakarmāṃṛta, see *Lilāśuka*.

Nos. 278, 322, 1627.

KṚṢṆADĀSA (=KṚṢṆADĀSA KAVIRĀJA), disciple of the six Gosvāmin's representatives of the Bengal Vaiṣṇavism. Name often quoted (NCC₄ 316-9). Author of *Caitanya-caritāmṛta* and *Premavilāsa*.

KṚṢṆAPANḌITA. Name often quoted (NCC₄ 327-8). Author of the *Rāghava-Pāṇḍaviya* or of the *Karpūra-stava*, cannot be identified. (Cf. PV 100).

No. 1642 (PV).

KṚṢṆAMIŚRA. No information. Author of the allegorical drama *Prabodha-candrodaya* in which all characters have abstract qualities and possibly of the *Viravijaya Īhāmṛga*. The *Prabodha-candrodaya* was for the first time staged to celebrate the conquest of Kirtivarman, a Caṇḍāla King and his general Gopāla over Kaṇḍadeva who ruled over Cedi

about 1098 A.D. Flourished at the end of the 11th century. (Cf. VS 26, AP 18, ZDMG 27, 629; 28, 156, JS 28-9, Skm (POS) 46-7, Skm (B) 6, PV 95, PdT 149-52, CC₁ 352-3, CC₂ 78-9, CC₃ 75, NCC₄ 344).

Nos. 432 (JS), 991 (SP, SR, SSB).

KṚṢṆARĀMA. Name often quoted. No information. Often quoted as source of some verses of SSB. (Cf. CC₁ 122-3, NCC₄ 351-2).

No. 1748 (SSB).

KEŚARAKOLĪYANĀTHOKA (°KONĪYA°) (=KEŚAVAKO°), poet. No information. (Cf. Skm (POS) 47, Skm (B) 7, PG 210, CC₁ 127, NCC₅ 53).

No. 11 (Skm).

KEŚAVĀCĀRYA (=KEŚAVA; =KEŚAṬA; =KEṬASA; =KEŚARA), poet mentioned by Abhinanda and Vasukalpa. Must have flourished before 850 A.D. (Cf. SkV LXXIV, Skm (POS) 47, Skm (B) 6, PG 195, CC₁ 1261, NCC₅ 52-3). (Cf. JBBRAS 2.1; 162).

No. 1740 (Prasanna, but in SkV a. Vāśata).

KOKKOKA (=KOKKA), author of *Ratirahasya* also called *Kokaśāstra*, a *kamaśāstra* written in verses. Takes into account not only Vātsyāyana's but also Goṇikāputra's and Nandīśvara's teachings. (13th century). (Cf. AP 98, Skm (POS) 48, Skm (B) 7, CC₁ 129, NCC₅ 88). (Cf. R. Schmisdt's

Beiträge zur Indischen Erotik 59 sqq., W. G. Archer's Preface to the Kokaśāstra).

Nos. 348(JS), 1163(JS). (In Subhāṣita-saṁgraha-s verses of K° were sometimes attributed to Ratirahasya).

KAUṬILYA (or **KAUṬALYA**), minister of Candragupta Maurya, supposedly author of the classical work on *artha*, the Kautilya-arthaśāstra. (4th century B. C.). The date of the composition of the Kautilya-arthaśāstra is controversial. With the exception of SRHt, his verses are never quoted in Subhāṣita-saṁgraha-s, (cf. R. P. Kangle. The Kautilya-arthaśāstra, Part III, L. Sternbach, Quotations from the Kautilya-arthaśāstra, L. Sternbach, Bibliography on Kautilya's Arthaśāstra in VIJ).

Nos. 7, 1361, 1455, 1514, 1663.

KṢITTAPA, see Chitapa.

No. 364 (SkM, but in SRHt attributed to Śṛṅgāraprakāśa).

KṢEMENDRA, surnamed Vyāsadāsa from Kaśmīr, son of Prakāśendra and grandson of Sindhu, wrote during the reign of Ananta and his successor Kalaśa. Middle and 2nd half of 11th century. Author of poems, plays, narratives, didactic and satiric sketches, a work on Niti, treatises on rhetoric, erotics and prosody, abstracts of older poems, of the two epics, of Guṇādhya's Brhatkathā, of the Buddhist Avadānas, of Bāṇa's Kadambarī and of

Vātsyāyana's Kāmasūtra. Some of his writings are lost, but parts of them are preserved in his other works. His published works are : Daśāvātārastuti, Vālmikipraśamsā, Vyāsāṣṭakastotra ; Aucityavicāracarcā, Kavikaṇṭhābharāṇa, Suvṛttatilaka ; Caturvargasamgraha, Cārucaryā, Darpadalana, Sevyasevakopadeśa ; Kalāvilāsa, Deśopadeśa, Narmamālā, Samayamātrkā ; Bauddhāvadāna-kalpalatā, Bhāratamañjarī, Brhatkathāmañjarī, Daśāvatāracarita, Nitikalpataru, Rāmāyaṇamañjarī, Lokaprakāśa. Works not yet published are : Amṛtatarāṅga, Avasarasāra, Citrabhārata, Kanakajānakī, Kavikarṇikā, Kṣemendraprakāśa, Lalitaratnamālā, Lāvanya-vatī-kāvya, Muktvāvalī, Munimata-mimāṃsā, Nitikalpalatā, Nṛpāvalī, Padyakādambārī, Pavanapañcāśikā, Śāśivamśa, Vātsyāyanasūtra-sāra and Vinayavatī.

Kṣemendra's verses are often quoted in Subhāṣita-saṁgraha-s and Alamkāra-s. (Cf. Minor works of Kṣemendra, Sanskrit Academy Series No. 7, Osmania University ; Sūryakānta's Kṣemendra Studies : De, 139-43, VS 26-32, AP 19-23, JS 30. 1, SkV LXXV, PG 195, CC₁ 135, CC₂ 27, NCC₄ 166-9).

In some cases Kṣemendra's verses are attributed to other authorities, e.g., No. 332 to Rājasekhara in JS.

Nos. 105 (=KsB ; JS), 258 (JS [?]), 314 (=Kal ; SR, SSB), 332 (=Kav ; SP, SR, SSB, but in JS a. Rājasekhara).

GAṆAPATI (BHAṬṬA-GAṆAPATI), poet to be distinguished from Gaṇapati, father of Bhānakara. Mentioned by Rājaśekhara in JS (45. 72) and his work Mahāmōḍa. In Subhāṣita-saṁgraha-s his verses on gods, kings, women and love, seasons, nature, etc. are quoted. Must have flourished before the end of the 12th century. (Cf. VS 33, Skm (POS) 49, Skm (B) 7, PdT ciii-cviii, Vidy 6, PV 91, CC₁ 141, NCC₄ 240. Cf. J.B. Chaudhuri, Sanskrit Poet Gaṇapati II in PO 8. 3-4; pp. 139-42).

Nos. 12 (PV, Pad), 696 (SkV).

GADĀDHARA (=VAIDYA-GADĀDHARA), poet and medical writer. Son of Vaṅkasena. Probably author of Cikitsāsāra-saṁgraha. There are many Gadādhara-s. The poet quoted in Skm, etc. is probably the son of the medical writer; he is different from the author of the Rasikajivana. Must have lived not later than 12th century. (Cf. PdT CII, NCC₄ 291-3, SkV 76, CC₁ 145, Skm (POS) 49-50, Skm (B) 23, AB 544).

No. 815 (PdT, Pad).

Garuḍa-purāṇa, one of the 18 Mahā-purāṇa-s. A work of encyclopaedic character, probably earlier than 1100 A.D. Contains in the first *adhyāya* the Brhaspatīsamhitā, which is an abbreviation of the Cāṇakya-rājāniti-sāstra. (For critical study on this Samhitā see Cr. 1. 2 LXXIII-CV, ABOR 137. 58-110; 42. 99-122, IJ 1. 3; pp. 181-200, L. Sternbach, A new Abridged Brhaspatī-samhitā of the

Garuḍa-purāṇa, Vārāṇasī, 1967.) Cf. NCC₄ 320-1.

Nos. 54, 92, 200, 211, 348, 359, 399, 468, 535, 669, 845, 1042, 1043, 1133, 1176, 1263, 1265, 1267, 1331, 1371, 1758.

Gīta-Govinda, see Jayadeva.

Nos. 154, 337, 529, 720 (SR), 1645 (SR).

Guṇaratna, a short *kāvya*-work attributed to Bhavabhūti in KSH. (Cf. L. Sternbach, A propos de petits recueils de verse gnominiques in Résumés...XXIX Congrès International des Orientalistes, Paris 1973; p. 88).

No. 378.

GUNEŚVARA (or GANEŚVARA). No information. Verses quoted in JS and ascribed to G. occur also in the Mahān. (Cf. SkV LXXVI, CC₁ 145 (?). NCC₅ 619).

No. 689 (JS).

Gr̥hastharatnākara, see Caṇḍeśvara,

No. 556.

Gems from Sanskrit Literature, a modern Subhāṣita-saṁgraha compiled and translated by Dr. A. Sharma and Vid. E. V. Vira Raghavacharya.

Nos. 527, 575, 1043, 1141, 1339.

GODĀDHARA BHATṬA (or GADĀ°), son of Gauripati Bhaṭṭa and grandson of Dāmodara Bhaṭṭa. Author of a Subhāṣita-saṁgraha, the Rasikajivana. Probably from Mithilā (17th century). (Cf. CC₁ 497, NCC₄ 295).

(Cf. RJ, Introduction, P. Regnaud, Rasikajivana of Godādhara, SSTCS 16-18, ABORI 12. 396-9, IHQ 10. 479. Acarya Druva Comm. Volume 3. 229-34).

GOPĀDITYA, poet. No information, possibly identical with the king of Kāśmīr of the same name mentioned by Kalhaṇa (1. 344). (Cf. VS 33, AP 23, CC₁ 160, NCC₅ 130). (Cf. PO 15. 93, ABORI 18. 78).

No. 133 (ŚP, VS, JS, SSB).

GOPIKA (=ĀCĀRYA-GOPIKA), poet. No information. (Cf. AB 532, Skm (POS) 57, Skm (B) 7, CC₁ 163, NCC₅ 158).

No. 165 (Skm).

GOBHATTA (=GOBHATA ; =SUCIGO-BHATTA), No information. Some of his verses are quoted anonymously in some Subhāṣita-saṁgraha-s while in others they are attributed to G. (Cf. AB 378 and 532, SkV 40, Skm (POS) 51, Skm (B) 8, JS 31, CC₁ 164, NCC₅ 168-9). (Cf. JOR (Madras) 18. 260).

Nos. 395 (JS but in ŚP, SR, SRK a. BhŚ ; it is a BhŚ verse), 472 (Skm but in RJ a. BhŚ (?), 1425 (ŚP, JS, SkV, SSB, SRRU), 1663 (SR, SSB, but it is a Kir. verse).

GOVARDHANA, contemporary of Jaya-deva, author of Āryāsaptasati (KM 1), accepted for the first time the style of poetry as love lyrics in Sanskrit which was previously current in Prakṛt only. (11th century). There is also a poet Go° not identical with

the author of Āryāsaptasati. (Cf. S. K. De, p. 659, JRAS of 1894, p. 110 ; S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I. 4 ; 640, JASB 2. 1 ; 162-3, CC₂ 165, NCC₅ 183, NCC₁ 178-9, AP 24-5, PV 92-3, Vidy 6-7).

GOVINDA THAKKURA (=GOVINDA BHATTA), from Mithilā, son of Keśava and Sunodevi, author of Kāvya-pradīpa, a work on poetics. Flourished later than 1400 and earlier than 1500 A.D. (Cf. CC₁ 168, NCC₅ 196). (Cf. P.V. Kane's History of Sanskrit Poetics BhV 26. 26-8).

GOVINDA (=GOVINDA-BHATTA ; =GOVINDA-MIŚRA), poet. No information. The name is very common and the poet cannot be identified. (Cf. PG 200-1, CC₁ 16 6-8, 783, CC₂ 33-4, CC₃ 36, NCC₅ 201).

Nos. 364 (PG), 1515 (PG).

GOSOKA or **GOŚOKA** or **GOSAKA**. No information. (Cf. Skm (POS) 52, Skm (B) 8, CC₁ 169, NCC₅ 216).

Nos. 298 (Skm), 342 (Skm).

Gautamadharmasūtra, one of the earliest *dharmaśāstra*-works. Closely connected with Sāmaveda. Probably composed between 600 and 400 B. C. (Cf. CC₁ 171, CC₂ 34, CC₃ 36, NCC₅ 226-8). (Cf. P.V. Kane, History of Dharmaśāstra I ; pp. 12-20).

No. (606).

GAURAMOHANA, compiler of Kavi-tāmṛtakūpa, a collection of maxims and sayings. No information. (Cf. Malayamāruta 1. Ed. by Dr. V. Raghavan, and Calcutta 1828). (Cf. NCC₅ 234).

GHANAŚYĀMA (BHAṬṬACĀRYA), court poet of King Tukkoji of Tanjore and minister at his court. (Beginning of 18th century). (Cf. PV 92, CC₁ 174 (?), CC₃ 38 (?), NCC₅ 273). (Cf. IHQ, September 1943).

No. 344 (PV).

CAKRAPĀṆĪ, poet. No information. It is possible that Cakrapāṇi mentioned in PG is another author than the author mentioned in SkV and Skm, and the author that continued the Daśakumāracarita: (Cf. SkV LXXVI-LXXVII, Kav 37, Skm (POS) 53, Skm (B) 83, PG 202, CC₁ 175, CC₂ 35, NCC₅ 283).

No. 626 (SkV).

CANDEŚVARA THAKKURA, one of the most important *nibandha-kāra-s* on Dharmaśāstra from Mithilā. Author of Smṛtiratnākara, divided into *kṛtya-*, *dāna-*, *vyavahāra-*, *buddhi-*, *pūjā-*, *vivāda-* and *gṛhastha-ratnākara*. Also author of Kṛtyacintāmaṇi, Rājanīratnākara, Dāna-vākyaṅgali and Śivavākyaṅgali. Flourished as chief judge and minister for peace and war at the times of king Harisimhadeva (14th century). (Cf. CC₁ 171, CC₂ 36, NCC₅ 303-4). (Cf. P. V. Kane, History of Dharmaśāstra I. 366-372,

U. Thakur, Candēśvara and his Rājanīratnākara, VIJ 7. 56-68 ; L. Rocher in JOIB 5. 249-65).

Caturvargasamgraha, see Kṣemendra.
No. 1680.

Candrakalā, see Viśvanātha.
No. 292.

Candrāloka, see Jayadeva.
Nos. 163, 1253.

Carpaṭamañjarikā, a stotra composed in rhymed moric metre, ascribed to Śaṅkara. In SRK confused with the Mohamudgara.
No. 266 (SRK).

Carr, a collection of Telugu Proverbs together with some Sanskrit Proverbs printed in Devanāgarī and Telugu characters by M. W. Carr, Madras 1968. A Subhāṣita-samgraha.
Nos. 224, 399, 476, 562, 567, 598, 809, 1043, 1330, 1380, 1714, 1721.

CĀKṢUŚĪ(YA), poet. No information. Quoted in SRHt only. (Cf. CC₁ 184). There exists also a short *arthaśāstra* Cākṣuṣīya (critically edited by Rāmakṛṣṇakavi in Śrī Venkateśvara Oriental Series No. 2).
No. 523 (SRHt).

CĀṆAKYA, minister of Candragupta Maurya. A great number of aphorisms are ascribed to him. For a critical approach to Cāṇakya see L. Sternbach, Cāṇakya-Niti-Text-tradition (Cr.) Introduction and Crn. Many of his aphorisms are

quoted in *Subhāṣita-saṁgraha-s.* (Cf. SSTCS). (Cf. AP 29, Vidy 33, CC₁ 184, CC₂ 37, CC₃ 40).

Nos. 24, 53, 54, 55, 88, 108, 115 142, 149, 182, 196, 198, 200, 202, 203, 211, 213, 224, 248, 348, 359, 378, 398, 399, 401, 408, 413, 438, 452, 468, 479, 485, 489, 531, 534, 535, 543, 554 (ŚKDr), 560, 561, 563, 564, 565, 581, 598, 599, 600, 604, 621, 645, 653, 669, 670, 681, 687, 688, 822, 823, 825, 830, 835, 845, 1028, 1035, 1038, 1042, 1043, 1127, 1133, 1176, 1177, 1220, 1240, 1263, 1265, 1267, 1285, 1296, 1306, 1315, 1316, 1330, 1331, 1332, 1348, 1371, 1379, 1380, 1443, 1447, 1507, 1527 (SR), 1547, 1573, 1594, 1603, 1604, 1620, 1683, 1701, 1712, 1723, 1724, 1757, 1799, 1804, 1839.

Carucarya, see Kṣemendra.

Nos. 701, 1019, 1666.

CITTAPA, see CHITTAPA.

Citramīmāṃsā, see Appayya Dikṣita.

Nos. 316, 547, 718, 1217.

CINTĀMANĪ (=CINTĀMANĪ DIKṢITA), poet. No information. Praises Jehangir and his son Parver. Probably contemporary of Jehangir (17th century). (Cf. PV. 89, ABORI 23.417).

No. 1688 (PV).

Cirantana-śaraṇa, see Śaraṇa.

Caitanya-caritamṛta, see Kṛṣṇadāsa.

No. 13.

Caurapañcaśika, see Bilhaṇa.

Nos. 869 to 965, 967, 971, 972, 973, 974, 976, 977, 980, 985, 986, 987, 988, 989, 990.

CHITTAPA (=CITTAPA, = CHITTIPA, = CHINNAMA = KṢITTAPA), a court poet of king Bhoja of Dhāra and of some Kalacūri king. Also eulogises Kuntala kings. Mostly wrote verses containing court flattery. (10th century). Composed the Bhilsa inscription containing the eulogy of the Sun-God. (Cf. SkV LXXVII, Kav 37-40, Skm (POS) 48, Skm (B) 8, JS 32, AP 29, Vidy 7, CC₁ 193). (Cf. ABORI 23.418, PO 26.1, 47).

Nos. 366 (Skm), 1738 (JS), 1810 (Skm), 1870 (Skm).

JAGADDHARA (PAṆDITA-JA°) son of Ratnadhara. A Kāśmīrian poet, author of a Śivastotra called Stutikusumāñjali. Date unknown. (Cf. VS 36-7, CC₁ 195).

Nos. 416 (VS), 445 (VS).

JAGANNĀTHA (PAṆDITARĀJA JA°), son of Perama (=Peru Bhaṭṭa), poet, author of Bhāminvilāsa, Paṇḍitarājaśataka, Piyūśalaharī or Gaṅgālaharī, Sudhālaharī, Amṛtalaharī, Karuṇālaharī, Lakṣmīlaharī, Yamunā-varṇana, Āśaṇḍa-vilāsa, Prāṇābharāṇa, Jagadābharāṇa, Citramīmāṃsā-khaṇḍana, Manoramākuca-mardana, Avāśiṣṭānyoktayah, Rasagaṅgādhara. The Bhāminvilāsa, the best known of his works, is a kāvya-poem in four chapters: Prāstavika, Śṛṅgāra-, Karuṇa- and Śānti-vilāsa. Information about J. is not reliable, but a mass of traditions has sprung

around him. Flourished in the 17th century. His patron was Shah Jehan and Dara Sikhoḥa. Quoted only in modern Subhāṣita-saṁgraha-s. (Cf. POS 50, p. III-XV, Vidy 9, CC₁ 196, CC₂ 40). Introduction to PJKS; M. L. Patwardhan and J. L. Massoon, the Rasagaṅgādhara on the Definition and Source of Poetry, JOIB 19. 4 ; 416 sqq. His collected works were published in PJKS.

Nos. 113 (SSB), 1612 (Vidy).

JANĀRDHANA (GOSVĀMIN), poet; author of a Śṛṅgāra-śataka and Vairāgya-śataka. No information. (Cf. CC₁ 198).

Nos. 1051, 1785.

JAYADATTA, son of Vijayadatta, author of a treatise on the veterinary art, relating to horses, Aśvavaidyaka. Date unknown. (Cf. AP 30, CC₁ 199).

Nos. 785 (ŚP), 793 (ŚP).

JAYADEVA, son of Bhojadeva and Rāmā- or Vāmādevi and probably court poet of the king Lakṣmaṇasena of Beṅgal. Also claimed by Orissa and Mithilā. He was supposed to live in the village Kinduvilva (Kenduli) in the district of Birbhum (West Bengal). Author of Gīta-govinda. Flourished probably at the end of the 12th or beginning of the 13th century. (Cf. VS 37-39, AP 30, ZDMG 28. 152, JS 33, SkV LXXVIII, Skm (POS) 54-5, Skm (B) 8, Vidy 8, PdT CXLVIII-CXLIX, PV 95, CC₁ 200, 153-4). (Cf. JASB 1906 ;

pp. 163-9; S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I. 4 ; 640 sqq.).

No. 337 (=GG ; Skm); see also Gīta-govinda.

JAYADEVA PĪYŪṢAVARṢA, son of Mahādeva and Sumitrā, author of Candraloka, and Prasanna-rāghava. The first work is an *alāmkāra*, the second a *kāvya*-poem. (First half of the 15th century. Some place him in the 13th century). Some verses quoted in Subhāṣita-saṁgraha-s (PdT) are quoted anonymously while in other Subhāṣita-saṁgraha-s they are attributed to other authors. (Cf. CC₁ 200, Vidy 40, JS 33, SkV LXXVIII, VS 37-9, PdT CXLVIII-CXLIX).

JAYAMĀDHAVA, poet. No information. Some verses attributed to J. in VS are attributed in JS to Bhūtimādhava. (Cf. VS 39, AP 30, ZDMG 27.630, JS 30, Skm (POS) 55, Skm (B) 9, CC₁ 201).

Nos. 6 (VS), 730 (VS but in JS a. Bhūtimādhava), 757 (VS).

JAYAVARDHANA (=KAŚMĪRAKA JA° ; = BHĀGAVATA-JA°), a Kāśmīrian poet. No information. (Cf. VS 40, AP 31, ZDMG 27.330, AB 51, JS 35, SkV LXXVIII, Skm (POS) 55, Skm (B) 19, CC₁ 201).

No. 132 (VS, Skm, JS).

JAYADITYA, poet, but could be identical with the joint author with Vāmana of the Kāśikā-vṛtti,

commentary of Paṇini's Aṣṭādhyāyī. As poet, Jayāditya wrote court-flattery verses of some king, possibly Parameśvara II. No date available. (Cf. VS 40, SkV 78, Skm (POS) 55-6, Skm (B) 9, CC₁ 202).

No. 729 (SkV).

JALACANDRA, poet. No information. (Cf. Skm (POS) 56, Skm (B) 9, Vidy 8, CC₁ 202).

Nos. 1609 (Skm), 1673 (Skm).

JALHAṆA (BHAGADATTA-JALHAṆA), son of Lakṣmidhara. J. worked in Southern India for the Yadava King Kṛṣṇa who came to the throne in 1247 A.D. Author of the Sūktimuktāvalī, a Subhāṣita-saṃgraha. Another Jalhaṇa was a Kaśmīrian poet of the 12th century and author of the Mugdhopadeśa, there was also Jalhaṇa, the author of a *kāvya* poem Somapālavilāsa. Jalhaṇa as poet was also mentioned in VS. (13th century). (Cf. SSTCS 13-14, CC₁ 203, 730, CC₂ 41, 175, CC₃ 150, VS 41-42, Cf. M. Winternitz, Geschichte der indischen Literatur 3. 155).

Jānakīpariṇaya, *nāṭaka* by Bhaṭṭa Nārāyaṇa and by Cokannātha called also Rāmabhadra Dikṣita, or by Sītārāma. No information. Often quoted as source of some verses of SRK.

No. 1673 (SRK).

Jānakīharṇa, see Kumārādāsa.

Nos. 94, 1628.

JONARĀJA (=ŚRĪ-RAJĀNAKA-JONARĀJA), son of Nonarāja, a Kaś-

mirian poet; author of Rājāvalī continuation of the Rājatarāṅgiṇī and of commentaries on the Kir. and other poetical works. Flourished in the reign of Jainolābdin and was the *guru* of Śrivarapaṇḍita, (15th century). (Cf. VS 43, CC₁ 209). No. 1264 (VS=Jonarāja's Rājatarāṅgiṇī).

JOYĪKA often confused with Dhoyika.

No. 326 (JS, but in SkV a. Dāmara and in PG a. Śaraṇa).

JÑĀNAŚRĪMITRA, poet. He was Buddhist and devotee of Lokeśvara. Possibly identical with Paṇḍita-Jñānaśrī or Dipaṃkara. Supposedly he has reached Vikramaśīla about the time Atiśa left for Tibet. (First half of the 11th century). (Cf. SkV LXXVIII-LXXIX).

No. 699 (SkV).

JHAÑJHĀNILA, poet. No information. See also Rkṣapālita. (Cf. AB 533, Skm (B) 9, CC₁ 214).

No. 1010 (Skm).

DIMBOKA, see Bimboka.

Tantrasāra, often used title for various *vedānta*, *tāntric*, *kathā* and other works. Cannot be indentified. Quoted in ŚKDr.

No. 321 (ŚKDr.).

Tantrakhyaṇa, a collection of stories from Nepāl. An independent workings-up of the tale-materials current in India. (Cf. C. Bendall in JRAS 20. 4; pp. 465-501).

No. (418).

Tantrākhyayikā, see *Pañcatantra*.

Tantri Kāmandaka. Old Javanese version of the *Pañcatantra*. (Cf. L. Sternbach, The spreading of Cāṇakya's Aphorisms over Greater India, paras 191-2, A. Veṅkaṭasubbiah, A Javanese Version of the *Pañcatantra* in ABORI 59-100).

Nos. 120, 211, 855, 1306.

Tantropākhyāna, see *Pañcatantra*.

No. 1579.

Tarala, commentary of Mallinātha on *Ekāvali* of Vidyādhara.

No. 718.

TAIRABHUKTA, see *Raghunāthopādhyāya*.

TRIVIKRAMA-BHATTA, author of the Nausari inscription of Rāstrakūṭa king Indra III of 915 A.D. and the earliest known *Campū*, the *Nalacampū* or *Damayanti-kathā*, written in massively ornamented style. Flourished at the beginning of the 10th century. (Cf. VS 43, AP 32-4, JS 35-6, Skm (POS) 59, Skm (B) 10, PG CCX-CCXV, PV 116, CC₁ 239, 244, CC₂ 52, CC₃ 53). Cf. PO 26. 1-2; 47.

No. 1857 (VS, but not found in the *Damayanti-kathā*).

Dakṣa-smṛti, one of the *Dharmaśāstra*-s written by Dakṣa. Often quoted by commentators. It is an old *smṛti*. (Cf. P.V. Kane, History of *Dharmaśāstra* I. 225-6).

Nos. 838, 1426, 1431.

MS Ind. 3

DANDIN, author of the *Kāvyaadarśa*, a work on poetics, the *Daśakumāracarita* (?) and other works. In the *Kāvyaadarśa* there are many similar passages with Bhāmaha. Daṇḍin flourished probably in the same century as Bhāmaha, but probably after Bhāmaha (differently P. V. Kane). (5th century). (Cf. AP 34-5 ZDMG 27. 631, CC₁ 243). (Cf. P.V. Kane, History of Sanskrit poetics 84 sqq., D.K. Gupta, *Avantisundarikathā* and *Daśakumāracarita*: Two different works of Ācārya Daṇḍin in VIJ 8, 116-24).

Damayantīkathā (= *Nalacampū*), see *Trivikrama Bhaṭṭa*.

No. 135.

Dampatisikṣanāmaka of Śrī-Nīlārātanaśarma. A short compilation in Bengali of Sanskrit maxims of 1840.

Nos. 1081, 1092, 1353 (SR), 1491.

Darpadalana, see *Kṣemendra*.

Nos. 424, 810, 1236, 1360, 1517, 1694, 1764, 1798.

Daśarūpaka, see *Dhanamjaya*.

Nos. 365, 1020, 1311, 1675, 1812.

DAKṢINĀTYA, probably not a proper name (= a Southerner). Probably identical with Śrīvaiṣṇava Gopāla Bhaṭṭa one of the six Gosvāmins. (Earlier than 8th century). (Cf. Skm (POS) 60, Skm (B) 10, PG 207-8, Vidy 8, CC₁ 248).

No. 518 (PG)

DĀMARA (=UPĀDHYĀYA DĀMARA).

No information. Mentioned in SkV.
See Śaraṇa.

No. 326 (SkV; also Śaraṇa or Joyika).

DĀMODARAGUPTA, Kaśmirian poet, author of the Kuṭṭanimata (=Śambhali). He was minister of King Jayāditya of Kaśmīr. (Second half of 8th century). Mentioned by Kalhaṇa (4. 496), where he is called Jayāpīḍakavi Kuṭṭanimatakārin. (Cf. VS 44-5, AP 35, JS 36, SkV LXXX, Kav 46, JS 36, CC₁ 251).

Nos: 474 (=Kuṭṭ; VS), 1061 (=Kuṭṭ; Kavi).

DIVĀKARA or DIVĀKARADATTA, poet.

No information. (Cf. AB 533, Skm (POS) 61, Skm (B) 10, PG 209, CC₁ 254).

No. 1052 (Skm, PG).

DURGASIMHA, see Pañcatantra.

DURLABHARĀJA, autor of Sāmudrikatilaka. Father of Jagaddeva. No information. (Cf. JS 36, CC₁ 257).

Nos. 295 (JS), 528 (JS).

Dūtāṅgada, see Subhaṭa.

No. 444:

Dr̥ṣṭāntaśataka, see Kusumadeva.

No. 1039.

DEVEŚVARA, poet, son of Vāgbhaṭa and minister of the king Malwa, author of Kavikalpalatā and Kāvya-kalāpa outlived King Hammīra who

was his patron whom he dedicated one verse. Flourished in the first half of the 14th century. (Cf. AP 39-40, ZDMG 27. 632, PV 90-1, CC₁ 262).

Nos. 493 (Pad), 494 (Pad).

DHANAMJAYA, son of Viṣṇu in Mālava, lived during the reign of Vākpatirāja II or Muñja. Author of Daśarūpa(ka), one of the most important works on Hindū dramaturgy. (10th century). (Cf. AB 533-4, JS 37, Skm (POS) 62, Skm (B) 10, CC₁ 266, 247-8). (Cf. A. N. Upadhye, Dhanamjaya, Dvīsamdhāna, VIJ 8. 125-34; Dr. V. Raghavan, A Note on the Name of Daśarūpaka, JOR 13. 277 sqq., D. T. Tatacharya, some mistranslated ślokas of Daśarūpaka, JOR 2. 2. 142 sqq.).

DHANAPĀLA, poet quoted in BhPr. Śvetāmbara Jain, a convert from Brāhmanism, author of Tilakamañjarī, a Sanskrit *kāvya*-work and of Ṛṣabhañcāśikā a Prākṛt work. (10th century). (Cf. AP 41, ZDMG 27. 632, AB 534-5, JS 37-8, Skm (POS) 62, Skm (B) 10, CC₁ 267). (Cf. BhPr, Gray's translation 3, 99).

No. 700.

DHANIKA, son of Viṣṇu, and brother of Dhanamjaya, author of Daśarūpa and Kāvyanirṇayālamkāra. (10th century). (Cf. JS 38, CC₁ 267).

No. 1675 (ŚP, SSB, but in SR wrongly a. Mālātī; a similarly beginning verse [No. 1674] is from Mālātī).

Dhammanīti, in Pāli. Collection of wise sayings in Pāli. (Cf. APMBS and SPLBNK).

No. (1316).

DHARAṆĪDHARA, poet, possibly author of *Rasavatiśataka*. No information. (Flourished earlier than 10th century). (Cf. SkV LXXXI, Kav 47, PG CII, CC₁ 268, CC₂ 57 (?)).

Nos. 1153 (SSS, Pad).

DHARMAKĪRTI (= BHADANTA-DHARMAKĪRTI). Generally identified with the great logician DHARMAKĪRTIPĀDA (7th century) but probably another author. He was a Buddhist and probably a poet on his own right; his graceful verses were often included in BhŚ. He was also confused with Bhartṛhari. Flourished before the 11th century. Often quoted in *subhāṣita-saṃgraha-s*. Some of his verses were attributed to other authors, such as BhŚ, Amaru, etc. (Cf. VS 46-8, AP 41, JS 38, SkV LXXXI, Kav 47-50, Skm (POS) 62-3, Skm (B) 10-1. CC₁ 268). (Cf. JOS 15 of 1945-6; pp. 64-77, Indische Studien 16. 295).

No. 1186 (SkV).

DHARMAKĪRTI (PĀDA). Brahmanic family, converted to Buddhism, one of the greatest Indian logicians, mentioned by I-tsing. Author of *Nyāyabindu*, *Pramāṇavārttikakārikā* (7th century). (Cf. CC₁ 268).

No. 1208.

Dharmakośa. Compilation from various sources, mostly *Dharmaśāstra-s* and *nibandha-s* on *vyavahāra*.

No. 511.

DHARMAVARDHANA, poet. No information. (Cf. AP 41-2, CC₁ 269).

Dharmaviveka of Halāyudha, a short *kāvya* poem attributed to Halāyudha in KSH. (Cf. CC₁ 269, CC₂ 58, 157). L. Sternbach, A propos de petits recueils de Vers gnomiques in *Prpers* of the XXIX International Congress of Orientalists, Paris 1973 and in JA.

No. 1176.

DHARMĀKARA (or DHARMAKARA), poet. No information, but there is also a *Dharmākara*, a translator (Mdo 37. 38; 72. 4, 5, 90. 7, 8, 11, 94, 24.) (Cf. AB 516, SkV LXXXI, Skm (POS) 64, Skm (B) 11, CC₁ 270). L. Sternbach, A propos de petits recueils de vers gnomiques in papers of the XXIX International Congress of Orientalists, Paris 1973 and in JA.

No. 488 (SkV).

DHARMĀŚOKA, poet. No information. Though his name is Buddhist he is a Śaiva. Skm quotes also a poet by name of *Dharmaśokadatta*. (Cf. SkV LXXXII, Skm (POS) 63-64, Skm (B) 11, CC₁ 270).

No. 1465 (Skm; but in SkV a. Vallāṇa).

DHOYĪKA (= DHOYĪ = JOYĪKA; =DHOĪ), court poet of Lakṣmaṇa-

sena of Bengal, confused with JOYIKA and YOGIKA; author of Pavanadūta. (12th century). (Cf. Joyika). (Cf. AP 42-3, ZDMG 42-3, SkV LXXXII-LXXXIII, Skm (POS) 64-5, Skm (B) 11, CC₁ 273). (Cf. JASB, New Series 1905; I pp. 41-71 and 1906; pp. 15, 18, 22). S. K. De's Bengal's Contribution to Sanskrit Literature I. 4. 64 and in JAS (Bengal) II. 1; 168 sqq.

Dhvanyaloka, see Ānandavardhana.

Nos. 256, 848, 1499, 1574.

NAKULA: No information. Author of Aśvacikitsita, a treatise on the veterinary art of horses. (Cf. AP 43, CC₁ 273).

Nos. 784 (ŚP), 1572 (ŚP).

Nāṭakalakṣaṇa-ratna-kośa, see Sāgarānandin.

Nos. 831, 832, 833.

Nāṭyaśāstra, see Bharata Muni.

No. 862.

Narabharṇa, short anonymous anthology of *subhāṣita-s*, containing many popular verses. Published in the Malayamāruta I.

Nos. 159, 199, 549, 562, 1079, 1182, 1220, 1340, 1384, 1599, 1703, 1707, 1715, 1749.

NARENDRA-PRABHA SURI, author of Alamkāra-mahodadhī (GOS 95) an *alamkāra*-work written under the patronage of Vastupāla (Vasanta-

pāla), minister of King Viradhavala of Dholka (13th century).

Nalacampā (= *Damayantī-katha*), see Trivikrama Bhaṭṭa:

Navasahasāṅkacarita, see Padmagupta.

No. 1312.

Nāgānanda, see Harṣa:

Nos. 1247, 1841.

NĀTHOKA, see Keśarakolīyanāthoka.

No. 11 (PG).

NĀRADA *Nārada-smṛti*. Some verses in PV are quoted anonymously, while in other sources they are attributed to Śrī Nārada or Puruṣottamadeva. No information. Nārada or Nāradya-smṛti could be regarded as abridgement of Manu, though in many cases it does not agree with Manu. It is later than Yājñavalkya-smṛti. (Cf. CC₁ 287). (Cf. P.V. Kane's History of Dharmaśāstra, pp. 196-207, Śrī Nārada. No. 10 (PV)).

Nārada-smṛti. No. 511 (+Hārīta-smṛti; in Rājānīratnākara, but in Kavi a. Vyāsa; it is a H. verse).

Nāradya-purāṇa, closely related to Brhannāradya-purāṇa. Not later than 10th century. (Cf. R.C. Hazra's Purāṇic Records on Hindu Rites and Customs, pp. 127-133).

No. 1767.

NĀRĀYANA. Name very often quoted. Nārāyaṇa is the author of Hitopadeśa

(see Hitopadeśa), as well as, Veṇṣamhāra, etc. In *subhāṣita-saṃgraha-s* often quoted as author of Veṇṣamhāra, a drama in six acts, based on a story taken from the Mahābhārata (7th or 8th century), but often verses attributed to him cannot be traced either in the Hitopadeśa or in the Veṇṣamhāra. Also Nārāyaṇa-bhaṭṭa, Nārāyaṇadatta, Kaśmīra-Nārāyaṇa. (Cf. VS 50, AP 45, SkV 83, Skm (POS) 66-7, Skm (B) 11, PV 107, CC₁ 288-293).

Nos 38. (SkV, Skm), 1861 (=Veṇṣ; ŚP, Pad).

NISANĀRAYANA, poet. No information. (Cf. AP 45, JS 39, CC₁ 299. See also Nārāyaṇa).

No. 131 (ŚP, JS).

Niti Kyān. Collection of wise sayings in Burmese translation of the Lokaniti. (Cf. SPLBNK).

Nos. 127, (593).

Nitidviṣaṣṭhikā, see Sundarapāṇḍya.

Nos. 104, 527, 574, 623, 1425.

Niti-pradīpa, ascribed to Vetālabhaṭṭa; short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

Nitiratna, ascribed to Vararuci, short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

No. 182.

Nitiśāstra. Some verses particularly in SRHt are ascribed to Nitiśāstra, an unspecified work containing *subhāṣita-s* on *niti*. Many of these verses are Mahābhārata verses.

No. 1330 (SRHt; =MBh).

Niti-śāstra of Nitisāra. Collection of Old Javanese maxims of Sanskrit Origin. (Cf. C. Hooykaas, Kāmandakiya Nitisāra in Old Javanese. Journal of the Greater Indian Society 15. 18, L. Sternbach, the Spreading of Caṇakya's Aphorisms over Greater India, paras 103-108).

Nos. 211, 1095, 1240.

Nitiśāstra in Telugu. Collection of Sanskrit proverbs printed in Telugu characters. A modern *subhāṣita-saṃgraha*.

Nos. 209, 211, 229, 555, 639, 809, 1380.

Nitisamgraha. Collection of 173 maxims dealing with *niti*, from various sources. A modern *subhāṣita-saṃgraha*.

Nos. 378, 676, 701, 1019.

Nitisāra ascribed to Ghaṭakarpāra, short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

No. 567 (also a. SR).

NĪLAKANṬHA DĪKṢITA, son of Nārāyaṇa Dikṣita, a nephew of Appayya Dikṣita, author of a number of *kāvya*-works, such as Ānandasāgarastava, Kalividāmbana, Anyāpadeśa-

śataka, Gaṅgāvatarāṇa, Śānti-vilāsa, Vairāgya-śataka, Sabhā-rañjanaśataka, Śivalīlārṇava, etc. Lived under Tirumala Nāyaka of Madura in the first half of the 17th century or in the middle of the 16th century.

Naiṣadhīyacarita, see Harṣa.

Nos. 23, 121, 162, 174, 330, 352, 356, 382, 383, 384, 406, 515, 617, 677, 748, 768, 780, 805, 829, 863, 1047, 1055, 1090, 1102, 1117, 1120, 1138, 1146 (SR, SSB), 1155, 1159, 1175, 1185, 1203, 1248, 1251, 1332, 1334, 1345, 1441, 1487, 1569, 1600, 1763, 1845, 1851, 1867. (Sometimes in *subhāṣita-saṃgraha-s* attributed to Harṣa or Naiṣ.).

Pañcatantra. The most important collection of Sanskrit fables in the Tantrākhyāyika, Nepālī versions, Southern, *textus-ornatior* version of Pūrṇabhadra, the *textus simplicior* version, the Durgasimha, Jaina, Yaśodhira's Tantroṇākhyāna, Pañcākhyāna recensions. Viṣṇuśarman is the legendary author of the Pañcatantra (*textus simplicior*). (Cf. L. Sternbach the *kāvya*-portions in the *kathā*-literature, Vol. I, chapter I, paras 1-13, and Annexes, I, II, III).

Nos. 24, 54, 61, 87, 93, 99, 101, 102, 103, 109, 112, 120, 127, 130, 173, 211, 249, 329, 348, 385, 390, 392, (418), (419), 427, 429, 442, 545, 556, 601, 602, 620, 627, 647, 681, 693, 849, 1037, 1100, 1207, 1216, 1233, 1245, 1265, 1301, 1302, 1305, 1306, 1323, 1340, 1355, 1363, 1368, 1380, 1388, 1393, 1404, 1412, 1413, 1522, 1526, 1527, 1543, 1571, 1590, 1605 (SR).

1608, 1636, 1647, 1654 (SR), 1670, 1671, 1684, 1685, 1697A, 1700, 1758, 1765, 1773 (SR). Also No. 357 (SRHt, but not found there).

Pañcarātra, see Bhāsa.

Nos. 52, 631.

PAÑCAKṢARA, poet. No information. (Cf. AP 538, Skm (POS) 194, Skm (B) 12, CC₁ 317).

No. 1221 (Skm).

PANDITARĀJA, see Jagannātha.

Nos. 1115, 1166, 1341, 1649.

PADMAGUPTA (=PARIMALA). son of Mrgāṅkagupta, author of the Navasāhasāṅkacarita, a mythological epic full of fables in 18 cantos, composed early in the 11th century. Quoted in Daśarūpāvaloka, AR, and possibly Kṣemendra in Auc. and Suvr. Court poet under the Paramāra king Muñja and Sidhurāja towards the end of the 10th and beginning of the 11th century. (Cf. VS 51, AP 46, ZDMG 27.633, AB 517, JS 39-40, Skm (POS) 69, Skm (B) 12, CC₁ 311, 330). See Parimala.

Padma-purāṇa, one of the Mahā-purāṇa-s, a result of several recasts in two versions, the Northern (Gauḍa) and the Southern. Date of compilation uncertain, but could not have been composed before 950 A.D. (Cf. R.C. Hazra, Purāṇic Records on Hindu Rites and Customs 107-113).

Nos. 24, 72, 303, 434, 1070, 1082, 1237, 1755, 1760, 1780, 1789, 1818.

Padyakadambari, see Kṣemendra.

Nos. 267, 332, 803.

Padyataranginī, see Haribhadra and below.

Padyataranginī, see Vrajanātha.

Nos. 309, 311, 344, 381, 395, 815, 1105, 1230, 1255, 1450, 1463, 1520.

Padyaracana, see Lakṣmaṇa Bhaṭṭa Āṅkolakara.

Nos. 12, 21, 89, 232, 344, 395, 493, 494, 708, 726, 774, 802, 815, 994, 1089, 1100, 1105, 1106, 1153, 1187, 1468, 1482, 1509, 1568, 1635, 1806, 1812, 1861.

Padyavenī, see Venīdatta.

Nos. 10, 12, 48, 344, 347, 391, 465, 592, 611, 622, 726, 787, 982, 1021, 1063, 1077, 1181, 1213, 1340, 1341, 1389, 1443, 1450, 1462, 1502, 1504, 1602, 1629, 1642, 1644, 1676, 1688, 1796, 1823, 1835.

Padyasaṃgraha, see Kavi bhāṭṭakṛtala.

No. 594.

Padyāmṛta-Taraṅginī, see Haribhāskara.

Padyāvalī, see Rūpa Gosvāmin.

Nos. 11, 13, 39, 128, 322, 326, 332, 364, 365, 518, 603, 727 (=PG ; Bhaktirasamṛta), 853 (= PG ; Ujjvalanilamaṇi), 866, 1002, 1052, 1056, 1135, 1193, 1268, 1349, 1445, 1515.

Parāśara-dharma-saṃhitā (= *Parāśara-smṛti*). An ancient *smṛti*-work, probably a recast of Y. in the first chapter. A summary of Para° is found in GP. Often quoted in *nibandha*-s. Probably known to Mann. Composed probably between 1st and 5th century A.D. (Cf. P.V.

Kane, History of Dharmaśāstra I. 190-5.

Nos. 138, 1239.

Parimala, see Padmagupta.

No. 363 (Suvi), 1089 (Skm).

PĀNINI. It is doubtful that Pāṇini, the poet quoted in *subhāṣita-saṃgraha*-s is identical with the famous grammarian of the same name, but the dispute still exists. Quoted by Kṣemendra, Rāyamukuta and very often in *subhāṣita-saṃgraha*-s. Sometimes the same verses are attributed to different poets. Pāṇini, the poet was author of *Pātālavijaya*, where he uses ungrammatical forms and of *Jāmbavatīvijaya* (both poems could be one with two different titles). Date unknown. (Cf. VS 54-8, AB 365, AP 46, JS 40-1, SkV 84, Kav 51-3, Skm (POS) 69-70, Skm (B) 12, CC₁ 333). (Cf. ZDMG 39.95 ; 313 sqq., JBBRS 16. 344, JRAS 1891 ; pp. 311-336).

No. 764 (VS).

PĀTUKA (= PĀDUKA ; = PĀṬUKA ; = PĀDUKA). No information. (Cf. Skm (POS) 70, Skm (B) 12, CC₁ 333).

No. 1809 (Skm).

Purāṇārthasaṃgraha, a digest of knowledge of all branches of learning, as included in some *Purāṇa*-s, *Upapurāṇa*-s, *Itihāsa*-s, *Dharmaśāstra*-s, *Darśana*-s, etc., compiled by Southern Indian Veṅkaṭarāya, son of Vaḍamala and Alamelumangā of the Garga Gotra. Some parts were

published by Dr. V. Raghavan in Purāṇa. (Cf. Purāṇa Bulletin V. I, pp. 47-60, VII 2. 370-389).

Nos. 1093, 1357, 1704, 1772.

PURUṢOTTAMA (= **PURUṢOTTAMA-DEVA** ?), poet, probably not identical with Puruṣottamadeva, the author of Bhāṣā-vṛtti, commentary on the Aṣṭadhyāyī, written at the instance of Lakṣmaṇasena of Bengal. Pu*, the poet was probably a Buddhist-Vaiṣṇava, the second was probably the father of Gajapati Pratāparudra, ruler of Orissa who lived in the 15th and first half of 16th century; the poet must have lived before 1172 A.D., since the Durghatavṛtti of Śaraṇadeva also quotes Puruṣottamadeva. (Cf. SkV 84, Kav 53, PG 201-2, Skm (POS) 71-2, Skm (B) 12-13, CC₁ 341-2).

Nos. 10, 1063 (PG).

PURNABHADRA, see Pañcatantra.

PAIṬHĪNASI, a comparatively ancient *sūtrakāra* on *dharma*. Belongs probably to the Atharvaveda. Often quoted in *nibandha-s*. Earlier than Mn. (Cf. P. V. Kane's History of Dharmaśāstra I. 121-2).

No. 247.

PRAKĀṢA VARṢA, poet from Kāśmīr, son of Harṣa and father of the poet Darśaniya. Quoted by Mallinātha on Kir. Contemporary of Vallabha-deva, commentator on the Śiṣupālavadha; (Cf. VS 59-60, AP 48, ZDMG 27. 633, JS 41-2, CC₁ 847). No. 46 (VS).

PRAJÑĀNANDA, poet. No information. No. 1523 (JS).

PRATĀPACAKRAVARTĪ, poet. No information. Quoted only twice in SRHt.

Nos. 685 (= MBh; SRHt), 1043 (=Cr; SRHt).

Pratijñā-yaugandharāyaṇa, see Bhāsa.

Nos. 812, 1442.

Pratyayaśataka, a Sanskrit *subhāṣita-samgraha* of unknown origin, prevalent in Ceylon, influenced by Sanskrit *subhāṣita-s* and Tamil *nīti*-collections such as the Nīti-Venpa and the Nālaṭiyār. (Cf. L. Sternbach, On the Sanskrit Nīti-literature of Ceylon 2. AB 33; pp. 80-116).

Nos. 125, 196, 200, 599, 688.

Prabodha-candrodaya, see Kṛṣṇamīśra.

Nos. 47, 210, 991, 1088, 1318, 1440, 1697 (SRHt; -Prab).

Pramāṇavārttika, see Dharmakīrti (pāda). No. 1208.

Prasaṅgābharaṇa, collection of *subhāṣita-s*. No information. (Cf. CC₁ 359). (Cf. ZDMG 19.322).

Nos. 728, 1320, 1430, 1765, 1801.

Prasaṅgaratnāvalī. A collection of miscellaneous poetical verses, used as the basis for a great part of *subhāṣita-s* included in SRK. (Cf. CC₁ 859).

Nos. 44, 101, 108, 118, 138, 242, 1215, 1282, 1603, 1722, 1762, (all in SRK).

Prasannasahitya, an unpublished anthology of Nandana, quoted in SkV. Contains a great number of verses identical with SkV. MSs. in Nepāl and Mithilā. (Cf. SkV, Introduction XXII-XXIII).

Nos. 95, 231, 287, 472, 488, 583, 734, 867, 868, 982, 996, 1027, 1059, 1135, 1173, 1274, 1566, 1567, 1740, 1860.

Priyadarśikā, see Harṣa.

No. 1592.

BAKA (= **PANDITA-ŚRĪ-BAKA**) flourished during the reign of Jainollābhādīn (Zain-ul-Ābidīn) of Kaśmīr (15th century). (Cf. VS 61-2).

Nos. 469 (VS), 652 (VS), 1075 (VS), 1847 (VS).

BALLĀLA (or **BALLĀDEVA DAIVAJÑA** or **BALLĀLAMĪŚRA**) of Benares, son of Trimalla. Author of *Bhojaprabandha* or "Narrative of Bhoja", i.e., *Bhojarāja* of Dhāra in Mālava. Ballāla drew very largely on the *Prabandhacintāmaṇi*. The *Bhojaprabandha* is a pseudo-historical tale and a quasi-anthology of verses taken from various sources. Ballāla ascribes some stanzas to well-known poets. He flourished at the end of 16th and the beginning of the 17th century. Seldom quoted in *subhāṣita-samgraha-s*. (Cf. BhPr. L.H. Gray's translation in AOS 34, pp. 1-9, CC₁ 368, CC₂ 83 (CC₃ 78).

Bahudarśana. Collection of proverbs (*subhāṣita-s*) in English, Latin,

Bengali, Sanskrit, Persian and Arabic, compiled by Nilrutna Hāladāra, Serampore 1826. (Cf. CKI 13, CC₁ 368).

Nos. 126, 418, 536, 575, 1374, 1547, 1742.

BĀNA (or **BĀNABHATTA**), a Brāhmaṇa of the Vatsyāyana-gotra from Pritikūṭa on the banks of the Hiranyabāhu. Flourished on the court of king Harṣavardhana. Author of *Harṣacarita*, *Kādambarī*, prose-*kāvya-s* and *Caṇḍisataka*. Also *Pārvaṭī-pariṇayanātaka* (?), *Mukutataḍitaka* are attributed to him. (7th century). (Cf. VS 62-6, AP 50-4, JS 43, SkV LXXXV-LXXXVI, Kav 55-9, Skm (POS) 73-4, Skm (B) 13-4, CC₁ 368).

No. 275 (= *Harṣacarita*; ŚP, VS, SRHt, RJ), 1682 (ŚP, JS, SSB; but could not be traced to any of his works). See also *Harṣacarita*, *Kādambarī*, etc.

BĀBUMĪŚRA, poet. No information. (Cf. Vidy 9).

No. 679 (Vidy).

Bālarāmāyaṇa, see Rājasekhara.

No. 728.

BIMBOKA (= **VIMBOKA**, **ḌIMBOKA**, **HIMBOKA** or **HINGOKA**), poet.

No information. A verse ascribed in SkV to Bimboka is ascribed in Skm to Vākkuṭa. (Cf. SkV LXXXVI and CVI, Kav 59 and 120 Skm (POS) 57, Skm (B) 9, CC₁ 214 and 373).

Nos. 734 (Skv, KaV, but in Skm a. Vākkuṭa).

Bilvamangala, see *Maṅgala*.

BILHANA (or *Bhaṭṭa-Śrī-Bilhana*), son of *Jyeṣṭhakalaśa* and *Nāgadevi*, from *Kaśmīr*. Author of *Vikramāṅkadeva-carita* a laudatory *kāvya*-poem of *Vikrama's* exploits. Ascribed to him are the erotic lyric poems the *Caurapañcāśikā*, in the south enclosed in the *Bilhanakāvya*, the *Karṇasundarī*, a *naṭikā*. Flourished in the second half of the 11th century on the court of *Tribhuvana-malla* (*Vikramāditya VI*), the *Cālukya* king of *Kalyāṇa*. Often quoted in *subhāṣita-saṁgraha-s*. (Cf. VS 66-72, AP 55-8, JS 44, Skm (POS) 74-9, Skm (B) 14, CC₁ 373-4, 569, CC₂ 39, 134, CC₃ 41).

Nos. 274, 304 (JS), 315 (ŚP, SSB), 524 (ŚP, JS, SSB), 717 (JS), 725 (JS; could not be traced to any works of *Bilhana*), 804 (JS), 836 (ŚP, VS), 872 (VS).

Budhabhūṣaṇa of King *Śambu*, popularly known as *Sambhaji*, son of *Shivaji* the Great, but his authorship is not certain. A collection of *subhāṣita-s* poetical verses *anyokti-s* and *antarlāpikā-s*.

Nos. 1349, 1420, 1591, 1605.

Bṛhatkathāmañjarī, see *Kṣemendra*. (Cf. V. Raghavan *ad* SRHt pp. 294, 299, 301).

Nos. 105, 533 (SRHt; but could not be traced there), 823 (=Cr; SRHt, but in other place a. *Śṛṅgāraprakāśa*; in ŚP a. *Vyāsa*) 1044 (SRHt; but could not be traced there), 1197, 1306.

Baudhayana-(sūtra), one of the basic early *Dharmasūtra-s*, attached to the *Black-Yajurveda*. (Cf. P.V. Kane, *History of Dharmaśāstra I*, pp. 20-32, J. Jolly, *Hindu Law and Custom* 7-11, CC₁ 380, CC₂ 85).
Nos. (606), 855.

Brahmapurāṇa is a conglomeration of chapters mainly borrowed from other sources. Was probably compiled in the beginning of the 10th century. (Cf. R.C. Hazra, *Purāṇic Records on Hindu Rites and customs*, pp. 145-157, CC₁ 381, CC₂ 86, CC₃ 81).
No. 556.

Brāhmadharma, a collection of highly ethical rules, mostly from *Manu*, *Mahābhārata* and other works, as published in *Pratnakamranandini*.
Nos. 127, 561, 700, 826, 1054, 1550, 1792, 1802.

Bhagavan-nāma-Kaumudī, see *Lakṣmīdhara*.

BHAṬṬĀCĀRYA, poet. No information. (Cf. CC₁ 394-5).
No. 157 (VS).

BHAṬṬĪ, (or **BHAṬṬASVĀMIN** or **BHARTṚSVĀMIN**), poet and author of the *Bhaṭṭi-kāvya* (= *Rāvaṇa-vadha*). Lived in *Valabhī* when *Śrīdhara-sena* ruled there (middle of the 7th century). (Cf. VS 73, CC₁ 395, CC₂ 89, CC₃ 85).
No. 1101.

BHADANTAVIŚĀKHADEVA, poet. No information. (Cf. JS 47).

BHARATA MUNI, author of the oldest work on the theory of Sanskrit poetics. Its kernel was probably composed in the 2nd century A.D., but many additions were made later. (Cf. P.V. Kane, History of Sanskrit Poetics 10-61).

BHARTṚHARI said to be the author of a number of epigrams (Niti-, Vairāgya- and Śrīgāra-śataka). For the critical problem of Bhartṛhari and the author see BhŚ. Introduction, Journal of the Research Institute 15 of 1945, 64-77. Possibly lived sometimes between the 1st and 6th century. Often quoted in *subhāṣita-saṃgraha-s*. (Cf. VS 74-5, AB 380, AP 60-1, JS 47, SkV LXXXVI-LXXXVII, Skm (POS) 82, Skm (B) 14, Vidy 10, PdT LXXXIX-XC, PV 86, CC₁ 397, CC₂ 90, CC₃ 85). Some of his verses are ascribed in *subhāṣita-saṃgraha-s* to other author's, e.g., Nos. 395, 413.

Nos. 19, 73, 125, 232 (SSB, Pad, but in SkV, Skm a. Utpalarāja), 317, 331, 362, 390, 395 (ŚP, SRK, but in JS a. Gobhaṭṭa), 412, 413 (ŚP, VS, SRHt, SRK, SSB, but in SR a. H), 447, 458, 472 (RJ, but could not be traced to any BhŚ's verses) 532, 714, 820, 971, 1057, 1100, 1126, 1219, 1260, 1273, 1311, 1350, 1527, 1654. (In *subhāṣita-saṃgraha-s* often attributed to Bhartṛhari).

BHALLAṬA (or BHATṬA-BHALLAṬA or MALLABHAṬṬA. Kāśmīrian who flourished under king Śaṃkara-varman. Mentioned by Kalhaṇa (5. 204). Author of a *kāvya*-poem,

the Bhallaṭa-Śataka. Some of his verses attributed in *subhāṣita-saṃgraha-s* to other authors. (Cf. PG 335). (Cf. VS. 75-7, AP 61-3, JS 48, SkV LXXXVII, CC₁ 397, CC₃ 86). See also : V. Raghavan, the Bhallaṭa-Śataka in Annals of Śrī Veṅkaṭeśvara Oriental Institute I. 1. 37-55.

Nos. 705 (SRHt), 1003 (SRHt ; could not be traced to any Bhallaṭa's works), 1657 (VS, JS, SSB).

BHAVABHUTI, dramatist, next to Kālidāsa, author of Mālatī-mādhava, Mahāvīra-carita, Uttara-rama-carita. Mentioned by Kalhaṇa (4. 144). Flourished during the reign of Yaśovarman in the closing years of the 7th or the first quarter of the 8th century. Often quoted in *subhāṣita-saṃgraha-s* Kṣemendra's Suvr. (Cf. VS 77-8, AP 63-4, JS 48, SkV LXXXVI, Kav 60-2, Skm (POS) 83, Skm (B) 15, PG 217, Vidy 10, CC₁ 398, CC₂ 90). See also S.N. Dīkṣit, Bhavabhūti, his Life and Literature, Belgaum 1958 ; R. D. Karmarkar, Bhavabhūti, Dharwar ; C.R. Devadhar, The Textual Problem of the Mahāvīracaritam, JOIB 9.3 ; G.C. Jhala, Bhavabhūti and his contemporary Detractors, JOIB 14. 3-4, 448 sqq. ; V. Raghavan, Bhavabhūti and the Veda in J. of the Asiatic Society Bombay 1956-7, R. G. Bhandarkar, Bhavabhūti's Quotations from the Rāmāyaṇa in Indian Antiquary (1873) 125 sqq. ; N. Miśra, Bhavabhūti—A Revaluation in JGJRI 8. 2, 119 sqq. ;

S. K. K. Bhavabhūti in IHQ 19. 101 sqq.

Nos. 444 (Suvr), 1020 (= Uttara; JS), 1579 (= Uttara; JS).

BHAVĀNANDA, poet. Name often used. No information. Mentions Yogesvara. (Cf. Skm (POS) 83, Skm (B) 15, PG 217, CC₁ 398).

No. 1651 (Skm).

Bhaviṣya-purāṇa, one of the 18 Mahā-purāṇa-s. an encyclopaedic work containing *inter alia* the first two and a part of the third book of the Mānava-dharmaśāstra. (Cf. R. C. Hazra, Studies in the Purāṇic Records... 167 sqq.

No. 1080.

Bhāgavata-Purāṇa (or *Bhāgavata*), most popular of the extant Purāṇa-s; not a Mahā-purāṇa. Probably not later than the 9th century A. D. (Cf. R. C. Hazra, Purāṇic Records on Hindu Rites and Customs, pp. 52 sqq. and Studies in the Upa-purāṇa-s I and II 344 sqq., CC₁ 401-3 CC₂ 91-2, CC₃ 87).

Nos. 73, 214, 486, 499, 605, 606, 751, 789, 798, 828, 1034, 1083, 1560, 1710, 1829.

BHĀGURA (=VĀGURA), poet. No information. There is also Bhāguri a grammarian and lexicographer, an astronomer and a lawyer of this name. (Cf. SkV LXXXVII, Kav 104, Skm (POS) 113, Skm (B) 21, CC₁ 558, CC₁ 404).

No. 1555 (SkV).

BHĀNUKARA (or **BHĀNUDATTA**), son of Gaṇapati, Sanskrit poet who eulogises Sher Shah (Nijam Shah) Also author of Gīta-Gaurīśa, Kavya-dīpikā, Rasamañjarī and some verses of devotional nature, *anyokti-s* and about woman and love. Flourished in the first half of the 16th century. Quoted in PV, SH, RJ, Pad, SSS and other anthologies. (Cf. PdT LVII-LXXXVIII, PV 86, CC₁ 405, CC₃ 88). See also: H. D. Sharma, The Poet Bhānukara, ABORI 17. 248-58; S. K. De, Bhānudatta and Bhānukara, *idem* 297-8.

Nos. 708 (Pad), 774 (Pad), 802 (Pad), 994 (Pad), 1509 (Pad, PV).

Bhāminivilāsa, see Jagannatha.

Nos. 20, 294, 338, 1050, 1058, 1110, 1409, 1786.

Bhāratamañjarī, see Kṣemendra.

Nos. 686, 1180, 1270, 1354, 1633, 1800.

BHĀRAVI, famous poet mentioned with Kālidāsa in the Aihole inscription of Pulakeśin II. Author of Kiratārjunīya. Lived at the end of the 6th or beginning of the 7th century; very often quoted in *subhāṣita-sam-graha-s*. His verses were either identified as Bhāravi's or Kiratārjunīya's stanzas (SRHt). (Cf. VS 79-80, AP 64, AB 540, JS 48-9, SkV LXXXVIII, Skm (POS) 84, Skm (B) 15, Vidy 10, CC₁ 406).

Nos. 51 (SRHt; but is a MBh verse), 226 (=Kir; SSB), 341 (=Kir; SR), 354 (=Kir; SRHt, SR), 376 (=Kir; SRHt, SR, SSB), 491 (=Kir; SHRt),

779 (=Kir; SSB), 1335 (=Kir; SRHt), 1471 (=Kir; SSB), 1495 (SRHt, but could not be traced to any of Bharavi's works), 1672 (=Kir; SSB), 1674 (=Kir; SkV, JS). See also Kir.

BHĀSA, famous dramatist quoted by Kālidāsa, praised by Bāṇa and Rājaśekhara. T. Gaṇapati-Śāstri discovered and published 13 plays, but controversy still exists as to the authorship of these plays. Flourished before Kālidāsa. His date is uncertain. Ascribed to him are Prati-mā, Abhiṣeka (based on the Rāmāyana), Madhyama, Dūtavākya, Dūtaghāṭotkaca, Karmabhara, Uru-bhaṅga, Pañcarātra (based on the Mahābhārata); Svapnavasavadatta, Pratijñāyugandharāyana, Avimaraka, Carudatta (probably from the Brhatkatha) and Bālacarita (Kṛṣṇa legend). (Cf. VS 80-2, AB 370, AP 65, JS 49, SkV LXXXVIII, Skm (POS) 84-6, CC₁ 410). See also; Pañcarātra, Avimaraka, Prati. etc.; A.S.P. Ayyar, Bhāsa, Madras 1952; and A.D. Pusalkar, Bhāsa—A study, Delhi 1968.

BHĀSKARA (BHADANTA-BHĀSKARA, BHĀSKARADEVA, JYAUTIŚIKA BHATTA-BHĀSKARA), poet. No information. (Cf. VS 82, JS 49, Skm (POS) 86, Skm (B) 15, CC₁ 410-1). See next entry.

BHĀSKARA (or **HARI BHĀSKARA** or **BHĀSKARA ŚARMA**), son of Āpajinanda of Kāśyapa gotra (to be distinguished from Bhāskara = Bhāskaradeva, author of Jasyanta-

Bhāskara (a short verse praising king Rāma Rāja); Gaṅga-stuti, Bhāskaracaritra, Lakṣmī-stuti, PdT, Paribhāṣā-bhāskara, Smṛti-prakāśa. (17th century). (Cf. PdT CX-CXXII, CC₁ 411, 759, CC₂ 94).

Nos. 309 (PdT), 311 (PdT), 381 (PdT), 1230 (PdT).

BHĀSKARA, see **HARI BHĀSKARA**.

BHĀSKARASENA, poet. No information. (Cf. VS 82, CC₁ 412).

No. 140 (VS).

BHĪKṢĀṬANA, poet. No information. There exists a Bhīkṣāṭanakāvya written in *vasantatilaka*-metre. (Cf. AP 65, CC₁ 412).

No. 1344 (ŚP, SSB), composed in *śikharinī*-metre; does not occur in the Bhīkṣāṭana-kāvya.

BHŪTIMĀDHAVA, poet. No information. See Jayamādhava. In JS a verse ascribed to Bhūtimādhava is ascribed in VS to Jayamādhava. (Cf. JS 50).

No. 730 (JS, but in VS a. Jayamādhava).

BHOJA (=BHOJADEVA; BHOJARĀJA), son of Sindhula, king of Dhāra. Considered as poet, grammarian, medical writer, astronomer, lexicographer, etc. His verses are quoted in *subhāṣita-saṅgraha-s*, but probably all works, (in Sanskrit and Prākṛit) attributed to him were not written by him but by authors who lived during his reign or some time after. Among many others, considered as the author of the *alam-*

kāra-work *Sarasvatī-kāṇṭhabharaṇa*. (11th century). (Cf. CC₁ 418). See also : PO 26. 1-2, p. 49 ; J.C. Ghosh, Bengali Poet Lakṣmīdhara and Bhojadeva, in *Indian Culture* II. 2, pp. 360-1.

Nos. 305 (ŚP, JS, SSB), 648 (ŚP), 1152 (JS).

Bhojaprabandha, see Ballāla.

Nos. 251, 561, 700, 826, 1054, 1550.

MAṆKHA (=KARNIKĀRA-MAṆKHA ; =PANDITA-MAṆKHAKA). Kāśmīrian poet, son of Viśvāvartha, pupil of Ruyyaka, author of the *Alaṅkāra-sarvasva* (?), of Śrī-Kāṇṭhacarita in 25 cantos, a *mahā-kāvya* work based on the *purāṇic* legend and probably the *Maṅkha-koṣa* (=Anekārtha-koṣa), a lexicon. Flourished in the last quarter of the 11th and the third quarter of the 12th century. (Cf. VS 83-4, JS 51, CC₁ 419).

Nos. 1 (VS), 423 (VS), 673 (VS, SSB).

MAṆGALA (=BILVAMAṆGALA (?), but the author of the PG distinctly states that he has avoided the verses of Bilvamaṅgala, though he quotes Maṅgala [30]). No information. Praises Hara and Buddha. (Cf. VS 84 (?), AB 382, SkV LXXIX, Skm (POS) 87, Skm (B) 16, PG 218, CC₁ 419).

No. 1235 (Skm). See also *Lilāśuka*.

MAṆJĪRA, poet. No information. (Cf. VS 84, CC₁ 420).

No. 1745 (VS).

Matsya-purāṇa, a Mahā-Purāṇa, one of the most important Purāṇa-s. Contains many later additions. (Cf. R. C. Hazra's *Purāṇic Records on Hindu Rites and Customs* pp. 26-52).

Nos. 122, (836), 1591.

Madanapārijāta, a *dharmaśāstra*-work composed by Viśveśvarabhaṭṭa under the patronage of king Madanapāla. Viśveśvarabhaṭṭa was the son of Pedibhaṭṭa and Ambikā of Draviḍa country who migrated to Northern India. He flourished before 1400 A.D.

No. 811.

MADHUKUṬA, poet. No information. (Cf. SkV 89, Kav 66, Skm (POS) 88, Skm (B) 16, CC₁ 426).

No. 1006 (SkV, Kav).

MADHUSUDANA SARASVATĪ

(=MADHUSUDANA SVĀMIN (?)), philosopher-poet from Bengal, author of *Anandamandakīnī* and a number of other works. Flourished in the 16th century. Madhusūdana, quoted in VS is another poet. (Cf. PV 104, CC₁ 427).

No. 48 (PV).

Manu (=Manava-dharmaśāstra). Most important Smṛti. (Cf. P.V. Kane's *History of Dharmaśāstra* I, pp. 135-158).

Nos. 49, 148, 219, 247, 443, 457, 462, 522, 550 (SRHt ; but could not be traced there), 558 (SRHt ; but could not be traced there), 606, 807 (=Mn;

SRHt), 811, 855, 857, 1071, 1080, 1081, 1092, 1140, (1165), 1218, 1239, 1289, 1325, 1326, 1342, (1361), 1382, 1524, (=Mn; SRHt), 1611 (SRHt, but it is a MBh verse), 1699, 1723, 1729, 1769, 1858.

MANOVINODA (=MANOVINODAKA ; =MANOVIDA), Pala court poet, probably dramatist who specialised in description of the seasons and their concomitant love making. (Cf SkV XC, Kav 66-7, Skm (POS) 88-9, Skm (B) 16, CC₁ 429).

No. 1027 (SkV).

MAMMATA, author of the *Kavya-prakāśa*, a classical work on poetics; it is a work of a compilation, but also a critical work of poetics, divided into *karika* and *vr̥tti*. M. refers to Abhinavagupta and Bhoja and as such probably lived in or about 1055 A.D. M. also wrote the *Śabdavyāpāra-vicāra* and *Samgīta-ratnamālā*. (Cf. VS 85, CC₁ 432). (Cf. P.V. Kane, History of Sanskrit Poetics, pp. 255 sqq.).

MAYURA (=ŚRĪMAYURA), father-in-law of Baṇa. Author of *Sūryaśataka*, the *Āryamuktamālā*, etc. Mentioned by Trilocana, Rajaśekhara, Kṣemendra, in Bhoja-prabandha, etc. Probably flourished on the court of Śrī-Harṣa (7th century). Six verses of the *Sūryaśataka* were engraved on a pillar of the *maṇḍala* at Kāñchi (Cf. VS 86, Skm (POS) 89, Skm (B) 16, SkV 90, Kav 67-8, CC₁ 432).

Nos. 1463 (VS), 1784 (Skm).

MALLINĀTHA (=KOLĀCALA MALLINĀTHA), provincially called *Peḍḍa Bhaṭṭa*, father of Kumārasvāmin and Viśveśvara. Quoted in Bhoja-prabandha. Noted for his commentaries on Kum, Kir, Naiṣ, Ragh, Megh, Bhaṭṭikāvya, Śiś, etc. (15th century). (Cf. CC₁ 434).

No. 1619 (*ad* Ragh and Kum ; SSB).

MASURĀKṢA (= MASURAKṢI HI LUGS-KYI BSTAN BCOS). No information. Mentioned once in VS. Probably also the author-compiler of *Nītiśāstra* of Masurākṣa, a collection of maxims included in the Tanjur. (10th or 11th century). (Cf. VS 87, CC₁ 434). (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, paras 22-23 and Sanskrit Subhāṣita-saṃgraha-s in Old Javanese and Tibetan, ABORI 43, pp. 115-158).

Nos. 200, 468, 569, 845, 1611.

Mahanātaka, see Hanūmat.

Nos. 236, 237, 257 (=Mahān ; JS), 444, 689, 982 (=Mahān ; JS, SR), 1089.

Mahabharata, epic, attributed to Vyāsa.

Nos. 26, 27, 36, 37, 40, 51, 56, (=MBh ; SRHt), 58, 66, 69, 71, 74, 75, 77, 84, 100, 106, 110, 122, 123, 124, 127, 136 (=MBh ; SRHt), (140), 190, 193, 206, 207, 208, 211, 217, 218, 219, 221, 358, 359, 368, 393, 411, 414, 436, 446, 455, 469, 470, 480, 510, 535, 550, 551, 556, 558, 568 (=MBh ; SRHt), 586, 590 (=MBh ; SRHt),

605, 607, 608, 629 (=MBh ; SR), 641, 646, 684, 685, 740, 741, 742, 818, 844, 850, 857, 1000, 1013 (=MBh ; SRHt, in SR and SSB a Vyāsa), 1015, 1023, 1036 (=MBh ; SRHt), 1067, 1076, 1080 (=MBh ; SR), 1081, 1084, 1124, 1125, 1129, 1130, 1131, 1132, 1176, 1205, 1210, 1229, 1234, 1259 (MBh ; SRHt), 1261 (=MBh ; SR), 1262, 1265, 1266, 1288 (=MBh ; SR), 1292, 1294, 1303, 1306, 1327, 1329, 1339, 1343, 1346 (=MBh ; SRHt), 1356, 1363 (=MBh ; SRHt), 1372, 1374, 1378, 1381 (=MBh ; SR), 1405, 1416, 1420, 1421, 1423, 1438, 1456, 1472, 1474, 1475, 1476, 1495 (a. Bhāravi ; SRHt), 1525, 1526 (=MBh ; SR), 1561, 1611, 1613, 1665 (=MBh ; SR), 1668, 1681, 1682, 1693 (=MBh ; SRHt), 1719 (a. SRHt), 1730, 1753, 1754, 1756 (=MBh ; SRHt), 1761, 1776, 1792, 1797, 1802, 1828, 1831, 1833, 1834 (=MBh ; SRHt), 1837, 1854, 1866 (=MBh ; SRHt). In addition SRHt attributes the following 23 verses to MBh, but they could not have been traced in MBh (Bh).

Nos. 66, 153, 190, 481, 483, 487, 522, 595, 761, 999, 1023, 1069, 1177, 1238, 1293, 1310, 1493, 1524, 1535, 1575, 1691, 1719, 1749, 1805.

Mahābhārata in Old Javanese (Udyogaparvan) published by H.H. Juynboll. (*De verkeunding van het. Oud-javaansche Udyogaparwa tot. Zijn Sanskrit origineel* and reprinted in MBh (Bh) Udyogaparva. Appendix II.

Nos. 51, 211, 1524.

MAHĀMANUṢYA (= KĀŚMĪRAKA-MA°), poet from Kāśmir. No information. (Cf. VS 87, AP 72, ZDMG 27. 635, AB 371, JS 51, Skm (POS) 90, Skm (B) 16, CC₁ 441).

No. 754 (SP, VS).

Mahāvīracarita, see Bhavabhūti.

Nos. 34, 463, 1672 (=Mahāv ; SR in SSB a. Bhavabhūti ; in SRK a. Rasika-jīvana).

No. 463.

MAHIMABHAṬṬA (= RĀJĀNAKA-MAHIMABHAṬṬA), a Kāśmirian, son of Śrīdhairya and pupil of Śyāmala ; author of a work on poetry, the *Vyaktiviveka*. Flourished in the 11th Century. (Cf. CC₁ 443). (Cf. P.V. Kane, *History of Sanskrit Poetics* pp. 237-246).

MĀGHA, son of Vattaka (Dattaka), also called Sarvaśraya, minister of king Varmalāta (Dharmadeva) who left an inscription dated 625 A.D. Author of the court epic *Śisupālavadha*. Mentioned by Dhanapāla, Kṣemendra, Vāmana, Ānandavardhana and others. Flourished in the 7th century. Very often quoted in *subhāṣita-saṁgraha-s*. His verses are ascribed either to Māgha or to Śisupālavadha. (Cf. VS 87-8, AP 72-3, JS 51, Skv 90-1, Kav 69-71, Skm (POS) 91, Skm (B) 16-7, PV 104-5, CC₁ 446).

Nos. 111 (SRHt, SSB), 640 (SSB), 765 (VS, SSB), 769 (SSB), 777 (SSB), 1109 (JS, SP, SSB), 1111 (JS, but could not be traced to Śiś), 1114

(SSB), 1201 (SSB), 1394 (SSB), 1401 (SSB), 1468 (SSB, Pad), 1489 (SSB), 1500 (ŚP, VS, SSB, SRK, JS), 1506 (SR), 1508 (SSB), 1743 (SSB), 1765 (SSB), 1775 (SR), 1815 (SSB), 1863 (SSB), in other *subhāṣita saṁgraha*-a. Śiś. All but 1111 from Śiś.

MĀDHAVA (=MĀDHAVA BHATTA).

There are many authors bearing the name of Mādhava. Author of *Rasa-śāstra*. No information. Doubtful whether Mādhava quoted in PV is the same poet as Mādhava quoted in VS, Skm, etc. (Cf. PV 103-4, CC₁ 448).

Nos. 1021 (PV), 1602 (PV), 1629 (PV).

MĀDHAVAMĀGADHA, poet. No information. Quoted twice in JS.

No. 4 (JS).

Madhavanalakatha (=Mādhavanala-kāmakandalā-kathā). Love stories of the Brāhmaṇa Mādhavanala and the dancer Kāmakandalā, ascribed to Ānanda (°dhara), Damodara, etc. *Mā°* stories were very popular in the 12th century (and later). (Cf. L. Sternbach, the Mādhavanala-Kāmakandalā-kathā and its sources in ABORI 54. Fables written in prose with inserted sententious verses. Composed to glorify Vikramāditya.

Nos. 177, 482, 556, 557, 599, 600, 1032.

MĀDHAVENDRA-PURĪ (=MĀDHAVA PURĪ; -MĀDHAVENDRA-ŚRĪ-

MS Ind. 5

PĀDAH PURĪ), poet who belongs to the Vaiṣṇava community. (For details see PG XV sqq.). (Cf. CC₁ 450).

No. 1193 (PG).

Mānasollāsa or *Abhilaṣitārthacintāmaṇi*, attributed to the Cālukya king Someśvara surnamed Bhūloka-malla and Satyāśrayakulatilaka, but probably composed on the king's Court in the 12th century. Written in verse deals with a variety of subjects, but in particular with the king and *rajaniti*. (Cf. G.K. Shrigondekar's Introduction to the *Mānasollāsa* GOS 28.

Nos. 254 (=Māna°; SRHt), 763 (=Māna°; SRHt).

Markaṇḍeya-Purāṇa, one of the oldest and most important *purāṇa*-s. Some parts of this *purāṇa* were added later. (Cf. R. C. Hazra's *Purāṇic Records on Hindu Rites and Customs* 8-13).

Nos. 212, 556, 1242, 1403.

Mālatīmādhava, see Bhavabhūti.

Nos. 719, 1392, 1477, 1674, 1852. (In SR 1675 which begins similarly as 1674 is wrongly a. *Mālatīmādhava*).

Malavikāgnimitra, see Kalidasa.

Nos. (114), 241, 339, 353, 589, 1313, 1556.

Mudrārākṣasa, see Viśakhadatta.

Nos. 693, 1598.

MURĀRI, authour of the play *Anargha-rāghava*. He was the son of

Vardhamāṅka (°māna) of Maudgalya Gotra and Tantumatī. Probably lived at the end of the 9th and beginning of the 10th century. His verses are quoted in the Daśarūpaka, ŚP, Skm, etc., but some of his verses are ascribed to other authors, (e.g., 867 in SkV to Amarasiṃha). (Cf. De 449 sqq., VS 91, AB 307, AP 74, JS 52, SkV XCI, Kav 71-5, Vidy 11, PV 106, Skm (POS) 94-5, Skm (B) 17, CC₁ 462, CC₂ 106.

Nos. 350 (ŚP), 867 (Skm, but in SkV a. Amarasiṃha), 1299 (ŚP, JS, SSB), 1566 (JS).

Mycchakaṭika, see Śūdraka.

Nos. 228, 1737.

Meghaduta, see Kālidāsa.

Nos. 333, 1011.

MENṬHA (=BHARTR-MENṬHA; =MEGHA; =MENṬHAKA), native of Kaśmīr; mentioned by Kalhaṇa. His patron was king Mātṛgupta of Kaśmīr. Author of Hayagrīva-vadha, the first of which is quoted by Kṣemendra in Suvr. The Hayagrīva-vadha or Menṭha, are also mentioned by Maṅkha, Kuntaka (Vakrokti-jivita), in the Nāṭyadarpaṇa and praised by Dhanapāla. Flourished in the 5th century. (Cf. VS 92-4, AP 74-5, SkV XCII, CC₁ 397, 467).

Nos. 520 (ŚP, but in VS, SSB a. Viṣamāditya).

MOHANA (=MOHANA OJHĀKA), poet. No information. Probably author of the Rasa-śāstra. (Cf. PV 105-6).

No. 1835 (PV).

Mohamudgara, ascribed probably wrongly to the Vedāntic philosopher Śaṅkara. M. is a short devotional *stotra* in rhymed moric metre. If it was composed by Śaṅkara then it dates from the second half of the 8th and the beginning of 9th century. (Cf. CC₁ 468).

No. 266.

Yama-smṛti, a *dharmaśāstra*-text of lesser importance, quoted by Vasiṣṭha-dharmaśāstra, Yājñavalkya-smṛti and by *nibandha*-writers, found in different versions.

No. 247.

Yājñavalkya-smṛti, according to tradition promulgated by the White Yajurveda. One of the most important *dharmaśāstra*-s; a systematic, not repetitious, short *dharmaśāstra*, which compresses often several Manu's rules into one. Compiled before the 9th century. (Cf. P. V. Kane's History of Dharmaśāstra I. 168-190).

Nos. 402, 552, (811), 1072, 1165.

Yogasāyana, a *yoga*-mystic, śivaistic work. No information. (Cf. AP 99, CC₁ 478).

No. 738 (ŚP).

Yogavasiṣṭha, see Vasiṣṭharāmāyaṇa.

Nos. 461, 1001, 1662.

YOGEŚVARA, a Pāla court poet, praised by Vasukaḥpa (Skm 5.128) and Abhinanda (or Bhāvananda) (Skm 5.128). Not later than 9th century. (Cf. SkV XCII-XCIII, Kav 77-9, JS 53, Skm (POS) 97, Skm (B) 17, CC₁ 48.1). See also D.H.H. Ingalls

in JAOS 74.3, 119 sqq. and ALB 31-32 : 184 sqq.

No. 233 (SkV, Kav).

RAGHUNĀTHOPĀDHYĀYA, son of Gokulanāthopādhyāya of Mangrouni in the district of Darbhanga, poet, Probably different of Ra° from Tirhut (Tairabhukta), quoted in PG (from the 16th century). He could be contemporary of Venāḍatta or from the 19th century. (Cf. PV 109, PG 205-206, Vidy 12).

No. 1389 (PV).

Raghuvamśa, see Kālidāsa.

Nos. 314, 380, 547, 718, 750, 770, 772, 776, 783, 786, 795, 1300, 1563, 1570.

Ratirahasya, see Kokkoka.

Nos. 328, 1163, 1197.

RATNĀKARA (=RĀJĀNAKA RATNĀKARA VĀGĪŚVARA), son of Amṛtabhānu from Gaṅgāhrada (Kāśmīr), poet often quoted in *subhāsita-samgraha-s* and by other poets, e. g., Rājasekhara, Kalhaṇa (5.34). Author of Haravijaya-kāvya, Vakroktipañcāśikā and Dhvanigāthapañjika. Flourished in the latter half of the 9th century on the court of king Avantivarman. (Cf. VS 96-99, AP 75-6, Skm (POS) 98, Skm (B) 18, CC₁ 491-2).

No. 760 (Skm).

Ratnāpaṇa of Kumārasvāmin, son of Mallinātha, commentator on the Prātāparudrayaśobhūṣaṇa of Vaidyanātha.

Nos. 718, 1217, 1570.

Ratnāvalī, see Harṣa.

No. 1198.

RAVIGUPTA (=BHADANTA-RAVIGUPTA), poet, probably author of Candraprabhāvijayakāvya and an *alamkāra*-work, the Lokasamvya-vahāranāmakāṅka. There exists also Ravigupta's Āryakośa included into the Tibetan Tanjur. Often quoted in *subhāsita-samgraha-s*. (10th or 11th century). (Cf. VS 99-100, AP 76, JS 53, SkV XCIII, Skm (POS), 99-100, Skm (B) 18, Vidy 12, CC₁ 494). (Cf. L. Sternbach, Ravigupta and His Gnostic Verses. ABORI 48 : 137 sqq. Nos. 95 (VS), 498 (JS), 623 (VS, SSB), 1496 (VS), 1671 (VS, SSB).

Rasagaṅgādhara, see Jagannātha.

Nos. 718, 1217, 1786 (SR).

Rasaratnapradīpikā, see Allarāja.

No. 449.

Rasika-jīvana, see Gadādhara Bhaṭṭa.

Nos. 10, 28, 114, 251, 275, 297, 395, 320, 344, 369, 413, 472, 588, 689, 1024, 1100, 1290, 1291, 1299, 1410, 1450, 1461, 1463, 1468, 1487, 1499, 1566, 1568, 1672 (SRK, but it is a Mahāvira-racita verse), 1674, 1751, 1806, 1811, 1820, 1823, 1861, 1865.

Rasikarāñjana, see Rāmacandra.

Nos. 33, 351, 355, 540, 572, 597, 612, 1158, 1483.

RĀJAGA (=RĀJĀ or RĀJA; =RĀJAGUPTA (?); =RĀJĀGUPTA), poet. No information. Quoted in SRHt only as Rājaga, or Rāja, or Rāja. (Cf. V. Raghavan, The Suktiratna-

hāra...Journal of Oriental Research 13, p. 298).

Nos. 250, 404.

RĀJACUDĀMANIDĪKṢITA, son of Śrinivāsadiṣita, author of *Alaṃkāra-cūdāmaṇi*, *Kāvya-darpaṇa*, etc. Contemporaneous with *Yajñanārāyaṇa* Dikṣita (probably 18th century).

Rājataranīnī, see *Kalhaṇa*. Continuation by Jonarāja, Śrīvara and Śuka.

Nos. 59, 632, 697, 698, 1646 (=Raj; SR), 1832.

Rāja-nīti in Pāli. Collection of maxims based on Sanskrit *Dharmaśāstra*-s and *nīti*-works in Pāli. (Cf. PMB and L. Sternbach. The Spreading of Cāṇakya's Aphorisms over Greater India, para 54, 62-66).

No. 149.

Rajanītiratnākara, see *Caṇḍeśvara*, No. 511.

RĀJASEKHARA, son of Darduka (or Duhika) and Śilavatī. Belonged to the Yāyāvara family. Author of many works, such as the *Bāla-rāmāyaṇa*, *Bāla-bhārata* (=Pracandapāṇḍava), *Karpūramañjarī*, *Viddhaśālābhāñjika* (plays), *Haravilāsa*, *Kāvya-mīmāṃsā*, *Bhuvanakośa*, *Kavivimarśa* etc. Flourished at the last quarter of the 9th and the first quarter of the 10th century. According to some he flourished in the 8th century. (There is a theory that there existed two Rājasekhara-s, one of the 8th and the other of the 9th-10th century). Often quoted in *subhāṣita-saṃgraha*-

ha-s. (Cf. VS 100-3, AP 77-8, JS 53-4, SkV XCIII-XCIV, Kav 80-92, Skm (POS) 100-102, Skm (B) 18, PV 110, CC₁ 502, CC₂ 107). See also : V.V. Mirashi, the Chronological Order of Rājasekhara's Works in Commemoration Essays presented to K.P. Pathak and in Indian Antiquary of February 1933; Buddha Prakash, New Light on Life and works of Rājasekhara in Umesha Mishra Commemoration Volume 367-75; P.K. Khadari, Rājasekhara and Nemichandra in Journal of the Karnataka University Studies, Vol. 6 (1962) pp. 179-82; C.V. Kumaraswami Śāstri in JOR (Madras) 7.1 : 25 sqq. and others.

Nos. 62 (JS), 63 (JS), 117 (JS), 332 (JS, but in ŚP, PG, SSB a Kṣemendra; it is a Padyakādambari's verse), 723 (Skm; could not be traced to any Rājasekhara's known verses), 799 (JS), 1173 (JS), 1473 (JS), 1660 (=Viddhaś; SkV; in Kav a. Viddhaś).

RĀMAKRṢṢṆA. Very popular name. Cannot be identified. Quoted in SSB, a modern *subhāṣita-saṃgraha*. Sometimes SSB quotes verses from Sūrya Paṇḍita's *Rāmakṛṣṇaviloma-kāvya* as verses of Rāmakṛṣṇa (KM XI) 172-191.

No. 695 (SSB).

RĀMACANDRA, son of Lakṣmaṇabhaṭṭa, author of *Rasikarañjana*, an erotic-ascetic poem which uses throughout *śleṣa-s* in order to have, simultaneously, verses on *śṛṅgāra* and

valrāgya themes ; composed in Ayodhyā in 1524. (Cf. CC₁ 512-13).

RĀMACANDRADĀSA (=RĀMADĀSA; = RĀMACANDRA SENA), poet. Very common name. No information. His verses are quoted in PG. (Cf. PG 224).

No. 853 (PG).

RĀMACANDRA (BHAṬṬA)—AYODHY-ĀKA RĀMACANDRA BHAṬṬA, patronised by Virasimha of Ayodhyā, poet ; author of *Govinda-līlā-kāvya*, *Romāvalī-śataka*, *Kṛṣṇa-kautūhala-kāvya*, *Rādhā-carita* (16th century). Common name ; there are other Rāmacandra-s also). (Cf. PV 110-1, PdT 173-180).

No. 1077 (PV).

RĀMACANDRĀGAMIN (°DRA ĀGA°), son of Lakṣmaṇa Bhaṭṭa and younger brother of Vallabha Ācārya. Author of the *Rādhā-vinoda-kāvya*. (Late 16th century). (Cf. PV 110-1).

No. 1676 (PV).

Rāmacarita, see Abhinanda.

No. 840.

Ramāyaṇa, epos attributed to Vālmiki.

Nos. 50, 78, 79, 83, 98, 137, 280, 361, 548, 551, 591, 634 (SRHt), 638, 665 (SRHt), 711, 766, 841, 1036, 1068, 1078, 1085, 1113, 1119, 1162, 1232, 1308, 1309, 1406, 1407, 1470, 1484, 1614, 1836. In addition in SRHt the following 3 verses were attributed to R : 530, 818 and 1081 (the last two are MBh verses).

RUCIPATI, son of Viśvanātha Upādhyāya from Baijoli, or Vaijoli. Author of a commentary of the *Anargharāghava*. Flourished during the reign of king Bhairava Simha of Mithilā about the middle of 15th century. (Cf. Vidy 13, CC₁ 528). (Cf. BORS 14.3).

No. 865 (Vidy).

RUDRA, see Rudraṭa.

Nos. 384 (SRHt ; in SSB a. Vyāsa), 365 (PG. but in ŚP, VS a. Amaru ; it is an Amaru verse).

RUDRAṬA, probably a Kāśmīrian, son of Vāmuka. Author of *Kāvya-lām-kāra*, a well-known work on poetics. Flourished sometime before 900 A. D. According to some he is identical with Rudrabhaṭṭa, author of *Śṛṅgāratilaka*, but must probably Rudra bhaṭṭa is a distinct author who flourished between 950 and 1100 A.D. In addition, there are other Rudra-s, e.g., Rudra Nyāyapañcānana Bhaṭṭācārya of Bengal, referred to in PV. (Cf. VS 104-5, 105, AP 80-1, ZDMG 27. 636, AB 376, JS 55-6, SkV XCV, Kav 92-6, Skm (B) 18, PG 225, PV 113, CC₁ 528, 528-9, 530. (Cf. R. Pischel's Preface to his edition of *Śṛṅgāratilaka*, ZDMG 43. 296-304, 425-35, WZKM 2. 151-6, JRAS of 1897 ; pp. 291-5, S.K. De, History of Sanskrit Poetics I 85-91, P. V. Kane's History of Sanskrit Poetics 142-152).

Nos. 220 (Skm), 1002 (=Śṛṅgāratilaka ; PG), 1200 (=Rudraṭālam-kāra [SSB]). See also Rudra.

RUYAKA (or **RUCAKA**) **RĀJĀNA**, author of *Alaṃkārasarvasva*, *Alaṃkāranusāriṇī*, *Kāvyaaprakāśa-saṅketa*, *Nāṭakamīmāṃsā*, *Vyaktiviveka-vicāra*, *Śrīkaṇṭhastava*, *Saḥḍayalīlā*, *Sāhityamīmāṃsā*, *Harṣacaritavartika*. He was the son of *Rājānakatilaka* and is not later than 1100 A.D., probably composed the *Alaṃkārasarvasva* between 1135 and 1150 A.D. (Cf. ZDMG 62.289 sqq., P.V. Kane's *History of Sanskrit Poetics* 264-74).

RŪPA (= **RUPADEVA**, but see also *Rūpa Gosvāmin*), poet. No information, but different than *Rūpa Gosvāmin* although sometimes confused with the latter (in PG.) (Cf. PG 225-6, Skm (POS) 103, Skm (B) 19, CC₁ 533).

No. 128 (PG; in some texts; *Samāharṭṛ*=*Rūpa Gosvāmin*).

RUPAKA, poet. No information. Possibly identical with *Rupa* or *Rūpa Gosvāmin*. (Cf. PV 113-4).

No. 1462 (PV).

RUPA GOSVĀMIN, son of *Kumāra*, brother of *Sanātana* and *Anupama*, disciple of *Caitanya*, the founder of Bengal *Vaiṣṇavism* and teacher and exponent of its doctrines. Author of a mediaeval *subhāṣita-saṃgraha*, the *Padyāvalī*, full of devotional verses, quoted often with respect. He is also the author of other poetical works, such as 32 *stotra-s* among which is also the *Ujjvala-nīlamanī*. Flourished between the end of 15th and first half of the 16th century. (Cf. CC₁ 533, 701 [Sarva-

jñā]). (Cf. Introduction to PG) and book-review by Har Dutt in ABORI 17.305 sqq.).

LAKṢMAṆA (= **LAKṢMAṆA BHATṬA AṆKOLAKARA**), poet and author of a mediaeval *subhāṣita-saṃgraha*, the *Padyaracanā*; could not flourish earlier than the 16th century. Lakṣmaṇa's verses are also quoted in *subhāṣita-saṃgraha-s* composed earlier than the 17th century; that is probably an author other than the author of the *Padyaracanā* (he may be identified with *Lakṣmaṇa-bhaṭṭa*, the commentator, on the *Naiṣadhiyacarita* and on the *Gītagovinda*. (Cf. PdT CLII-CLXX, PV 100, VS 107, CC₁ 536). (Cf. SSTCS 16-18 and J.B. Chaudhari, *Lakṣmaṇa Bhaṭṭa in Indian culture* 9.4; pp. 215-226).

No. 1106, (SH, Pad).

LAKṢMĪDHARA, son of *Viṭṭhalācārya*, inhabitant of the village of *Kośala* or *Bhaṭṭakośala*, today's *Kuśaila* (?) in the district of *Baguḍa* settled by *Śāṇḍilya Brāhmins*. Author of *Cakrapāṇi-vijaya-mahākāvya* in which he expressed his indignation at plagiarism and lack of payment at the court of *Bhoja*. His verses were quoted in earlier *subhāṣita-saṃgraha-s*, but *Lakṣmīdhara* quoted in PG was probably a later poet (17th century). He was the son of *Viśveśvaramiśra* and author of *Bhagavan-nāma-kaumudī*. (Cf. AP 81, JS 56, SkV 56, Kav 96, Skm (POS) 104, Skm (B) 19, PG 227, Vidy 13, CC₁ 538). See also: J.C. Ghosh *Bengali Poet Lakṣmīdhara* and

Bhojadeva in Indian Culture 2.2 : 360-1.

No. 13 (PG).

LAKṢMĪNĀTHA. No information. Lakṣmīnātha is a common name in India, including Mithilā. A verse ascribed in Vidy to L. was ascribed in PdT to another author (No. 1105). (Cf. Vidy 13, CC₁ 538(?), CC₂ 126(?), CC₃ 114(?)).

No. 1105 (Vidy, but in PdT and Pad a. Śaṅmāsika).

LAKṢMĪNṚSIMHA=(KALYA-LA°), son of Ahobala-sudhī; author of Kavi-kaumudī, a collection of *anyokti-s*. Janakajānanda, a play and Viśva-deśikavijaya, a panegyric of Śrī Śaṅkarācārya. Flourished in the 18th century, probably in the Bangalore District.

Lakṣmīnṛsimhastotra, a *stotra* attributed to Śaṅkara. (Cf. CC₁ 539).

No. 1693.

Lāvanyavati-kāvya, see Kṣemendra.

No. 817.

LĪLĀŚUKA (= BILVAMAṆGALA), author of Kṛṣṇakarnāmrta a mediaeval Vaiṣṇava devotional poem and possibly of Kṛṣṇa-bāla-caritra, Bālakṛṣṇa-kṛidā-kāvya, Sumaṅgalastotra Kṛṣṇastotra, Kośa-kāvya. Must have flourished before the 15th century. Some of his verses are ascribed in *subhāṣita-saṁgraha-s* to Maṅgala, or are quoted anonymously, (Cf. AP 54-5, CC₁ 545, CC₂ 84(?), CC₃ 79(?), CC₄ 295-9. (Cf.

S. K. De, the Kṛṣṇa-karnāmrta of Līlāśuka, Introduction), in ABORI 17. 1 ; 173-88 and IHQ 20. 179 sqq. in Bengal's contribution... (op. cit.), 10. 315 and see also Kunjunni Raja's Text problem of Kṛ° IHQ 22 and in his Contribution of Kerala to Sanskrit Literature : pp. 34-40 ; Gangoly's Līlāśuka Vilvamaṅgala's Contribution to Sanskrit Poetry in Gopālakṛṣṇamacharya Commemoration Volume 53-6, P. K. Gode's Studies in Indian Literary History 2. 153 sqq. ; V. Raghavan's Introduction to the Kṛ°; H.G. Narahari's On the Date of Kṛ° in IHQ 21. 867 and the early MS of Kṛ° in ALB 8.1. (cf. Summaries of Paper to the 15th All-India Or. Conference p. 57 and Bull. of the Deccan College Research Institute (1955) 17.42-5 ; A. N. Upadhye, Siricindhakāvya of Kṛṣṇalīlāśuka in BhV 3.1, 60 ; M. Neog, the Asian Recension of Bilvamaṅgala's Kṛṣṇastotra in Journal of the University of Gauhati 11. 163 ; 12. 197. Recently E. J. Brill, Leiden announced the publication of the Bilvamaṅgala-stava (edition, translation and study by F. Wilson ([originally a thesis at the University of California, Berkeley])).

LUṬṬAKA, poet. No information. (Cf. VS 107, CC₁ 545).

Nos. 150 (VS), 1338 (VS).

Lokaṇṭi, collection of Sayings in Pāli. (Cf. APMBS and SPLBNK).

Nos. 127, (593).

Laukikanyāyaśloka, is a collection of verses explaining some popular maxims with suitable illustrations, selected from an anonymous work *Aṣṭottaraśata-nyāyaślokāḥ*, a MS in the Adyar Library. Ed. and translated by V. Krishnamacharya.

Nos. 285, 1277.

VAṆGĀLA (= BAṆGĀLA), poet. No information. (Cf. Skm (POS) 105, Skm (B) 20, CC₁ 366).

No. 145 (Skm).

VALLAṆA(=BALLAṆA ;=VALLANA), a Pāla poet. No information. (Cf. SkV 96, Kav 100, AB 381, Skm (POS) 107, Skm (B) 20, CC₁ 554).

Nos. 299 (SkV), 334 (SkV), 1465 (SkV but in Skm a. Dharmaśoka), 1787 (SkV).

VALLABHA(=UTPREKṢĀVALLABHA;=BHAṬṬAVALLABHA), poet ; possibly identical with Śivadāsa, author of the *Bhikṣāṭanakāvya*. Often considered the same as Vallabhadeva. No date available. (Cf. VS 111-2, AP 12-3, CC₁ 64).

No. 222 (SRHt).

VALLABHADEVA, there are probably two authors of this name : the commentator referred to by Mallinātha (14th century) and by Rāyamukuta (15th century). Also Kayyāṭa (10th century) says that he was the grandson of Vallabhadeva. This commentator can be the author of some verses quoted in VS. Another Vallabhadeva is the author of a very important *subhāṣita-saṃgraha*,

the *Subhāṣitavalī*. His date is controversial (for literature on the subject see SSTCS fn. 6), but it is most probable that it could not be compiled before the 15th century. (Cf. VS 112-4, AP 82-3, ZDMG 27. 636, JS 57-8, Skm (POS) 108-110, Skm (B) 21, CC₁ 553). (Cf. SSTCS 6-8).

Subhāṣitavalī :

Nos. 1, 3, 6, 23, 25, 31, 46, 64, 85, 92, 95, 104, 108, 121, 132, 133, 140, 144, 150, 157, 170, 172, 211, 232, 251, 258, 275, 291, 316, 319, 320, 332, 348, 359, (390), 413, 415, 423, 430, 439, 445, 454, 460, 461, 468, 474, 485, 489, 502, 512, 520, 527, 535, 546, 550, 573, 574, 588, 596, 609, 620, 623, 633, 646, 649, 652, 656, 663, 667, 673, 684, 685, 705, 730, 735, 754, 757, 765, 794, 814, 819, 834, 843, 846, 848, 852, 861, 872, 941, 984, 995, 998, 1013, 1039, 1041, 1057, 1075, 1100, 1118, 1136, 1145, 1168, 1195, 1214, 1222, 1231, 1247, 1254, 1264, 1280, 1281, 1307, 1311, 1326, 1338, 1349, 1359, 1364, 1369, 1391, 1395, 1419, 1434, 1437, 1459, 1464, 1466, 1468, 1496, 1500, 1529, 1551, 1554, 1567, 1596, 1600, 1601, 1607, 1642, 1646, 1651, 1671, 1680, 1693, 1745, 1758, 1775, 1781, 1812, 1824, 1840, 1842, 1844, 1857, 1869.

Poet :

Nos. 187 (JS, SSB), 620 (SRHt), 684 (SRHt, but it is a MBh verse), 1287 (JS), 1306 (SRHt, but it is a MBh verse), 1780 (JS, SH but it is a PdP verse).

Vasiṣṭha-dharmasūtra (or *Vāsiṣṭha*°), one of the earlier *dharmasūtra*-s. Quotes

often the Vedas: Often quoted in later Dharmaśāstra-s and in *nibandha-s*. (Cf. P.V. Kane, History of Dharmaśāstra I. 50-60).

Nos. 402, (606), 855, (1343), 1729.

VASUKALPA (=VASUKALPADATTA ; =KALPADATTA ; =VASUKA ; =KALPAVASU), court poet of king Kāmbhoja of the junior Pāla line. Mentions Bāṇa, Keśaṭa, Yogeśvara and Rājasekhara. (Cf. AB 545, SkV 96-7, Kav 101-2, Skm (POS) 110-1, Skm (B) 21, CC₁ 557).

Nos. 791 (Skm), 982 (SkV, Skm), 1702 (SkV).

VASTUPĀLA, poet. No information. (Cf. JS 58, AP 84, CC₁ 557).

No. 1179 (JS).

VĀKKUṬA (= VĀKUṬA), poet. No information. Mentions king Śrīcandra, of whom he speaks as in the golden past. Lived after Abhinanda. Considered in Skm as author of verse No 734, while in other sources the verse is ascribed to Bimboka. (Cf. JS 58, AB 523-4, SkV CXVII, Kav 102-3, Skm (POS) 112, Skm (B) 21, CC₁ 557).

Nos. 734 (Skm, but in SkV a. Bimboka), 1589.

VĀGBHAṬA II, son of Nemikumāra, a Jain, author of the *Kāvyaṇuśāsana*, a work on poetics, the *Kraṣabhadevacarita*, a *kāvya*-work, *Chandonuśāsana*, a work on metrics, and possibly the *Alaṃkāratilaka*, *Vāgbhaṭālaṃkāra* and *Śṛṅgāratilaka*.

kāvya. Probably flourished in the 14th century. (Cf. CC₁ 559, JS 59). (Cf. P.V. Kane, History of Sanskrit Poetics 283-5).

VĀGVĪNA, poet. No information. (Cf. Skm (POS) 113, Skm (POS) 21, AB 542, CC₁ 559).

No. 516 (Skm).

VĀCASPATI, poet. No information. Mentioned by Kṣemendra in Kavi (5.1). In some text identified with Śabdārṇava; also indentified with Vācaspatimiśra, author of the commentary *Bhāmati* on Sankarācārya's *Brahmasūtrā-bhāṣya* and with the author of *Bhuvaneśvara-praśasti* in honour of Bhaṭṭa Bhavadeva; the latter was the court poet of king Harivarmadeva (1075-1125) of the Varma-family of East Bengal. Quoted in SkV, Skm, Prasanna, RS. Cf. PO 26. 1-2: p. 50. (Cf. Skm (POS) 113, Skm (B) 21, SkV XCVIII 165, CC₁ 559).

No. 1134 (SkV, Skm).

VĀPIKA, poet. No information. (Cf. Skm (POS) 114, Skm (B) 22, CC₁ 563).

No. 155 (Skm).

VĀMANA, poet and minister under Jayāpāda of Kaśmir. Mentioned by Kalhaṇa (4. 496). Quoted by Kṣīrasvāmin, Abhinavagupta, Vardhamāna, Śaṅkara (grammarian and writer on poetics in the *Dhātuvṛtti*) and many others. He quotes *Pañjika* and Jainendra. Author of *Aviśrantaviva-*

raṇa, Kāvyaṭamkārasūtra and *vṛtti*, Kāśikāvṛtti. It is not certain whether the Sūtrapāṭha, Uṇādisūtra, Liṅgāsūtra were also written by the same Vāmana. (Cf. VS 115-6, AP 84 (?), JS 59, SkV XCVIII, Skm (POS) 114, Skm (B) 2, CC₁ 563). (Cf. JBBRAS 23 of 1909, p. 91 sqq., P.V. Kane's History of Poetics, pp. 131-9, GOS 6, Introduction).

No. 1833 (a. Kāvyaṭamkārasūtra ; Skm).

VĀMANASVĀMIN, poet. No information. (Cf. VS 116, CC₁ 564).

No. 1395 (VS).

VĀLMĪKI, see Rāmāyaṇa.

No. 454 (VS; but could not be found in R).

VĀŚAṬA, poet. No information. (Cf. SkV XCVIII).

No. 1740 (SkV, but in Prasanna a. Śrī Keśavācārya).

Vāsavadattā, see Subandhu.

No. 588.

Vasiṣṭharamāyaṇa (= Yogavāsiṣṭha = Ārṣarāmāyaṇa ; = Jñānavāsiṣṭha ; = Mahāramāyaṇa ; = Vāsiṣṭha), attributed to Vālmīki a sequel to the Rāmāyaṇa, classed with the Vedānta. (Cf. CC₁ 478-9).

Nos. 282 (ŚP, SR, SSB), 1336, 1351.

VĀSUDEVA (= BHADANTA-VĀSUDEVA (?) ; = SARVAJÑA-VĀSUDEVA ; = VASUDEVABHAṬṬA ; = JHALAJJHALA). Poet. No information. (Cf. VS 117, AP 84-85, Skm (POS) 115, Skm (B) 22, CC₁ 566).

No. 1434 (VS).

VIKAṬANITAMBĀ, poetess mentioned by Rājaśekhara. No information. The same verse ascribed in SkV and Kav to Vika° is ascribed in JS to Vākuṭa and in Skm and PG to Amaru. It is an Amaru verse (No. 1349). (Cf. VS 117, AP 85 and 27, SkV 98, Kav 104-5, Skm(POS) 115, Skm(B) 22, PV 119, CC₁ 569). See also : J.B. Chaudhuri, Sanskrit Poetesses, Calcutta 1941, I : pp. XLV-LV : 55 sqq. ; J Sharma in "Śarṣvati," Allahabad 66 ; Pt. 1. No. 6 (1965) : pp. 451-2.

Nos. 1349 (SkV, Kav, but in JS a. Vākuṭa and in Skm and PG a. Amaru ; it is an Amaru verse), 1812 (Pad, Kuv, ŚP, VS, SSB, but in Skm a. Vidyapati and in SRK a. Indīśesaprukha).

Vikramacarita, a *kathā*-work. A collection of storics on adventures of Vikrama in 5 versions (the southern, jainistic, metrical, brief, Vararuci's. Could not be compiled from current Indian tale. material earlier than in 1574 A. D. when it was translated into Persian. (Cf. L. Sternbach, *Kavya*-portions in the *Kathā*-literature, chapter III and in JAOS 84.4 : p. 236 sqq.).

Nos. 192, 248, 321, 335, 339, 389, 433, 671, 689, 691, 701, 809, 971, 1161, 1363, 1369, 1380, 1414, 1448, 1449, 1478, 1568, 1708, 1813.

Vikramāṅkadevacarita, see Bilhaṇa.

Nos. 304, 315, 524, 814, 1195, 1257.

VIKRAMĀDITYA (= VIṢAMĀDITYA (?)), poet. No information. In some

subhāṣita-saṃgraha-s his verses are quoted as jointly composed with Menṭha, or with Caṇḍāla, Vidyā and Kālidāsa; some of his stanzas are from the Harṣacarita. Also : legendary figure, and patron of Kālidāsa and other poets. If so, 6th century. (Cf. VS 117-8, AP 85, Skm (POS) 115-6, Skm (B) 22, SkV XCIX; JS 59, Kav 105, Vidy 14, CC, 569).

Vikramorvaṣīya, see Kālidāsa.

Nos. 239, 245, 283, 1204, 1422, 1552.

Vitavṛtta, a collection of 84 stray verses attributed to Bhartṛhari and published in Bhṣ. The verses are of no great poetical value and were probably attributed *in majorem gloriam* to Bhartṛhari.

No. 1523 A.

VITTHOHA ANNA, poet. No information. Mentioned only in SRK.

Nos. 336 (SRK), 1677 (SRK).

Vidura-nīti, chapters 33-40 of the Udyoga-parvan of the Mahābhārata containing mostly sententious verses. See also MBh.

No. 456.

Viddhaśālabhāṅjika, see Rājasekhara.

No. 1660.

VIDYĀKARA, compiler of a *subhāṣita-saṃgraha*, the *Subhāṣitaratnakoṣa*. No information. Probably not later than 1130 A. D. Compiled in a place between Kanouj and Bengal. (Cf. Kav., Introduction to SkV, SSTCS 14-5).

VIDYĀKARAMIŚRA, from Mithilā. Author of a *subhāṣita-saṃgraha* the *Vidyakarasahasraka* and of the *Amaruśataka-vyakhya*, the *Radhavinoda-vyakhya*, the *Vidagdhamukha-maṇḍana-kāśika* and the *Rakṣasa-kavyaṭika*. (Cf. CC, 573 and Introduction to Vidy).

Vidyakarasahasraka, see Vidyākaramiśra.

Nos. 372, 493, 514, 679, 722, 865, 1031, 1060, 1105, 1112, 1121, 1136, 1142, 1166, 1432, 1450, 1612, 1621, 1803, 1819, 1820, 1859.

VIDYĀPATI, poet in the court of king Karna, who may be identical with Bilhana on whom the title Vidyapati was conferred by the Calukya king Vikramaditya VII. Must be distinguished from Vidyapati of Mithilā. Son of Gaṇapati who lived at the end of the 14th century and in the beginning of the 15th century and was the author of *Gāṅgavakhyavalī*, *Dānavakyaavalī*, *Durgabhaktitarāṅgiṇī*, *Puruṣaparikṣā*, *Varaśaktya*, *Vibhāṣasāra* and *Saivasarvasvasāra*. (Cf. VS 121-2, AP 86, ZDMG 27.636, Skm (POS) 117, Skm (B) 22-3, JS 59-61, Vidy 14, CC, 574).

Nos. 1812 (Skm, but in Pad, Kav, SP, VS, SSB a. Vikatāmba and in SRK a. Indīśesaprukha).

VIMBOKA, see Bimboka.

Vivādaratnākara, see Caṇḍeśvara Thakkura.

VIŚALYA, poet. No information. Mentioned in JS once. Not quoted in CC.

No. 1059 (JS).

VIŚĀKHADATTA, or **VIŚĀKHADEVA** son of Mahārāja Bhāskaradatta, patronised by Maukhari king Avanti-varman (7th century), but there are theories that he was a contemporary of Candragupta II and king Avanti-varman of Kaśmīr (9th century). Author of the *Mudrārākṣasa*, a drama of purely political intrigue, of conflict of wills and game of skills in which the interest is made to depend on the plots and counter-plots of two rival politicians. See also Bhadanta-Viśakhadeva (above).

Viśva-guṇādarśa, see Venkaṭādhvarin.

Nos. 847 (SRK), 856 (SRK), 1778 (SRK).

VIŚVANĀTHA KAVIRĀJA, son of Candrasekhara, a poet, lived probably in Oriya in the court of the king of Kalinga. Author of the very popular work on *alaṃkāra*, the *Sāhityadarpaṇa*, as well as the *Candra-kalā* and *Prabhāvatī* (*nāṭika-s*), *Rāghavavilāsa*, *Kuvalayaśva-carita*, *Prāśastiratnāvalī* and a *karam-bhaka* in 16 languages. Flourished in the second half of 14th century. (Cf. CC₁ 584, PG 231, PV 119-20. See also Satya Vrat, Viśvanātha Kavirāja in VIJ 4.2 : pp. 198-203).

Nos. 292 (=Sah ; PG), 1268 (=Sah, PG, SSB).

VIŚVEŚVARA-PANḌITA, author of the *Alaṃkāra-kaustubha* (KM 66), *Alaṃkāra-kulapradīpā*, *Alaṃkāra-muktāvalī*, *Kavindra-karṇābharaṇa*, *Kavyatilaka*, *Rasacandrikā* and *Vyāṅgyārtha-kaumudī* on Rasa-

mañjari. (18th century). (Cf. Kane's History of Sanskrit Poetics p. 415).

VIŚEVŚVARA BHATṬA, author of *Madanaparijata*, see above.

VIŚAMĀDITYA, see Vikramāditya.

No. 520 (VS, SSB, but in ŚP a. Megha or Menṭha or Bhartṛmenṭha).

Viṣṇu-dharmasūtra (= *Viṣṇu-smṛti*), one of the earlier *dharmasūtra-s*; resembles Vās. Some parts of Vi^o contain very old material, but some parts are of later date. Contains also in *sūtra-s* Manu-smṛti verses. Must have been compiled before the 5th century. Often quoted in *nibandha-s*. (Cf. P.V. Kane's History of Dharmaśāstra I. 60-70).

Nos. 247, 368, 556, (606), 855, 1140.

Viṣṇudharmottara-purāṇa, last part of the *Garuda-purāṇa*, or its appendix. An encyclopedic Viṣṇuistic work from Kaśmīr, compiled sometime between the 7th and 10th century.

No. 500.

Viṣṇu-purāṇa, a *mahā-purāṇa*, one of the most ancient and most important *Purāṇa-s*. Viṣṇuistic (*pañcarātra*). Probably compiled between the 3rd and 5th century A. D. (Cf. R. C. Hazra's *Purāṇic Records on Hindu Rites and Customs*, 19-26).

Nos. 666, 721, 756, (1165), 1826, 1827. (Also in SRHt No. 1758, but could not be found there).

VIṢṆUPURĪ, one of the early inspirers of the Bhakti-movement in Bengal. Author of *Bhakti-ratnāvalī*. (End

of 16th or beginning of 17th century). (Cf. PG 231-2).

No. 1445 (PG).

VIṢṆUŚARMAN, legendary author of the *Pañcatantra*. See *Pañcatantra*. (Cf. AP 87, Vidy 114).

VĪRACARITA, poet. No information. Only one verse is attributed to *Vīracarita* in SRHt.

No. 625 (SRHt).

Vīramitrodaya of *Mitramiśra*, a vast *nibandha*-work (*Paribhāṣā*, *Samskara*-, *Āhnika*-, *Pūjā*-, *Lakṣaṇa*-, *Rājanīti*-, *Tīrtha*-, *Vyavahāra*-, *Śrāddha*-, *Samaya*-, *Bhakti*-, *Śuddhi-prakāśa*). *Mitramiśra* also wrote a commentatary on Y. (Cf. P. V. Kane's *History of Dharmaśāstra I*: pp. 440-6).

Nos. 247, 1080, 1289, 1342.

VĪREŚVARA(= **BHAṬṬA-VĪREŚVARA**), son of Hari, a Draviḍa, author of a collection of *anyokti-s*, the *Anyoktiśataka*.

VRDDHI, see *Śakavṛddhi*.

No. 1643 (VS = *Bhaṭṭa-vṛddhi*).

VENKAṬANĀTHA(= **ŚRĪMAD VEDĀNTA DEŚIKA**=**VEDĀNTĀCĀRYA**), from Tuppil near Conjeevaram, author of several poems, among them of a short *kāvya*-poem, the *Haṃsa-sandēśa*. (Second half of the 13th century). (Cf. CC₁ 608, 753).

VENKAṬĀDHVARIN, son of *Raghu-nātha* and *Sitāmbā* of *Ātreya-gotra* of Conjeevaram, contemporary of *Nilakaṇṭha Dīkṣita* *inter alia* author

of the *Subhāṣita-kaustubha* and of *Viśvaguṇādarśa*, a *campu* in which two *Gandharva-s* take a bird's eye view of various countries from their aerial car: one of the *Gandharvas* appreciates while the second censures the qualities of the countries they are passing. (First half of the 17th century). (Cf. M.C. Porcher, *Un poème satirique ... la Viśvaguṇādarśa de Venkaṭādhvarin*, Publ. de l'Institut Français d'Indologie No. 48; Introduction 1-37; CC₁ 582-3).

VENIDATTA, son of *Jagajjivana*, grandson of *Nilakaṇṭha*. Author of a mediaeval *subhāṣita-saṃgraha*, *Padyaveṇī*, as well as of *Vāsudevacarita* and *Pañcatattva-prakāśikā*. Flourished in the early part of the 17th century. There is also a poet *Venidatta* who was the son of *Bhogi*. (Cf. CC₁ 603). (Cf. Introduction to PdT CCXVI-CCXVII and K. V. Sarma, *Aparṇākhilāṅga-varṇanam* of *Venidatta*, JOIB 14.3-4: p. 371 sqq.).

Nos. 324 (PV), 391 (PV), 465 (PV), 1181 (PV), 1187 (PV), 1213 (PV), 1796 (PV).

Veṇīsaṃhāra, see *Nārāyaṇa*.

No. 1861 (SSB).

Vetālapañcaviṃśatikā. Collection of 25 stories of a *Vetāla* in *Śivadāsa*, *Jambhaladatta*, *Vallabhadāsa* versions and in the *Brhatkathāmañjarī*, *Kathāsaritsāgaha* and *Bhaviṣya-purāṇa*. Often reworked. Already known in 6th century and compiled from the current Indian tale

material. (Cf. L. Sternbach, *Kavya-
portions in the katha-literature*,
chapter IV and in Proceedings of
the XXVI International Congress
of Orientalists, Poona 1969, III :
pp. 258-323).

Nos. 138, 213, 215, 409, 481, 482,
600, 1004, 1032, 1380, 1527, 1528,
1654, 1683, (1737).

Vaidikiya-subhāṣitāvalī. A modern *su-
bhāṣita-saṁgraha* dealing with all
aspects of medicine, physicians,
etc., compiled from various sources
dealing with medicine among other
subjects.

Nos. 1716, 1790.

VAIDYA-GADĀDHARA, see Gadādhara.
No. 373 (SkM).

Vairāgya-śataka of Appayya Dīkṣita, see
Appaya Dīkṣita.

Nos. 437, 450, 525, 537, 1732.

Vairāgyaśataka of Gosvāmi, Janārdana
bhaṭṭa, see Janārdana.

No. 346.

Vyaktiviveka, see Mahimabhaṭṭa.

Nos. (256), 316, 783, 1217.

Vyavahāra-kalpataru of Lakṣmīdhara,
nibandha in MS form, as quoted in
Dharmakośa. (First half of 12th
century).

No. 511.

Vyavahārasaṁkhyā of Ṭoḍarānanda,
nibandha in MS form, as quoted in
Dharmakośa (16th century).

No. 511.

Vyakāraśataka, see below Vyāsa-subhā-
ṣita-saṁgraha.

VYĀSA (=VYĀSAMUNI; =VEDA-
VYĀSA), the legendary author
of the Mahābhārata and all the
major *Purāṇa-s*. Many well-known
verses from the floating treasury
of oral tradition are attributed to
Vyāsa. Eg., No. 823 is attributed
in ŚP to Vyāsa, while it is a
Cāṇakya maxim, No. 1013 is attri-
buted in SSB to Vyāsa, while it
is a MBh verse, similarly No. 138
(Vet.), 248 (Rudra), No. 468 (Cāṇa-
kya), No. 511 (Nārada-hārīta), etc.
There is also a Vyāsa Kavirāja, a
Sena court-poet, or a Vyāsapādāna
of the 13th century. (Cf. AP 88-90,
SkV 101, Vidy 14, PV 120, CC₁
619, R. Duttarāj's, Vyāsadāsa, a
Name of Kṣemendra in "Our Heri-
tage" XI. 2 : pp. 71-8 and Journal
of the Asiatic Society of Bengal
II. 1 ; p. 173).

Nos. 85 (VS, SSB), 97 (JS), 108
(=Cr ; ŚP), 138 (=Vet ; PSDh ; in
SRHt a. Vallabhadeva and in SRK
a. Prasāṅgaratnāvalī), 348 (=P, H,
Cr ; SSB but in SRHt a. Rudra),
468 (=Cr, H ; VS, SRHt), 511 (=H ;
Kavi but in Rājānīratnākara a.
Nārada-hārīta), 643, 661 (=H ; JS,
but in SR a. H), 823 (=Cr ; ŚP,
but in SRHt a. Bṛhatkathā or
Śṛṅgāraprakāśa, 1013 (=MBh ; SSB
(but in SRHt and SR a. MBh)),
1437.

Vyāsakaraya, a collection of Sanskrit
subhāṣita-s found in Ceylon, from a
South Indian collection of maxims
called *Vyāsa-subhāṣita-saṁgraha*,
but not containing *subhāṣita-s*
from the Mahābhārata. The same

subhāṣita-s, are often quoted in Vyās (C) and SRHt where they are ascribed to Vyāsaśataka. (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, Annex and On the Sanskrit *Nīti*-Literature of Ceylon in *Brahma-vidyā* 31-2 : pp. 636-63 and 35 : pp. 258-69. See below Vyāsa-subhāṣita-saṁgraha).

Nos. 508, 823, 1366, 1367.

Vyāsaśataka. No information. Quoted 20 times as a source of verses of SRHt. Considered by Dr. V. Raghavan as "a selection from the Mahābhārata". (Cf. L. Sternbach, The Sanskrit *Nīti*-Literature in Ceylon, Dr. V. Raghavan, Journal of Oriental Research 13.4 : p. 303, and below Vyāsa-subhāṣita-saṁgraha).

Nos. 834 (SRHt), 1161 (SRHt).

Vyāsa-subhāṣita-saṁgraha, an anthology of verses. From South India; also known in Ceylon as Vyāsakāraya and in Siām as Vyākāraśataka. The latter came to Siām from Ceylon. (Cf. Introduction by L. Sternbach to the Vyāsa-subhāṣita-saṁgraha, Kāśī Skt. Ser. No. 193; L. Sternbach, On the Sanskrit *Nīti*-Literature of Ceylon, *Brahma-vidyā* 31-2; pp. 636-63; and 35 : pp. 258-269; L. Sternbach, On the Vyāsa-subhāṣita ... in Prof. E. Sluszkiewicz Felicitation volume, Warszawa 1973 : pp. 208-214).

Nos. 435, 504, 823, 1363.

VRAJANĀTHA, author of a *subhāṣita-saṁgraha*, the Padyatarangī. No

information. (Cf. N. A. Gore in "Poona Orientalist" IX. 45-56).

Nos. 378, 472, 527, 554, 825, 1024, 1054, 1622, 1653, 1786, 1820, 1823.

ŚAKAVRĀDDHI, poet. No information. (Cf. VS 125-126, AP 90, ZDMG 27. 637, JS 61, CC₁ 622).

No. 735 (VS).

ŚAKTIBHADRA, dramatist from Malabar, author of Āścaryacūḍāmaṇi. According to tradition Śaktibhadra was a pupil of Śaṅkarācārya. If so, it dates from the beginning of the 9th century. This date is disputed and it is possible that it was composed in the beginning of 10th century. (Cf. Āś, text, pp. 5-9, CC₁ 623).

ŚĀṆKARAMIŚRA, son of Bhavanāthamiśra of Mithilā, Author of several works on different branches of Indian thought. Author of an anthology of verses of his own composition, the Rasārṇava and of Gaurīdigambaraprahasana. Flourished in the 15th century. Probably different from the following one (CC₁ 625). (Cf. Vidy 15, CC₁ 625).

No. 1112 (Vidy).

ŚĀṆKARA MIŚRA, grandfather of Bhānukara (?) from Mithilā. Poet. Author of *anyokti-s* (15th century). (Probably different from the preceding one). (Cf. PdT CLXXXIII-CLXXXVIII, PV 114, CC₁ 625).

Nos. 1450 (PV), 1823 (PV, RJ).

Satakavali, a collection of *subhāṣita-saṁgraha-s* published in Bengālī characters. Modern.

No. 229;

ŚATĀNANDA (= ŚATĀNANDA-RU-
DRATA) (?), poet. No information
Possibly father of Abhinanda, a
Pāla court poet from the first half
of the 9th century. (Cf. Skm (POS)
123-4, Skm (B) 24, SkV 101, Kav
109-10, CC₁ 631).

Nos. 992 (SkV), 1860 (SkV).

Śabdakalpadruma, a sanskrit lexicon com-
piled between 1822 and 1858 at the
request of Rājā Rādhākāntadeva,
based on classical *kośa-s*.

Nos. 554, 565.

ŚARAṆA (= ŚARAṆADEVĀ (?))
= CIRANTANA-ŚARAṆA(?), court
poet of king Lakṣmaṇasena of
Bengal, a *druta-kavi*, possible author
of *Durghaṭa-vṛtti*, a grammatical
work. Mentioned by Jayadeva in
GG as his contemporary, (11th
century) (?) A verse attributed in
PG to Śaraṇa was attributed in SkV
to Dāmara (Upādhyāya Dāmara) and
in Skm to Joylka. (Cf. PG 233,
SkV CI, Skm (POS) 124-5, Skm (B)
24-5, CC₁ 637, 189, CC₂ 151 (?)). (Cf.
S. K. De, Bengal's Contribution to
Sanskrit Literature in Indian Studies
Past and Present I. 4 : p. 640 ; JASB
of 1906 : pp. 173-4 ; II, 1 : p. 136).

ŚARĪPHA (or ŚAREPHA), poet. No in-
formation. (Cf. VS 128, CC₁ 638).

No. 667 (VS).

Śantivilāsa, see Nīlakaṇṭha Dīkṣita.

No. 1705.

Śantisataka, see Śilhaṇa.

Nos. 229, 395.

ŚĀRṆGADHARA, son of Dāmodara,
grandson of Rāghava, the Rājaguru
of Hammīrabhūpati of Śakambharī.
Author of an anthology, the *Śārṅga-
dhara-paddhati*, and poet of his own
right (but considered as poor), a
devotee of Śiva. The *Śārṅgadhara-
paddhati* was probably composed in
1363 A.D. (Cf. PG 190-209, AP 92,
CC₁ 643). (Cf. SSTCS 4-6, A. D.
Pusalkar in P.K. Gode's Commemo-
ration Volume III : p. 157sqq., and
in Introduction : p. XLXXXII sqq.).

Subhāṣita-saṃgraha :

Nos. 3, 70, 90, 92, 104, 107, 108, 114,
131, 133, 146, 151, 161, 171, 186, 187,
223, 225, 232, 244, 260, 261, 262, 263,
264, 265, 269, 271, 274, 275, 279, 281,
282, 287, 297, 301, 305, 306, 313, 314,
315, 320, 323, 325, 327, 328, 332, 348,
350, 365, 378, 383, 390, 395, 396, 398,
402, 410, 413, 440, 453, 466, 468, 481,
497, 500, 501, 503, 504, 506, 520, 524,
527, 542, 544, 546, 563, 570, 575, 588,
611, 628, 636, 642, 644, 648, 651, 655,
664, 688, 689, 701, 715, 716, 738, 744,
747, 753, 754, 758, 759, 762, 767, 771,
778, 782, 784, 785, 790, 792, 793, 797,
801, 804, 823, 837, 843, 846, 847, 852,
858, 872, 889, 971, 982, 991, 995,
1004, 1024, 1029, 1030, 1045, 1046,
1065, 1086, 1089, 1100, 1109, 1118,
1123, 1144, 1145, 1147, 1157, 1167,
1168, 1197, 1198, 1234, 1242, 1272,
1291, 1295, 1298, 1299, 1307, 1311,
1331, 1336, 1344, 1358, 1375, 1391,
1408, 1410, 1425, 1437, 1453, 1463,
1498, 1500, 1520, 1562, 1564, 1566,
1572, 1576, 1578, 1583, 1596, 1605,
1624, 1657, 1674, 1675, 1687, 1718,
1722, 1725, 1726, 1727, 1771, 1777,

1778, 1788, 1811, 1812, 1817, 1819, 1824, 1846, 1861, 1862, 1865, 1872.

Poet : 90 (ŚP), 544 (or Śrīdhara ; ŚP), 771 (ŚP), 782 (ŚP), 1065 (ŚP), 1410 (ŚP, SSB).

ŚALIHOTRA (= ŚĀLIHOTRA MUNI), son of Aśvaghoṣa, mentioned by Nakula, as author of a treatise on veterinary art for horses. Date unknown.

No. 659 (ŚP).

ŚILHANA (= SILHANA), confused (or identical) with Bilhana; author from Kaśmīr, who wrote the Śāntiśataka, a work influenced by the Vedantic teachings of the Vairāgyaśataka of Bhartṛhari. Date unknown, but must have lived before the beginning of the 13th century. (Cf. Skm (POS) 126, Skm. (B) 25, CC₁ 647). (Cf. K. Schönfeld in the Introduction to his Śāntiśataka edition).

Śivapurāṇa, consists of 12 *samhita*-s. Mentioned in Kūrma- and Varāhapurāṇa and in Revāmāhātmya. Also known from the Brahmottarakhaṇḍa of the Skanda-purāṇa. (Cf. CC₁ 650).

No. 1558.

ŚIVASVĀMIN (= BHATTA-ŚIVASVĀMIN); poet at the court of king Avantivarman of Kaśmīr. Author of Kapphaṇābhyaśaya, a *kāvya*-work. Mentioned by Kalhana (5.34), (9th century). (Cf. SkV CII, Kav 111-113, Skm (POS) 127, Skm (B)

25, VS 129, AP 92-3, ZDMG 28, 157, CC₁ 654).

No. 1485 (SkV).

Śivotkarṣamañjarī, see Appayya Dīkṣita.

No. 1850.

Śiśupālavadha, see Magha.

Nos. 2, 111, 255, 421, 640, 765, 769, 777, 800, 1109, 1114, 1154, 1201, 1274, 1283, (1318), 1391, 1394, 1401, 1457, 1464, 1468, 1489, 1500, 1506, 1508, 1743, 1765, 1768, 1775, 1815, 1816, (1863). In *subhāṣita-saṁgraha*-s verses of Śiś are often attributed either to Māgha or to Śiś. In SR No. 1390 is attributed to Śiś, but could not be traced there.

Sukasaptati, Collection of 70 tales of the Parrot in two versions, the *textus simplicior* and *textus ornatior*; of old origin. In 1329 A.D. translated into Persian. (Cf. R. Schmidt's *Sukasaptati*, L. Sternbach, the *kāvya*-portions in the *katha*-literature.

Nos. 53, 321, 535, 557, 971, 1177, 1503.

SUKṢOKA (= ŚUNGOKA), poet. No information. (Cf. Skm (POS) 126, Skm (B) 25, CC₁ 658).

No. 227 (Skm).

SUDRAKA, considered to be a Brāhmaṇa king (?). Author of the well-known drama *Mrcchakatika* which could not have been composed after the 8th century. There are theories that *Mṛ.* is a recast of Cārudatta of Bhāsa and only ascribed to

Śūdraka. (Cf. VS 130, SkV CII (POS) 128-9, Skm (B) 26, CC₁ 659). (Cf. Keith, The Sanskrit Drama 129-140).

Śṛṅgāratilaka, see Kālidāsa.

No. 1621 (SR).

Śṛṅgāratilaka, see Rudraṭa.

Nos. 220, 1002.

Śṛṅgaraprakāśa, often quoted as a source for SRHt. No information. Some verses attributed to Śṛṅgaraprakāśa in SRHt are attributed in other *subhāṣita-saṃgraha-s* to other authors. (Cf. No. 366). Different from Bhoja's Śṛṅgāra-prakāśa.

Nos 366 (SRHt ; in Skm a. Chittapa or Kṣittapa), 823 (=Cr ; SRHt and in another place of SRHt a. Bṛhat-kathā ; in ŚP a. Vyāsa).

Śṛṅgarūlapa, portion of Subhāṣitamuktāvalī, a *subhāṣita-saṃgraha* in MS form (MS. BORI 92 of 1883-84), as quoted in BhŚ and/or SkV. (Cf. P.K. Gode in journal of the University of Bombay (1946) 15.81-8).

No. 1057.

ŚOBHĀKARAMITRA, author of a work on rhetorics the Alankāraratnākara (POS 77), son of the minister Trayīśvara (later part of the 12th century or the early part of the 13th century). (Cf. POS 77 ; pp. vi-xii).

ŚOBHĀṆKA (=ŚOBHĀKA) Poet. No information. (Cf. Skm (POS) 129, Skm (B) 26, AB 547, CC₁ 663).

No. 1510 (Skm).

Śrīkaṇṭhacarita, see Mañkhā.

Nos. 1, 423, 673.

ŚRĪDHARA, poet. No information, but possibly, quoted in ŚP wrongly instead of Śārṅgadharma.

No. 544 (or Śārṅgadharma ; ŚP).

ŚRĪDHARADĀSA, son of Vaṭudāsa, patronised by king Lakṣmaṇasena of Bengal. Author of a *subhāṣita-saṃgraha*, the Saduktikarṇāmṛta, composed in 1205 A.D. (Cf. CC₁ 669). (Cf. Introduction to Skm (POS) and to Skm (B), SSTCS 15-16, S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I.4 : p. 639 sqq.).

ŚRĪHARṢA, see Harṣa.

Ślokāntara, old Javanese Collection of *subhāṣita-s* of Sanskrit origin. (Cf. Sharada Rani's Introduction to Ślt (OJ) ; L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India : paras 109-11, and Sanskrit *subhāṣita-saṃgraha-s* in old Javanese and Tibetan, ABORI 43 : pp. 115-158).

Nos. 198, 1374, 1380, 1438.

ŚANMĀSIKA, poet. No information, probably contemporaneous to Rūpa-gosvāmin who quotes him twice in PG. (End of 15th and first half of 16th century). (Cf. PdT 188-190, Vidy 15).

No. 1105 (PdT ; but in Vidy a. Lakṣmīnātha).

Samgraha or *Samgrahitṛ* (°tuḥ), often mentioned as sources in SSB and

SRHt referring to the respective compilers themselves.

Nos. 638 (SRHt), 690 (SSB), 1102 (SSB), 1317 (SRHt), 1659 (SSB), 1717 (SRHt).

Samskr̥tapāthopakāra, a modern *subhāṣita-samgraha* printed in Bengālī characters, quoted in IS.

Nos. 19, 134, 629, 711, 1308.

Samskr̥ta-sūktiratnākara, collection of 1015 *sūkti-s* and *subhāṣita-s* compiled by Rāmaji Upādhyāya. Modern.

Nos. 352, 411, 486, 575, 721, 1376, 1425, 1437, 1579, 1802.

SAKALAVIDYĀDHARA. Poet quoted in SRHt. One of the hereditary court poets of the Hoysala dynasty. (Cf. ABORI XXIII : p. 421):

No. 521 (SRHt).

Saduktikarṇāmṛta, see Śrīdharadāsa.

Nos. 11, 38, 117, 132, 145, 155, 166, 220, 227, 232, 256, 298, 326, 337, 339, 342, 365, 366, 373, 397, 444, 472, 516, 578, 630, 691, 723, 733, 734, 745, 760, 791, 816, 867, 982, 996, 1007, 1010, 1052, 1089, 1134, 1173, 1221, 1235, 1271, 1338, 1349, 1439, 1458, 1499, 1510, 1600, 1609, 1639, 1640, 1651, 1702, 1784, 1809, 1810, 1812, 1853, 1870.

Sabhātarāṅga. No information, often quoted as source for the SRK. (Cf. CC₁ 696).

Nos. 353 (= Māl ; SRK), 514 (SRK).

Sabhārañjanaśataka, see Nilakanṭha Dikṣita.

Nos. 1128, 1696.

Samayamāṭṛka, see Kṣemendra.

Nos. 14, 417.

Samayocitapadyamālika, a collection of *subhāṣita-s* compiled by Gaṅgādhara Kṛṣṇa Draviḍa in two volumes, arranged alphabetically. Modern.

Nos. 47, 77, 115, 119, 141, 143, 152, 200, 203, 224, 238, 259, 266, 275, 300, 322, 348, 371, 378, 379, 386, 389, 398, 399, 408, 413, 415, 418, 432, 432, 435, 441, 451, 468, 495, 508, 511, 519, 535, 556, 575, 599, 615, 635, 637, 653, 658, 661, 672, 688, 693, 783, 1035, 1043, 1095, 1122, 1141, 1220, 1229, 1256, 1306, 1340, 1347, 1348, 1365, 1366, 1380, 1417, 1443, 1507, 1518, 1527, 1533, 1547, 1557, 1579, 1604, 1613, 1620, 1630, 1661, 1679, 1686, 1706, 1709, 1723, 1724, 1730, 1739, 1744, 1762, 1782, 1831.

Sarasvatikanṭhabharana, see Bhoja.

Nos. 131, 293, 316, 660, 691 (SRHt, but it is from Kpr), 746, 773, 776, 786, 848 (SRHt, but it is from Kpr), 860, 872, 1011, 1020, 1199, 1238, 1253, 1311, 1328, 1454, 1492, 1499, 1553, 1563, 1674, 1765, 1804.

SARORUHA, possibly identical with Sarasiruha, poet. No information. (Cf. Skm (POS) 131, Skm (B) 27, CC₁ 699, 700, AB 528).

No. 397 (Skm).

SARVADĀSA (= ŚARVADĀSA). Poet. No information. Possibly author of *Vidagdhamukhamandana*. (Cf. AP 95, JS, Kavināmānukramaṇī 77-8, CC₁ 701, (572-3(?)).

No. 1830 (JS).

SĀGARANANDIN. No information. Author on a study on dramaturgy, the *Nāṭakalakṣaṇa-ratna-kośa*. (Cf. Dr. V. Raghavan, the *Nāṭakalakṣaṇa-ratna-kośa*, Journal of the University of Gauhati 3. 17-32, Journal of Oriental Research 25. 6873, Annals of Oriental Research 15, Introduction to the translation of *Nāṭaka*°).

Sāṃudrikatilaka, see Durlabharāja.
Nos. 295, 528.

SĀYANA, see *Subhāṣita-sudhā-nidhi*.

SĀMĪKA, poet. No information. (Cf. Skm (POS) 132, Skm (B) 27, AB 529, CC₁ 711).
No. 630 (Skm).

Sara-samuccaya, Old Javanese collection of *subhāṣita-s* of Sanskrit origin, mainly based on the *Mahābhārata*. (Cf. L. Sternbach, Sanskrit *subhāṣita-saṃgraha-s* in Old Javanese and Tibetan, ABORI 43 : p. 115 sqq. and The Spreading of Cāṇakya's Aphorisms over Greater India : paras 118-120).

Nos. 25, 27, 107, 123, 124, 302, 359, 436, 513, 535, 661, 818, 1013, 1076, 1125, 1129, 1234, 1265, 1374, 1377, 1416, 1456, 1472, 1611, 1769.

Sāhiyadarpaṇa, see Viśvanātha Kavirāja.

Nos. 41, 181, 292, 380, 702 (=Sah; SR), 703, 719, 982, 1048, 1268, 1333, 1499, 1593, 1654, 1812.

Suttavaḍḍhanīti, a collection of maxims in Pāli chiefly from Buddhistic sources, current in Burma. (Cf. APMBS. Introduction).

Nos. 468, (1316).

SUNDARAPĀNDYA, poet of verses written in *ārya*-metre. Author of *Nīti-dviṣaṣṭikā*. Several MSs. of his verses exist in Madras and Trivandrum Libraries. His verses are quoted in VS as verses of *Prakāśa-varṣa*, *Argaṭa* and *Ravigupta*. Must have flourished before the middle of the 14th century. (V. Raghavan in Journal of Oriental Research, XII. 1304 ; L. Sternbach in Commemoration Volume in honour of Dr. Umesha Mishra : pp. 331-364).

Nos. 1425 (SRHt, but in ŚP, JS, SSB, SRRU a. Gobhaṭa), 1606 (SRHt).

SUBANDHU. Author of the prose romance *Vāsavadattā*. (Probably first half of 7th century). Mentioned in BhPr, by Rājasekhara, etc. Most verses of Subandhu are quoted from Vā°, but in some sources attributed to other sources. (Cf. No. 588). (Cf. VS 134-4, AP 95, Skm (POS) 133, Skm (B) 27, PG 238, Vidy 16, JS 63, SkV 103-4, CC₁ 726). (Cf. Hall's and L. Gray's Introductions to *Vāsavadattā*).

No. 588 (=Vāsav, ŚP, SRHt, SR, but in SRK a. Kalpataru).

SUBHAṬA, dramatist, author of *Dūtāṅgada*, styled *Chāyānāṭaka*, but it is not certain whether it is a shadow play; it was represented in 1243 A.D. in honour of dead king Kumārapāla at the court of Tribhuvana-pāla, a Caulukya of Anahilapaṭaka. It has come down in two recensions, a shorter and a longer. (Cf. Skm

(POS) 133, Skm (B) 27, CC₁ 267, 728, CC₂ 205, CC₃ 55).

Subhāṣita or *Śloka-saṃgraha* of Maṇirāma Dīkṣita, court poet of Rājā Tōdarmal, *subhāṣita-saṃgraha* in MS form (MS. BORI 527 of 1887-91), as quoted in BhŚ.

Nos. 232, 1100.

Subhāṣitanīvi, according to tradition attributed to Vedāntācārya. (1268-1369 A. D.). A collection of moral maxims.

Nos. 76, 284, 496, 1098, 1196, 1212, 1297, 1396, 1424, 1452, 1541.

Subhāṣita-mañjarī, a poetical anthology, containing in two parts 100+100 *subhāṣita-s* compiled by S. Venkatarāma Sastri. Modern.

Nos. 73, 108, 141, 389, 428, 846, 1340, 1380, 1437, 1547, 1669.

Subhāṣita-muktāvalī, anonymous *subhāṣita-saṃgraha*, compiled prior to 1623 A. D. (Cf. CC₁ 728). (Cf. Introduction to SuM; P.K. Gode in IHQ 22. 55-9, L. Sternbach in Journal of the University of Poona, Humanities Section, 19. 37-65, SSTCS 10-1).

Nos. 30, 167, 200, 287, 289, 535, 539, 575, 680, 770, 813, 823, 839, 978, 1024, 1026, 1040, 1043, 1100, 1190, 1249, 1250, 1432, 1465, 1605, 1623, 1697, 1743, 1780.

Subhāṣita-ratna-Karaṇḍakathā of Āryaśūra, probably different than Āryaśūra, the author of Jātaka-mālā. This anthology is a Buddhist collection of moral sayings. (Cf.

V. V. Mirashi, A Note on the *Subhāṣita-ratna-Karaṇḍakathā* of Āryaśūra, *Brahmavidyā* 25. 304-7; No. 21 of the Bauddha Saṃkṛta Granthavali. No. 694.

Subhāṣitaratnakosa of Bhaṭṭaśrīkṛṣṇa, a *Subhāṣita-saṃgraha* in MS form (MS. BORI 93 of 1883-84), as quoted in BhŚ and/or SkV. Nos. 232, 1100.

Subhāṣita-ratna-koṣa of Vidyākara. See Vidyākara.

Nos. 32, 38, 54, 60, 95, 175, 231, 232, 233, 243, 256, 287, 299, 326, 334, 388, 472, 488, 578, 583, 588, 626, 689, 696, 699, 729, 734, 867, 868, 982, 992, 993, 996, 1006, 1008, 1027, 1049, 1059, 1134, 1141, 1168, 1173, 1186, 1271, 1274, 1324, 1349, 1465, 1555, 1566, 1567, 1589, 1634, 1641, 1660, 1674, 1702, 1740, 1787, 1792, 1860, 1865.

Subhāṣita-ratna-nidhi, ascribed to Paṇḍit Sākya (Saskya) Kun dgah rgyal-miṣhan dpal-brang-po. (In Sanskrit: Ānanda Dhvaja Śrī Bhadrā). Collection of maxims mostly of Sanskrit origin, known in Tibet (Sa-skyā lags-bcad or Sakya legsthe), from Tibetan translated in Mongolian and Manchurian. (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India: paras 24-30, 36).

Subhāṣita-ratna-bhāṇḍagāra, a modern, extensive *subhāṣita-saṃgraha* by Nārāyaṇa Rāma Acārya "Kāvya-tīrtha," based (?) on the *subhāṣita-sudha-ratna-bhāṇḍagāra*.

Nos. 3, 5, 10, 18, 19, 21, 25, 27, 28, 35, 36, (39) 40, 44, 46, 47, 49, 50, 51,

54, 56, 59, 67, 69, 71, 73, 74, 82, 85,
 87, 88, 89, 90, 100, 101, 103, 104, 107,
 108, 109, 111, 113, 114, 118, 122, 131,
 133, 134, 135, 136, 138, 139, 141, 148,
 158, 160, 161, 163, 164, 165, 176, 179,
 180, 182, 183, 185, 186, 187, 192, 197,
 206, 207, 208, 209, 210, 211, 216, 218,
 221, 226, 229, 232, 240, 242, 246, 247,
 249, 251, 252, 255, 266, 268, 272, 273,
 274, 275, 282, 286, 291, 292, 297, 305,
 307, 313, 315, 316, 319, 320, 322, 330,
 332, 337, 340, 341, 343, 344, 345, 348,
 350, 353, 354, 365, 367, 370, 372, 376,
 378, 381, 383, 385, 389, 390, 392, 395,
 398, 406, 413, 414, 423, 428, 431, 443,
 448, 449, 457, 458, 463, 464, 471, 472,
 473, 475, 478, 489, 490, 499, 514, 517,
 518, 519, 520, 524, 527, 532, 535, 546,
 553, 560, 561, 563, 566, 567, 574, 575, 576,
 579, 580, 582, 585, 587, 588, 589, 594,
 605, 610, 611, 615, 616, 630, 623, 624,
 639, 640, 646, 647, 648, 649, 654, 659,
 661, 668, 671, 673, 678, 682, 684, 685,
 688, 691, 693, 697, 698, 702, 704, 708,
 710, 713, 716, 720, 726, 731, 743, 749,
 751, 753, 754, 755, 756, 765, 769, 777,
 779, 781, 795, 800, 804, 805, 815, 823,
 824, 825, 826, 836, 843, 844, 846, 847,
 848, 849, 856, 859, 864, 872, 886, 889,
 965, 966, 981, 982, 991, 994, 995, 1000,
 1004, 1005, 1013, 1018, 1020, 1022,
 1024, 1035, 1039, 1044, 1047, 1048,
 1053, 1054, 1060, 1062, 1064, 1066,
 1080, 1089, 1090, 1094, 1100, 1103,
 1105, 1106, 1107, 1108, 1109, 1114,
 1115, 1120, 1123, 1135, 1136, 1137,
 1141, 1146, 1149, 1153, 1159, 1161,
 1164, 1166, 1167, 1168, 1172, 1176,
 1178, 1183, 1189, 1191, 1192, 1198,
 1200, 1204, 1209, 1214, 1215, 1216,
 1222, 1223, 1225, 1231, 1233, 1234,

1238, 1241, 1244, 1253, 1256, 1259,
 1261, 1265, 1272, 1279, 1284, 1288,
 1291, 1295, 1298, 1299, 1307, 1311,
 1313, 1314, 1318, 1321, 1323, 1325,
 1326, 1327, 1329, 1331, 1333, 1337,
 1339, 1343, 1346, 1349, 1353, 1366,
 1369, 1381, 1390, 1391, 1394, 1400, 1401,
 1402, 1405, 1408, 1410, 1411, 1412,
 1416, 1417, 1421, 1425, 1429, 1430,
 1432, 1433, 1435, 1437, 1443, 1446,
 1460, 1461, 1464, 1467, 1468, 1469,
 1471, 1475, 1476, 1478, 1479, 1480,
 1487, 1489, 2490, 1499, 1500, 1501,
 1506, 1508, 1520, 1523, 1526, 1527,
 1532, 1545, 1546, 1547, 1549, 1550,
 1562, 1566, 1568, 1576, 1579, 1583,
 1584, 1587, 1588, 1590, 1591, 1592,
 1593, 1596, 1600, 1603, 1605, 1608,
 1610, 1617, 1619, 1621, 1622, 1625,
 1630, 1633, 1635, 1637, 1641, 1642,
 1645, 1646, 1649, 1650, 1654, 1655,
 1656, 1657, 1660, 1663, 1665, 1671,
 1672, 1673, 1674, 1675, 1687, 1689,
 1713, 1722, 1737, 1743, 1746, 1749,
 1750, 1751, 1752, 1762, 1773, 1774,
 1775, 1778, 1779, 1783, 1786, 1791,
 1801, 1804, 1806, 1811, 1812, 1813,
 1815, 1819, 1820, 1823, 1824, 1825,
 1832, 1833, 1844, 1854, 1861, 1862,
 1863, 1865, 1868.

Subhāṣita-ratna-Samuccaya, a modern
subhāṣita-saṃgraha, by K.R. Joglekar
 and V.G. Sant.

Nos. 266, 564, 620, 1013, 1603, 1713.

Subhāṣita-ratnākara, a modern *subhāṣita-*
saṃgraha compiled in the 19th
 century by Kṛṣṇa Śāstrī Bhāṭavaḍc-
 kar. (Cf. SSTCS 19-20).

Nos. 19, 35, 40, 44, 82, 90, 101, 108,
 118, 135, 138, 163, 164, 169, 176, 183,

187, 232, 242, 246, 266, 275, 287, 297, 307, 332, 336, 348, 350, 353, 359, 370, 389, 390, 395, 413, 414, 428, 483, 514, 526, 575, 588, 594, 624, 647, 661, 796, 804, 823, 847, 856, 864, 966, 970, 1024, 1048, 1054, 1060, 1062, 1100, 1136, 1150, 1167, 1177, 1183, 1197, 1215, 1272, 1282, 1291, 1311, 1410, 1425, 1432, 1433, 1443, 1446, 1478, 1490, 1500, 1520, 1527, 1549, 1566, 1576, 1579, 1587, 1596, 1603, 1641, 1652, 1655, 1657, 1672, 1673, 1677, 1678, 1722, 1778, 1779, 1781, 1791, 1812, 1819, 1824, 1868.

Subhāṣitaśloka, a *subhāṣita-saṃgraha* of an anonymous anthologist in MS form (MS. BORI 324 of 1881-82), as quoted in BhŚ and/or SkV.

No. 125.

Subhāṣita-saṃgraha by Puruṣottama Mayarama Paṇḍya. A *subhāṣita-saṃgraha* containing 273 *subhāṣita-s* with Gujarātī explanation. Modern. Nos. 19, 22, 109, 659, 966, 1217, 1425, 1653, 1661.

Subhāṣita-saṃgraha, a *subhāṣita-saṃgraha* in MS form (MS. BORI 424 of 1899-1915), as quoted in BhŚ.

Subhāṣitasāṃdoha of Amitagati. See Amitagati.

Subhāṣita-saptaśatī, a collection of 700 *subhāṣita-s* and *śukti-s* from various sources compiled by Maṅgaladeva Śāstrī. Modern.

Nos. 413, 415, 457, 461, 486, 769, 850, 966, 1001, 1081, 1309, 1342, 1455, 1579, 1662.

Subhāṣita-sudhā-nidhi by Sayana, a *subhāṣita-saṃgraha* similar to the

Sūktiratnahāra, possibly another version of the same work. (Cf. L. Sternbach, *Sāyana's Subhāṣita-ratnahāra and Sūryapaṇḍita's Subhāṣita-ratnahāra* in *Journal of the Gāṅgā-nātha Jha Kendriya Sanskrit Vidyā-peetha* 27 : pp. 167-263).

Nos. 47, 56, 66, 104, 111, 136, 140, 153, 164, 190, 194, 211, 222, 242, 245, 250, 251, 253, 254, 256, 275, 293, 322, 348, 354, 359, 366, 376, 404, 428, 459, 468, 473, 483, 491, 518, 521, 572, 575, 589, 590, 624, 625, 634, 683, 684-85, 691, 693, 705, 754, 761, 763, 807, 821, 834, 843, 846, 880, 971, 1036, 1057, 1069, 1081, 1177, 1239, 1261, 1266, 1306, 1310, 1314, 1317, 1319, 1335, 1346, 1349, 1363, 1425, 1437, 1455, 1490, 1493, 1495, 1524, 1606, 1611, 1618, 1657, 1697, 1717, 1719, 1735, 1749, 1757, 1758, 1805.

Subhāṣita-sudhā-ratna bhāṇḍagāra, a modern *subhāṣita-saṃgraha*, by Pt. Śivadatta Kaviratna.

Nos. 2, 3, 5, 21, 25, 28, 35, 44, 46, 47, 62, 63, 73, 82, 85, 87, 88, 96, 101, 103, 107, 108, 109, 111, 113, 114, 118, 133, 135, 138, 139, 141, 158, 160, 161, 163, 164, 165, 176, 179, 180, 182, 185, 186, 187, 189, 197, 209, 211, 226, 229, 230, 232, 240, 242, 246, 249, 251, 252, 255, 266, 268, 272, 273, 274, 275, 277, 282, 286, 291, 292, 297, 305, 307, 313, 315, 316, 319, 320, 322, 330, 332, 337, 340, 341, 343, 344, 345, 348, 350, 353, 354, 365, 367, 370, 372, 376, 378, 381, 383, 385, 389, 390, 395, 398, 406, 413, 423, 428, 431, 436, 448, 449, 463, 467, 473, 475, 478, 489, 490, 514, 517, 518, 519, 520, 524, 527, 532, 538, 553, 559,

560, 561, 563, 566, 567, 574, 575, 576, 579, 580, 582, 585, 587, 588, 589, 594, 611, 615, 616, 620, 623, 624, 640, 646, 647, 648, 649, 661, 673, 778, 682, 684, 685, 688, 689, 690, 691, 693, 695, 702, 708, 710, 713, 716, 720, 726, 731, 743, 749, 753, 755, 759, 764, 765, 769, 777, 779, 780, 781, 795, 800, 804, 805, 815, 823, 824, 825, 826, 836, 842, 843, 846, 847, 848, 856, 859, 864, 872, 886, 889, 955, 966, 975, 981, 982, 991, 994, 995, 1004, 1005, 1013, 1017, 1018, 1020, 1022, 1024, 1035, 1039, 1044, 1047, 1048, 1053, 1054, 1060, 1062, 1064, 1066, 1089, 1094, 1100, 1105, 1106, 1107, 1108, 1109, 1114, 1115, 1120, 1123, 1135, 1136, 1137, 1141, 1146, 1148, 1149, 1153, 1159, 1164, 1166, 1167, 1168, 1172, 1178, 1183, 1189, 1191, 1197, 1198, 1200, 1201, 1202, 1204, 1215, 1222, 1223, 1225, 1233, 1234, 1241, 1244, 1253, 1256, 1265, 1268, 1272, 1279, 1284, 1291, 1295, 1298, 1299, 1307, 1311, 1321, 1323, 1331, 1333, 1337, 1343, 1349, 1366, 1369, 1390, 1391, 1394, 1400, 1401, 1402, 1408, 1410, 1411, 1417, 1425, 1429, 1430, 1432, 1433, 1435, 1437, 1443, 1446, 1460, 1461, 1464, 1467, 1468, 1469, 1471, 1473, 1479, 1480, 1487, 1489, 1490, 1499, 1501, 1501, 1501, 1505, 1506, 1508, 1511, 1520, 1523, 1526, 1527, 1545, 1546, 1547, 1549, 1550, 1562, 1566, 1568, 1576, 1579, 1583, 1584, 1587, 1588, 1590, 1591, 1592, 1593, 1596, 1597, 1600, 1603, 1605, 1608, 1610, 1617, 1619, 1621, 1622, 1625, 1631, 1632, 1635, 1637, 1641, 1642, 1645, 1649, 1652, 1654, 1655, 1656, 1657, 1659, 1660, 1663, 1671, 1672, 1673, 1674, 1675, 1687,

1689, 1713, 1722, 1743, 1746, 1748, 1749, 1750, 1751, 1752, 1762, 1773, 1774, 1775, 1778, 1779, 1783, 1786, 1791, 1801, 1804, 1806, 1811, 1812, 1813, 1815, 1819, 1820, 1823, 1824, 1825, 1844, 1861, 1862, 1863, 1865, 1868.

Subhāṣitasuradruma of Keṇadi Basavappa Nāyaka, a *subhāṣita-saṃgraha* in MS form (MS. BORI 228 of later addition) as quoted in BhŚ and/or SkV.

No. 1100.

Subhāṣitahāravalī of Harikavi: A *subhāṣita-saṃgraha* of the 17th century in MS form (MS. BORI 92 of 1883-84) in four pieces. One part is repeated twice; numbering irregular. Described and re-numbered by L. Sternbach in *On the subhāṣita-hāravalī and the Suktisahasra* in *Journal of the Gaṅgānātha Jha Kendriya Sanskrit Vidyāpeetha* 28.3-4. Contains many well-known *subhāṣita-s*.

Nos. 39, 62, 92, 104, 107, 108, 113, 123, 185, 211, 275, 344, 350, 369, 378, 385, 390, 398, 402, 413, 468, 527, 546, 556, 563, 575, 624, 661, 701, 799, 823, 846, 852, 971, 1057, 1105, 1106, 1272, 1298, 1299, 1307, 1331, 1425, 1437, 1443, 1445, 1450, 1465, 1527, 1566, 1585, 1604, 1605, 1616, 1780.

Subhāṣitārṇava, a *subhāṣita-saṃgraha* in Bengālī script, as quoted by O. Böhtlingk in IS.

Nos. 8, 15, 45, 60, 61, 80, 195, 200, 201, 249, 398, 400, 407, 413, 419, 498, 527, 532, 545, 574, 575, 593, 602, 618, 639, 675, 688, 706, 737, 809, 854, 1043,

1095, 1100, 1216, 1220, 1258, 1269,
1286, 1332, (1348), 1350, 1367, 1380,
1404, 1431, 1527, 1683, 1690, 1759.

Subhāṣitāvalī, see Vallabhadeva.

Suvarṇadāna, mentioned as source in
SRHt. No information.

No. 204 (SRHt).

SUVARNADEVA, mentioned as source
in SRHt. No information.

No. 846 (SRHt).

Suvarṇānyokta, mentioned as source in
Any. No information.

No. 197 (Any).

Suṣṛṭṭatīlaka, see Kṣemendra.

Nos. 316, 363, 444, 473, 712, 775.

Suktāvalī (= *Śrī-Suktāvalī*), one of the
least known *subhāṣita-saṃgraha-s*
(Anonymous). Edited by Dr. E.
Bartoli. Very often corrupt. Date
unknown. (Cf. Introduction to SuB;
P.-E. Pavollini, *Collana di belle
sentenze in Giornale della Società
Italiana*; 20.1-16; SSTCS 12-3).

Nos. 184, 435, 854, 1043, 1206, 1380,
1443, 1550.

Sukti-karṇāmṛta (= *Saduktī-karṇāmṛta*),
see Śrīdharadāsa.

Suktimuktāvalī of Bhagadatta Jalhana,
see Jalhana.

Nos. 4, 17, 62, 63, 65, 91, 97, 105,
116, 129, 131, 132, 133, 161, 178, 187,
235, 239, 245, 257, 276, 295, 304, 305,
312, 320, 326, 328, 332, 350, 365, 382,
387, 390, 425, 432, 498, 524, 528, 611,

619, 643, 648, 661, 689, 691, 694, 717,
725, 739, 757, 799, 804, 847, 982, 997,
1020, 1033, 1059, 1096, 1109, 1111,
1152, 1159, 1163, 1167, 1168, 1172,
1179, 1198, 1287, 1298, 1349, 1351,
1383, 1425, 1465, 1473, 1500, 1521,
1523, 1548, 1566, 1567, 1579, 1581,
1583, 1585, 1600, 1616, 1626, 1657,
1664, 1672, 1674, 1738, 1780, 1811,
1830, 1848, 1862.

Suktimuktāvalī of Somaprabha. A *subhāṣita-saṃgraha* containing 99
verses.

No. 808.

Suktimuktāvalī (= *Hariharasubhāṣita*),
of Harihara, son of Lakṣmī and
Rāghava. A *subhāṣita-saṃgraha* of
the 17th century. Ed. by R. Jhā.
Also published in KM 86.

Nos. 16, 29, 288, 374, 375, 584, 662,
674, 692, 707, 1098, 1170, 1352, 1370,
1497, 1504, 1513, 1595, 1695, 1698,
1741, 1856, 1864.

Sukṭiratnahāra, attributed to Śūrya
Kaliṅgarāja. A south-Indian *subhāṣita-saṃgraha*; quotes many
verses not found in other *subhāṣita-saṃgraha-s*, e.g., of Kautilya.
(Middle of the 14th century). (Cf.
V. Raghavan in *Journal of Oriental
Research* 13. 293-306; SSTCS 8-10;
L. Sternbach *op.cit.* (in *Subhāṣita-
sudhā-nidhi*) and in ABORI 53.
127-160).

Nos. 25, 51, 56, 66, 78, 86, 111, 136,
138, 153, 190, 194, 204, 205, 210, 211,
219, 222, 245, 250, 253, 254, 275, 348,
354, 357, 359, 364, 376, 404, 413, 422,

428, 451, 459, 468, 480, 483, 487, 521, 522, 523, 530, 533, 550, 558, 568, 574, 588, 589, 590, 595, 620, 624, 625, 634, 665, 683, 684, 685, 691, 705, 761, 763, 795, 807, 818, 823, 834, 846, 848, 983, 999, 1003, 1013, 1023, 1036, 1043, 1069, 1081, 1113, 1141, 1161, 1222, 1238, 1259, 1261, 1266, 1293, 1306, 1310, 1314, 1317, 1319, 1330, 1335, 1346, 1363, 1374, 1376, 1405, 1425, 1455, 1493, 1495, 1499, 1524, 1535, 1575, 1606, 1611, 1618, 1691, 1692, 1697, 1717, 1719, 1720, 1731, 1734, 1735, 1749, 1758, 1765, 1805, 1834, 1847.

Suktiratnākara, a collection of *sukti-s* quoted 4 times in JS as source of its verses. No information.

No. 235 (JS).

Suktiśataka, a collection of *subhāṣita-s*, ed. by Harihara Jhā (in two volumes; each contains 100 *subhāṣita-s*). Modern.

Nos. 472, 639, 1437, 1657, 1786.

Suktisaṃgraha, a *subhāṣita-saṃgraha* of Kavi Rākṣasa ed. by Śrī Somanātha ratha Śāstri containiag 26+21+21+22+14 *subhāṣita-s* in five chapters. Also a *Sūktisaṃgraha* was used as source in SRK.

Nos. 377, 821, 1025, 1104, 1512, 1544.

Suktisahasra, a collection of *sukti-s* quoted very often in JS as source of its verses. No information. (Cf. L. Sternbach, *op. cit.* in *Subhāṣita-hārāvalī*).

Nos. 739 (JS), 1626 (JS), 1848 (JS).

Suktisudha of Bhāga Pahilā, a *subhāṣita-saṃgraha* containing 88 *subhāṣita-s*. Modern.

Suktisudha of Śrīmāṭī (°mātuḥ), a *subhāṣita-saṃgraha* containing in two chapters, *subhāṣita-s* and *sukti-s* arranged according to metres.

Nos. 164, 266, 1043, 1228, 1577, 1667, 1713, 1849.

Suktisundara by Sundaradeva. A *subhāṣita-saṃgraha* containing 174 *subhāṣita-s*. (Cf. *Suktisundara* of Sundaradeva in *Calcutta Oriental Journal* III. 5).

Nos. 135, 1089, 1153.

SUCIGOBHAṬṬA, see Gobhaṭṭa.

SŪRYA KALIṄGARAJA, see *Sūktiratnāhāra*.

SONNOKA (=SOLLOKA; =SOHNOKA; =SONOKA; =SOLUKA; SOLHOKA; =SELHUKA; =SELHOKA (?)), poet. No information. (Cf. Skm (POS) 135, Skm (B) 28, PG 238, SkV 104, Kav 116, CC₁ 737).

No. 231 (SkV, Prasanna).

SOMADEVA, Kaśmīrian Brāhmaṇa, son of Rāma who flourished on the court of king Ananta and queen Sūryamati; author of *Kathāsarit-sāgara*, the ocean of stories in verse, emanating from the Kaśmīrian Brhatkathā. (11th century). (Cf. VS 134, CC₁ 735, 78). Also poet quoted in VS, Pad. (Cf. L. Sternbach, *The kāvyā-portions in the kathā-literature*, Vol. I).

No. 633 (VS).

Skanda-purāṇa, a *Mahā-purāṇa* in seven *khaṇḍa*-s, of which some contain *smṛti*-chapters, some parts of the Skanda-purāṇa could not be composed earlier than 1300 A.D. (Cf. R.C. Hazra's, *Purāṇic Records on Hindu Rites and Customs* : pp. 157-166).

Nos. 402, 1116, 1654.

SKANDASKĀRA ŚAMKARA, poet. No information. (Cf. VS 126, CC₁ 743).

No. 1222 (VS).

Sphuṭaśloka, mentioned very often as source for SRK verses. No information.

Nos. 164, 169, 176, 183, 246, 864, 1060, 1062, 1136, 1177, 1183, 1197, 1433, 1443, 1446, 1490, 1527, 1549, 1652, 1678, 1779, 1786, 1868.

Smṛticintāmaṇi, a *nibandha* from the second half of the 15th century by Gaṅgādhara in MS form, as quoted in Dharmakośa.

No. 511.

Smṛtimuktāphala, popular *nibandha* of Vaidyanātha Dikṣita, probably compiled after 1686 A.D. (Cf. CC₁ 747). (Cf. P.K. Gode in *Mīmāṃsā-Prakāśa* 3. 39-42).

No. 556.

Svapna-Vāsavadattā, see Bhāsa.

She-rab dong-bu (= *Nitiśāstra-Prajñā-daṇḍa*), a collection of maxims in Tibetan found in the Tanjur and ascribed to Nāgārjuna (Klu-sgrub or Lutrūb). Probably a metrical translation in Tibetan of a Sanskrit

work from the 11th century. (Cf. B.C. Campbell in his Introduction to ShD (T); L. Sternbach, *The Spreading of Cāṇakya's Aphorisms over Greater India* : paras 15-21).

No. 108, 1443.

HAMSAVIJAYA GANI, author of *Anyoktimuktāvali* (KM 88), probably written in 1679. (Cf. Guérinot, *JA* 1909, s. 10+14 : p. 47 sqq.).

No. 1106.

Hamsasandēśa, see Venkaṭanātha.

No. 310.

HANUMAT, according to legend author of the drama *Hanūmannāṭaka* or *Mahānāṭaka* which was lost, but at time of king Bhōja of Dhārā restored, after the sea coast up some of stone tablets containing portions of the drama. The restoration is a clear plagiarism from several poets whose verses, fitted the story (Kālīdāsa, Bhavabhūti, Rājasekhara, Vasukalpā, Dhīranāga, etc.). (Cf. SkV CIV, Skm (POS) 136-7, Skm (B) 28, PG 230-40, PV 93, AP 99, CC₁ 438, 753, CC₂ 100, CC₃ 93). (Cf. A. Esteller, *Die älteste Rezension des Mahānāṭakam*, AKM 21. 7; S. K. De, *The Problem of the Mahān° in HQ* (1931) : p. 533 sqq.).

No. 691 (JS, but not found in *Hnūmannāṭaka*).

Hanumannāṭaka, see Hanumat.

See also *Mahānāṭaka*.

HARI (= BHATTA HARI), poet. No information. The name occurs very

often and cannot be identified. (Cf. SkV CV, Skm (POS) 136-7, Skm (B) 28, PG 240, CC₁ 755, 756).

No. 1007 (Skm).

HARIGAṆA (ŚRĪ HARIGAṆA), poet.
No information. (Cf. VS 135, AP 97, ZDMG 27. 638, CC₁ 758).

No. 1123 (ŚP, SSB).

HARI BHĀSKARA. Son of Āpājīnanda of the Kāśyapa gotra. His patron was Yaśavanta (= Jasvanta) in whose honour he wrote the Jasvanta-Bhāskara, a poem ; he is also the author of a mediaeval *subhāṣita-saṁgraha*, the Padyāmṛta-taraṅgiṇī (to which his son Jayarāma wrote a commentary) and some poetical works (Gaṅgā-stuti, Mukti-kṣetra-prakāśa, Bhāskara-carita, Lakṣmīstuti, Paribhāṣā-bhāskara, Smṛti-prakāśa, Ādhyātma-ratna-prakāśa, Patrapraśasti). Flourished in the latter half of the 17th century. (Cf. CC₁ 411, 759, CC₂ 94, PdT CX-CXII. (Cf. Introduction to PdT CX-CXX). See also Bhāskara.

Harivaṁśa, epic in three *parvan*-s, considered as a supplement to the Mahābhārata.

Nos. 704, (1014), (1088).

Harivaṁśa-purāṇa (= *Bṛhad-harivaṁśa* ; = *Ariṣṭanemipurāṇa-saṁgraha-harivaṁśa*), by Jināsena containing in 66 cantos the legendary life of Tirthaṅkara and Kṛṣṇa ; or the *nemīcarita*, or the history of Nemi-nātha) by Puṣpadanta. First composed in the 8th, the second in the 10th century.

Nos. 1418, 1530, 1711, 1843.

HARṢA (= ŚRĪ HARṢA, = HARṢA-DEVA). King Harṣa Śīlāditya of Kanauj, poet in his own right. Ruled in the 7th century A.D. Author of three dramas *Ratnāvalī*, *Nāgānanda* and *Priyadarśikā*. Not to be confused with the later ŚRĪ HARṢA, son of Śrīhīra and Māmalla-devī who was a professional poet under Govindacandra Gāhaḍavāla and wrote the *Naiṣadhiyacarita*, *Khaṇḍana-Khaṇḍakhādyā* and other works. He lived in the second half of the 12th century. There lived also in the beginning of the 16th century a ŚRĪ HARṢA, the younger brother of Govinda-Thakkura who was the author of the *Kāvya-pradīpa*. (Cf. VS 136-7, AP 98, JS 62, SkV CV, Kav 117-120, Skm (POS) 137-9, Skm (B) 26, Vidy 15, PdT CCIX-CCX, PV 116, CC₁ 763, 764).

Nos. 121 (VS), 382 (JS), 383 (SSB), 1120 (SR, SSB), 1198 (= Ratna ; JS, ŚP, SSB), 1247 (= Nāg ; VS), 1568 (Pad ; could not be traced), 1600 (Skm, JS, VS, SSB). (All unless differently marked=Naiṣ).

Harṣacarita, see Bāṇa.

Nos. 275, 538, 1778.

HĀRĪTA. An ancient *sūtrakara* on *dharmā*. Often quoted by Āpas-tamba and in the *nibandha*-s. Some of the Hārīta verses are very ancient. (Cf. P.V. Kane's History of Dharmaśāstra I : pp. 70-5).

No. 511 (+ Nārada ; in Rājānīti-ratnākara, but in Kāvī a. Vyāsa ; it is a H. verse).

Hitopadeśa, a collection of fables ascribed to Nārāyaṇa. (Cf. AOS 44).

Nos. 47, 67, 68, 290, 348, 378, 389, 403, 413 (SR ; but also a. BhS), 418, 482, 468, 508, 511, 545, 556, 615, 639, 661, 693, 836 (SR), 851, 1097, 1141 (SR), 1304, 1361, 1366, 1417, 1443, 1527, 1532, 1543, 1547, 1630, 1762 (SR), 1765, 1768, 1822.

HIMBOKA (HIṄGOKA), see Bimboka.

Hṛdayaṅgama, a commentary on KāD, by an anonymous author.

No 316.

HEMACANDRA (=HEMĀCĀRYA), a Jain, prolific writer in different branches of study ; son of Cāca (or

Cāciga) and Pāhina. Patronised by king Jayasimha and afterwards Kumārapāla. Author of *Yogaśāstra*, *Triṣaṣṭisatakāpuruṣacarita* with the *Parīśiṣṭaparvan*, *Jaina Rāmāyaṇa*, the *Rāmacarita*, *Kumārapāla-carita* and other works. He was also a grammarian and wrote the *Siddha-hemacandra*, the *Abhidhānacintāmaṇi*, *Nighaṇṭuśeṣa*, *Anekārtha-saṅgraha*, a work on poetics *Kavyānuśāsana*, on metrics *Chandonuśāsana*, on logic *Pramāṇamīmāṃsā*, politics *Laghvarhanniti-śāstra*, etc. Flourished between 1145-1172 A.D. (Cf. VS 139, CC₁ 768). (Cf. G. Bühler, *Über das Leben des Jaina Mönches Hemacandra*, transl. by M. Patel, JSS).

II. INDEX

OF

SANSKRIT METRES

The following metres, other than *śloka-s*, were used in the verses quoted in this volume ; the metres in groups A and B are quoted according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

A. AKṢARACCHANDAS (Sama)

a. 11 syllables to a quarter

Indravajrā

— — v/ — — v/v — v/ — —

Nos. 301, 331, 423, 673, 978, 1021, 1175, 1602, 1628, 1725, 1727, 1787, 1801, 1847, 1852. Total : 15.

Upajāti (Indravajrā and Upendravajrā)

v — v/ — — v/v — v/ — —

Nos. 9, 12, 27, 61, 125, 160, 296, 300, 330, 336, 384, 386, 387, 391, 406, 410, 417, 493, 494, 524, 619, 627, 631, 632, 651, 652, 653, 669, 670, 671, 672, 678, 680, 693, 718, 783, 786, 794, 795, 801, 802, 803, 804, 809, 820, 845, 970, 998, 1118, 1151, 1157, 1181, 1182, 1192, 1213, 1216, 1217, 1220, 1225, 1227, 1241, 1259, 1320, 1322, 1328, 1334, 1345, 1369, 1422, 1523, 1538, 1545, 1546, 1553, 1555, 1563, 1566, 1569, 1570, 1592, 1627, 1629, 1677, 1679, 1680, 1692, 1726, 1733, 1748, 1751, 1790, 1791, 1806, 1833, 1839, 1844, 1866. Total : 97.

Upendravajrā

v — v/ — — v/v — v/ — —

Nos. 117, 347, 400, 790, 829, 1185, 1187, 1257, 1565. Total : 9.

Rathoddhata

— v — /vvv/ — v — /v —

Nos. 1, 4, 6, 132, 274, 314, 316, 465, 473, 712, 713, 863, 865, 866, 1612, 1619, 1687, 1741, 1745, 1763, 1766, 1770. Total : 22.

Śalinī

— — — / — — v/ — — v/ — —

(Caesura after the fourth syllable).

Nos. 1624, 1652, 1863. Total : 3.

Svāgata

— v — /vvv/ — vv/ — —

Nos. 215, 226, 862, 1663, 1743, 1746, 1775. Total : 7.

b. 12 syllables to a quarter

Upajāti (Vamśasthā and Indravamśā)

v — v/ — — v/v — v/ — v — /

Nos. 23, 176, 214, 581, 582. Total : 5.

Drutavilambita (or Hariṇapluta)

uuu/ — uu/ — uu/ — u —

Nos. 19, 248, 515, 541, 617, 1040,
1114, 1291, 1439, 1447, 1477, 1080,
1487, 1489, 1508. Total : 15.

Pramitākṣarā

uu — /u — u/uu — /uu —

Nos. 765, 777, 1427, 1464, 1500, 1506.
Total : 6.

Bhujāṅgaprayāta (or Aprameyā)

u — — /u — — /u — — /u — —

Nos. 15, 381, 815, 1341, 1516.
Total : 5.

Sragvīṇī (or Padminī)

— u — / — u — / — u — / — u — /

No. 278. Total : 1

Vamśasthā

u — u/ — — u/u — u/ — u — /

Nos. 52, 54, 65, 191, 342, 356, 382,
383, 394, 639, 754, 762, 779, 780, 805,
814, 849, 1087, 1090, 1117, 1120,
1138, 1142, 1146, 1195, 1211, 1224,
1226, 1275, 1302, 1312, 1313, 1335,
1412, 1415, 1441, 1551, 1552, 1559,
1568. Total : 40.

c. 13 syllables to a quarter**Kalahansa (or Prabodhitā)**

uu — /u — u/uu — /uu — / —

No 587. Total : 1.

Praharṣiṇī

— — — /uuu/u — u/ — u — / —

(Caesura after the third syllable).

Nos. 730, 1815. Total : 2.

Mañjubhāṣiṇī

uu — /u — u/uu — /u — u/ —

(Caesura after fifth syllable).

No. 1098. Total : 1.

Rucirā

u — u/ — uu/uu — /u — u/ —

(Caesura after the fourth syllable).

No. 800. Total : 1.

d. 14 syllables to a quarter**Pramadā (or Kurarīrutā)**

uuu/u — u/ — uu/u — u/u —

No. 1201. Total : 1.

Vasantatilakā (or Uddharṣiṇī or Simhon-natā)

— — u/ — uu/u — u/u — u/ — —

Nos. 129, 150, 151, 157, 235, 293,
297, 304, 308, 312, 360, 362, 363, 364,
366, 657, 659, 663, 677, 679, 682, 694,
695, 700, 702, 703, 705, 708, 719, 720,
723, 726, 732, 860, 859 to 965, 967,
968, 969, 971, 972, 973, 974, 975,
976, 977, 980, 981, 985, 986, 987,
988, 989, 990, 996, 1002, 1160, 1173,
1543, 1596, 1597, 1598, 1601, 1621,
1623, 1626, 1634, 1635, 1651, 1656,
1678, 1693, 1697, 1750, 1785, 1786,
1794, 1795, 1808, 1812, 1823, 1824,
1830, 1845, 1848, 1851, 1853, 1865.

Total : 182.

Śarabha

— — — / — uu/uuu/ — — u/ — —

No. 242. Total : 1.

e. 15 syllables to a quarter**Mālinī (or Nandimukhī)**

uuu/uuu/ — — — /u — — u — —

(Caesura after the eighth syllable).

Nos. 96, 188, 374, 375, 488, 526, 539, 585, 592, 637, 640, 739, 745, 749, 750, 775, 817, 1094, 1099, 1100, 1103, 1111, 1279, 1391, 1408, 1442, 1445, 1451, 1459, 1460, 1462, 1468, 1479, 1509, 1510, 1529. Total : 36.

f. 16 syllables to a quarter

Pañcacāmara

u—u/—u—/u—u/—u—/u—u/—

No. 1077. Total : 1.

g. 17 syllables to a quarter

Narkuṭa (or Nardaṭaka)

uuu/u—u/—uu/u—u/u—u/u—

No. 1434. Total : 1.

Pr̥thvī (or Vilambitaḡati)

u—u/uu—/u—u/uu—/u— —/u—

Nos. 46, 349, 475, 518, 791, 1126, 1183, 1193, 1208, 1337, 1435, 1531, 1539, 1540, 1556. Total : 15.

Mandakrānta (or Śrīdhara)

— — —/—uu/uuu/— —u/— —u/— —

(Caesurae after the fourth and tenth syllables).

Nos. 220, 232, 288, 310, 332, 333, 339, 458, 717, 722, 1007, 1011, 1149, 1159, 1170, 1632, 1658, 1660, 1705. Total : 19.

Śikharinī

u— —/— — —/uuu/uu—/—uu/u—

(Caesura after the sixth syllable).

Nos. 38, 39, 48, 60, 89, 90, 116, 175, 185, 350, 388, 395, 397, 516, 529, 531, 532, 583, 630, 796, 808, 824, 847, 853,

1027, 1031, 1089, 1115, 1134, 1209, 1221, 1223, 1255, 1273, 1274, 1298, 1299, 1311, 1316, 1324, 1338, 1344, 1349, 1350, 1358, 1373, 1383, 1396, 1419, 1450, 1465. Total : 51.

Harinī (or Vṛṣabhaceṣṭita)

uuu/uu—/— — —/—u—/uu—/u—

(Caesurae after the sixth and tenth syllables).

Nos. 20, 34, 91, 166, 373, 489, 776, 1051, 1052, 1053, 1203, 1235, 1271, 1458, 1466, 1485, 1521, 1528.

Total : 18.

h. 19 syllables to a quarter

Śardūlavikrīḡita

— — —/uu—/u—u/uu—/— —u/— —u/—

(Caesura after the twelfth syllable).

Nos. 10, 11, 128, 131, 133, 154, 155, 227, 229, 231, 233, 234, 239, 243, 245, 246, 251, 258, 267, 268, 273, 287, 291, 298, 299, 305, 307, 319, 320, 326, 328, 334, 337, 365, 367, 416, 430, 431, 444, 445, 447, 448, 449, 463, 647, 648, 650, 662, 667, 689, 690, 691, 696, 699, 709, 716, 724, 725, 727, 728, 729, 734, 735, 867, 868, 979, 982, 991, 992, 993, 994, 995, 997, 1005, 1008, 1010, 1016, 1020, 1022, 1148, 1153, 1163, 1167, 1168, 1169, 1171, 1172, 1584, 1585, 1586, 1589, 1609, 1639, 1640, 1645, 1646, 1647, 1664, 1672, 1673, 1674, 1675, 1703, 1736, 1740, 1752, 1779, 1793, 1803, 1809, 1810, 1811, 1813, 1814, 1816, 1819, 1820, 1821, 1835, 1840, 1842, 1850, 1856, 1857, 1859, 1860, 1862, 1870. Total : 128.

i. 21 syllables to a quarter

Sragdhara

-- -/-u-/-uu/u- -/u- -/u- -

(Caesurae after the 7th and 14th syllables).

Nos. 156, 230, 257, 286, 309, 322, 903, 1009, 1156, 1178, 1588, 1600, 1655, 1676, 1702, 1707, 1738, 1784, 1787, 1861. Total : 20.

B. AKṢARACCHANDAS (Ardhasama)

Aupacchandāsika

First and third *pāda*-s : 11 syllables

uu -/uu-/-u-u/- - -

Second and fourth *pāda*-s :

12 syllables

uu -/-uu/-u-u/-u- -

Nos. 21, 113, 346, 477, 514, 519, 746, 752, 759, 813, 1056, 1058, 1060, 1062, 1105, 1106, 1135, 1395, 1481, 1482, 1575. Total : 21.

Puṣpitāgrā

First and third *pāda*-s : 12 syllables

uuu/uuu/-u-/-u- -

Second and fourth *pāda*-s :

13 syllables

uuu/u-u/u-u/-u-/-

Nos. 17, 33, 748, 757, 760, 1101, 1109, 1137, 1204, 1283, 1392, 1436, 1461, 1467, 1486. Total : 15.

Viyoginī

First and third *pāda*-s : 10 syllables

uu -/uu-/-u-u/-

Second and fourth *pāda*-s :

11 syllables

uu -/-uu/u-u/u- -

Nos. 82, 94, 162, 352, 354, 491, 577, 768, 769, 770, 772, 1047, 1050, 1246, 1248, 1251, 1390, 1394, 1409, 1429, 1471, 1483. Total : 22.

C. AKṢARACCHANDAS (Viṣama)

Udgata

First *pāda* : 10 syllables

uu -/u-u/u-/-u

Second *pāda* : 10 syllables

uuu/uu -/u-u/-

Third *pāda* : 11 syllables

-uu/uuu/u-u/u- -

Fourth *pāda* : 13 syllables

uu -/u-u/u-/-u-/-

No. 773. Total : 1.

D. MATRĀCCHANDAS

Ārya

First and third *pāda*-s : 3 feet
(12 *mātrā*-s)

Second *pāda* : 4½ feet (18 *mātrā*-s)

Fourth *pāda* : 2 feet + a short syllable
+ 1½ feet (15 *mātrā*-s)

(feet could be : uuuu, or — —, or
—uu, or uu—; or u—u),

Nos. 3, 16, 18, 28, 30, 32, 93, 95, 112, 114, 130, 139, 165, 167, 187, 189, 240, 241, 244, 249, 252, 253, 256, 262, 263, 275, 283, 295, 313, 329, 344, 353, 355, 369, 372, 413, 414, 420, 422, 426, 433, 437, 456, 466, 471, 498, 525, 527, 528, 538, 540, 544, 546, 566, 571, 573, 574, 575, 579, 588, 589, 594, 609, 611, 623, 624, 626, 642, 692, 707, 715, 733, 753, 816, 868, 983, 1033, 1048, 1054, 1057, 1059, 1107, 1108, 1110, 1112, 1147, 1164, 1166, 1200, 1202, 1206, 1231, 1244, 1250, 1272, 1280, 1281, 1284, 1287, 1410, 1411, 1425, 1428, 1430, 1443, 1444, 1446, 1463, 1469, 1478, 1483, 1492, 1494, 1496, 1501, 1511, 1513, 1520, 1576, 1582, 1622, 1625, 1637, 1644, 1650, 1671, 1689, 1732, 1747, 1780, 1781, 1783, 1838, 1841. Total : 133.

Udgiti

First and third *pāda* : 12 *mātra-s*

Second *pāda* : 15 *mātra-s*

Fourth *pāda* : 18 *mātra-s*

Nos. 584, 603 616, 1249, 1695.

Total : 5.

Upagiti

First and third *pāda-s* : 12 *mātra-s*

Second and fourth *pāda-s* : 15 *mātra-s*

Nos. 338, 370, 450, 464, 467, 474, 484, 966, 1075, 1268, 1698, 1873. Total : 12.

Giti-ārya

First and third *pāda-s* : 12 *mātra-s*

Second and fourth *pāda-s* : 18 *mātra-s*

Nos. 13, 168, 186, 272, 292, 351, 509, 537, 572, 576, 580, 596, 597, 610, 612, 743, 1012, 1061, 1063, 1136, 1158, 1278, 1282, 1389, 1433, 1490, 1497, 1502, 1580, 1659, 1780¹, 1796, 1807, 1864. Total : 34.

1. In other sources *Ārya-metre*.

Matrasamaka

16 syllables (several varieties ;
rymed moric verse).

No. 266. Total : 1.

E. IRREGULAR

Nos. 122, 194, 492, 1125, 1129, 1130, 1131, 1132. Total : 8. See

also numbers given above in italics.

III. SUBJECT INDEX

A

abandonment, 1361 to 1362

absorption, 1033

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—of wicked objects, 1417 ;

—of undesirable, 1416

act, action, activity, deed, work (*see also* woman, king), 26, 49, 52, 69, 79, 99, 100, 106, 110, 134, 146, 218, 359, 407, 443, 463, 509, 632, 694, 731, 768, 797, 808, 809, 1339, 1371, 1378, 1406, 1407, 1418, 1444, 1455, 1475, 1476, 1518, 1562, 1571, 1730, 1818, 1829 ;

—proper duty, good, deed, 24, 58, 123, 136, 137, 212, 643, 660, 1445, 1461 ;

—past deeds, 15, 69, 866 ;

—in previous births, 841 ;

—improper, sinful, 24, 58, 76, 83, 104, 1445, 1446, 1447, 1470 ;

—untimely, 61

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| xv | line 8 | <i>read</i> : Anyśat <i>instead of</i> Anyśat. |
| xvi | „ 28 | <i>read</i> : Bālabhaṭṭi <i>instead of</i> Bālabhāṭṭ. |
| xviii | after „ 18 | <i>add</i> : BPC Bhāvadeva Sūri's Pārśvanātha-caritra, Benares, <i>Virasamvat</i> 2048 (A.D. 1912). |
| xxvi | „ 15 | <i>read</i> : Dampatiś(ikṣānāmaka). |
| xxxix | after line 30 and | } “MK (D). Mādhavanāla-kathā by Damodara,
GOS 93 ; pp. 443-509” and “MK (K). Mādhavā-
nāla-kāmakandalā-caupāi GOS 93 ; pp. 381-442.” |
| xl | after line 3 <i>add indented</i> | |
| xl | after line 14 | <i>add</i> : Moh (KSG) Moh in KSG I. 352-7. |
| xlvi | „ 14 | <i>read</i> : Kosegarten. |
| xlix | „ 3 | <i>read</i> : Chaudhuri, Prācyavāṇī-Mandira-Saṃskṛta-grantha-mālā 2. |
| xlix | „ 17 | <i>read</i> : RS ; RŚ Rudraṭa's Śṛṅgāratilaka (RŚ) ed. with |
| l | „ 5-6 | <i>delete</i> :) and) |
| li | „ 13 | <i>read</i> : Saśā. |
| li | „ 27-8 | <i>read</i> : Rijksuniversiteit te Gent. Werken uitgegeven door... |
| liv | „ 7 | <i>read</i> : MS. BORI 1423 of 1887-91. |
| lvi | „ 18 | <i>read</i> : Subhāṣita-saṃgraha-s. |
| lxii | „ 19 | <i>read</i> : De l'origine. |
| liv | „ 11 | <i>read</i> : Zeitschrift der Deutschen ... |
| lxvi | fn. 2 | <i>read</i> : 2. 181. 6 <i>instead of</i> 286. |
| lxxvi | fn. 5, line 8 | <i>read</i> : A. Weber's <i>instead of</i> A. WEBER. |
| lxxvii | fn. 7, line 2 | <i>read</i> : 300-10 <i>instead of</i> 300.10. |
| lxxix | line 16 | <i>read</i> : conterminous. |
| lxxxiv | fn. 1, lines 2-3 | beginning with the words : Cf. L. Sternbach <i>transfer</i>
at the end of fn. 2. |

1. The length of the ADDENDA AND CORRIGENDA is mainly due to the additional material inserted in the text of the *subhāṣita-s* after the printing of this part of the volume was completed some two years ago (see PREFACE, p. viii).

Page

- lxxxvi fn. 2, line 8 *read* : Warszawa 1974.
- lxxxvii line 10 *read* : The work is of South Indian Origin.
- lxxxviii fn. 3, line 1 *read* : *Indian Culture* 12, 3 ; 130-9. Cf. S. Ch.
- lxxxviii fn. 5, line 2 *read* : *Indian Culture* 2, 2 ; 382-3.
- xciv line 18 *read* : the shorter version is completely preserved.
- xciv fn. 1 *read* : Cf. Guérinot in JA. 10 t. 14 ; pp. 47 ff. No. 1106.
- c lines 10-11 *read* : S. V e ñ k a ṭ ā d h v a r i n.
- ciii line 14 *read* : Sindūraprakara.
- cv line 21 *read* : of stray verses written on 30 pages.
- cxii fn. 4, line 7 *read* : met with in Sanskrit literature.
- cxvii line 4 *read* : rogues ;
- cxvii fn. 6, line 1 *read* : Bareau *instead of* Barreau.
- cxx line 1 *read* : P a n t' s *instead of* P a r t' s.
- cxxxiii „ 11 *read* : Saduktikarṇāṃṛta.
- cxxix lines 19-20 *delete* : *Taitirīya-brāhmaṇa* 2. 5, 83.
- cxxix line 24 *read* : 3.312.3 *instead of* 32.12-3.
- cxxx fn. 1, line 7 *read* : Māra und
- cxxxi line 17 *read* : composed of some well-known
- cxxxix line 5 *read* : Tshigs-su-bcad-paḥi.
- cxxxix fn. 2, line 6 *read* : XLIII ; pp. 115-158.
- cxlii, cxliii and cxliv *read* : E. Bosson *instead of* E. Bossom.
- cxlvi fn. 1, line 3 *read* : *textes bouddhiques du Tibet et du ...*
- cxlvii fn. (fn. 4 from p. cxlvi) line 2 *read* : 135, 258-269 *instead of* in print.
- cxlviii line 7 *read* : Lokasāra.
- clvi „ 14 *read* : (Poésie).
- clvi fn. 4, line 2 *read* : *conservés ... par Chao ...*
- clvi line 8 *read* : 361 (or over ... *instead of* : 332 (or
- clviii fn. 2, line 2 *add* at the end : and op. cit. p. clvii fn. 7.
- clxi line 11 *read* : Udyoga- and Bhīṣma-parvans.

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| 4 | 19 | column 2 lines 3-4 <i>read</i> : wives/impatience with good men and kinsmen alike ; / all are in the nature of |
|---|----|--|

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5 27 (c) read : (°वेशं ; °वेष्टं ;

6 32 column 2 lines 7-10 read : and others/he sees his own vice in his neighbour's heart. / Though they upon the bank are motionless, / a man aboard a river boat supposes, / that it is they who

7 39 (आ) add : SH 1908.

8 40 (आ) add : SSB 315.32.

9 47 (आ) add : SSSN 243.2.

(a) add at the end : °पा° °जा° tr. SSSN.

(b) read : आद्यानां HP, Prab, SSSN.

9 49 (अ) add : Bhaviṣya-purāṇa 1.7.51.

(a) कामादृते क्रियाकारी Bhaviṣya.

(c) कश्चिद् Bhaviṣya.

50 (अ) add : R (Bar) 5.20.38 *id/ef*.

51 (इ) should read : MBh (Ju) p. 238 *mn/op*. Also delete : (c) and insert text in (b).

10 54 (b) line 3 read : SSB instead of : SBS.

56 (आ) add : SSSN 70.1 ;

11 61 (आ) read : Subh 12.

(d) read : तादितम् .

62+3 (अ) read : JS instead of : IS and add : SH 448 (No. 62 only).

(e) read : JS instead of : IS.

12 66 add : (अ) MBh (Bh) 12.81.11 ; in (आ) SSSN 108.8 and (d) इच्छते तस्य जीवति MBh.

69 (translation line 5) read : splendid instead of : sweet.

70 read : 70**

14 78 add at the end of (आ) and (a) : SSSN 90.2.

82 fn. 1, line 4 read : =Amaṅgalakara.

83 (अ) read : R (Bar) 3.36.22.

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16	92	<i>add</i> at the end of (आ) and (a) : SH 827 and in (d) after IS : निर्दयं चैव SH ; in (a) <i>correct</i> SV to VS.
17	100	(अ) <i>read</i> : MBh (C) 12.6536 and 12.9294.
	101	(अ) <i>read</i> Cf. No. 2152 <i>instead of</i> : 2352.
18	104	(आ) <i>add</i> : SSSN 221.6, SH 1593.
after	105	<i>add</i> : अकृत्यान्तिजरक्षां see No. 107.
	107	(आ) <i>add</i> : SH 1382 ; (ab) अकृत्यान्तिरक्षां योदे °वि° SH ; and in (d) (at the beginning) : त्यक्त° SH.
	108	(आ) <i>add</i> at the end : SH 1049 ; cf. No. 1437 and in (c) at the end : SH. (In the translation last line) <i>read</i> : 'then' <i>instead of</i> : 'the'.
	109	(अ) <i>read</i> : Pts. 4.118 <i>instead of</i> : 4.188.
19	111	(अ) <i>read</i> : (GN) <i>instead of</i> : (DN) and in (आ) <i>add</i> : SSSN 143.16.
	113	<i>read</i> : 113* ; and in (आ) and (b) <i>add</i> at the end : SH 107.
20	120	(इ) and (b) <i>read</i> : Tantri (OJ) <i>instead of</i> : Tantri (OS).
21	123	<i>add</i> : (आ) SH 718 ; (अ) अक्षोषः स° च SH ; (c) and (d) after MBh (Bh) <i>add</i> : SH.
	127	(अ) <i>read</i> : MBh (C) 5.1518-9 <i>instead of</i> : MBh (C) 1518-9. (in translation line 3) <i>delete</i> : 'and'.
22	130	(in translation line 3) <i>read</i> : 'fly' <i>instead of</i> : 'flee'.
	132	(आ) <i>read</i> : Skm (POS) 2.119.4.
23	136	<i>add</i> at the end of (आ) and (a) : SSSN 66. 2 ; in (b) after (see a) <i>add</i> : SSSN and in line 3 <i>read</i> : स्य (हि).
	137	(अ) <i>read</i> : Aranyakāṇḍa 980* and in (a) अक्षणी IS <i>instead of</i> : अक्षयो R (G).
	138	(आ) <i>add</i> : and SSSN 160.3 (a. Vallabhadeva).
24	140	(आ) <i>add</i> : SSSN 92.21.
	144	<i>read</i> : 144 <i>instead of</i> : 144**.
25	149	(अ) <i>read</i> : CR 4.20 <i>instead of</i> : CPr.
	153	(आ) <i>add</i> : SSSN 97.3.

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26	156	<i>read</i> : 156*.
	159	<i>read</i> : 159**.
27	164	(आ) <i>add</i> : SSSN 1.2.
	165	(अ) <i>read</i> : ArS 2.47.
30	182	<i>delete</i> : Ava 388 from (अ) and <i>insert</i> it in (आ).
	185	(आ) <i>add</i> : SH 2033 ; in (a) <i>add</i> : अगारे सर्वस्मिन्नरिक् SH and <i>add</i> : (b) अपितकलवातायनतले SH. (c) *विशिरगृहे शिरो राहुनिकरं SH.
31	190	<i>add</i> : (अ) MBh [MBh (Bh) 12.57.34, MBh (R) 12.57.34, MBh (C) 12. 2080] in (आ) <i>add</i> : SSSN 50.2 ; <i>add</i> : (c) *वेत्तारः MBh.
	192	(अ) <i>read</i> : VCsr 15.4 (Cf. No. 217 and MBh (R) 13.26.42).
32	194	(आ) <i>add</i> : SSSN 134.9.
	195	<i>add</i> : (अ) KR 2. 27. 11 and in (आ) at the end : and घृतकुम्भ° ; <i>add</i> : (cd) तेन नारद नारीणां संसर्गं परिवर्जयेत् KR.
	196	<i>add</i> at the end of (अ) : and घृतकुम्भ°.
	198	(अ) <i>read</i> : Mn 8.350 <i>bis</i> (Mandlik's ed.), Vās 3.16, Cr 5 (CSr II. 14, CRr VIII. 46, CPS 233.35, CKI 44).
		(आ) <i>add</i> : Mitākṣarā <i>ad</i> Y 2.21, Sarvajñanārāyaṇa, Rāgha-vānanda, Govindarāja and Rāmacandra <i>ad</i> Mn 8. 350, Daṇḍaviveka 234, Smṛticandrikā 3.15, Madanaratna 128, Vivādatāṇḍava 491, Vyavahārārthasamuccaya 147, Sarasvatī-vilāsa 153, Manvarthacandrikā, Vyavaharaprakāśa 14.
33	200	(अ) lines 1-5 <i>read</i> : Cr. 66 [(CV XIV. 12... (partly illegible)].
	203	(अ) <i>delete</i> : "Cf. Nos. 213, 250".
34	210	(आ) <i>read</i> : IS 70 <i>instead of</i> : TS 70.
35	211	(आ) <i>add</i> : SH 1552.
37	221	(अ) <i>add</i> : MBh (Bh) ¹ App. 1.81.38-9 and <i>add</i> : (c) लोकं प्रस्थाप° (°अल or स्थाप)° यित्वा च MBh (Bh).
	222	(अ) <i>read</i> : (आ) and <i>add</i> : SSSN 182.51; (a) <i>add</i> : अन्न° SSSN.
	230	(आ) <i>read</i> : Cf. No. 242 <i>instead of</i> : No. 282.

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- 38 232 (अ) read : BhŚ instead of : BrŚ.
- 40 242 (आ) read : SSSN 197.89 instead of : 1,36,89.
- 41 245 (आ) read : SSSN 211.11 instead of : 3.7.11 and in (b) read : Vik.
- 42 249 (अ) add : KR 2.197.4 (p. 482) ; in (a) before "Subh" add : KR.
- 250 (आ) read : SSSN 52.2 instead of : 2.4.2.
- 251 (आ) read : SSSN 228.1 instead of : 2.27.1 ; in (c) delete : SR, RS.
- 253 (आ) read : SSSN 128.6 instead of : 2.90.6.
- 43 254 (आ) read : SSSN 148.11 instead of : 2.114.11.
- 256 (आ) read : SSSN 211.14 instead of : 3.27.1 in (b) line 2 read : (कुसुमिते च SSSN).
- 44 266 (आ) read : SSB instead of : SSg.
- 46 275 (आ) read : SSSN 143.21 instead of : 2.111.21 and add : SH 851 and 47* (a. Bāṇa) ; in (a) read : SR, SH.
- 47 283 (d) read : Vik instead of : Vikr.
- 48 288 read : (आ) SMH 9.41 instead of : (अ) SMH 9.41.
- 49 293 (आ) read : SSSN 225. 3 instead of : 3.23.3 and in (c) सम instead of : सम.
- 51 302 and 303 add : at the end of (इ) and (अ) respectively : and घृतकुम्भ°.
- 53 after No. 316 read : अङ्गुलीषु instead of : अङ्गुलीषु.
- 318 add : at the end of the translation : "(K. Ray's translation)."
- 54 322 (आ) read : SSSN 17.77 instead of : 1.4.77.
- 55 326 (आ) read : Skm (POS) 5.1.1).
- 59 344 (आ) add : SH 1823.
- 348 (आ) line 3 delete : "7669" and read : SSSN 42,10 instead of : 1.32,10 ; add : SH 1053. (a) and (d) at the end of line 2 add : SH.

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60	350	<i>add</i> : at the end of (अ), (a), (b) and (d) "SH 517."
61	354	<i>read</i> : SSSN 81.74 <i>instead of</i> : 2.35.74 ; <i>add</i> : (इ) Ślt (OJ) 17.
62	359	<i>read</i> : in (अ) GP <i>instead of</i> : PP and in (अ) SSSN 40. 6 <i>instead of</i> : 1.31.6.
	362	<i>read</i> : in (d) सुदं <i>instead of</i> : सुव.
63	366	<i>read</i> : SSSN 7.5 <i>instead of</i> : 1.4.5.
64	368	<i>read</i> : Vi (K) 20.52 <i>instead of</i> : Vi (R) 20.52.
	369	(अ) <i>add</i> : SH 241.
65	376	translation last line <i>read</i> : Ray's <i>instead of</i> : Roy's.
	378	in (अ) and (b) <i>add</i> at the end : SH 1096.
66	385	in (अ) <i>add</i> : SH 1313 ; in (a), (b) and (d) after "ŚP" <i>add</i> : SH ;
67	389	in (अ) <i>read</i> : (a. Kalpataru).
	390	in (अ) <i>add</i> : before Cf. No. : "BPC 6.417 ; in (अ) <i>add</i> : SH 370 (a. BhŚ) and at the end of line 2 <i>add</i> : 373.6 ; in (b) <i>delete</i> 373.6" and <i>insert instead</i> : सुतां SH ; at the end of (d) <i>add</i> : भावेत् [व°] BPC.
68	395	(अ) <i>read</i> : SSB 272.102 (a. BhŚ) <i>instead of</i> : SSB 374.214 ; in (a) <i>delete</i> "सहा°" ... to "metrum" and in lines 3,4,5 <i>delete contra metrum</i> ; in (b) <i>delete</i> : "अज्ञातु Śānt (var.)."
69	398	(अ) <i>add</i> : SH 1544 ; (b) and (d) after ŚP <i>add</i> : SH.
70	402	(अ) <i>add</i> : SH 631 ; (a) after Y <i>add</i> : SH ; (d) after SkP, <i>add</i> : SH.
	404	(अ) <i>read</i> : SSSN 58.6 <i>instead of</i> : 56.6.
71	413	(अ) <i>add</i> : SH 732 b's (a. BhŚ).
72	414	<i>read</i> : (अ) <i>instead of</i> : (अ) and <i>add</i> : Ava 94.
76	444	(c) <i>read</i> : [°युक्त°] <i>instead of</i> : (°युक्त°).
77		before No. 449 <i>add</i> : अज्ञानेन तदज्ञानं see ज्ञानेन तु तदज्ञानं.
78	456	(अ) <i>read</i> : Vidy <i>instead of</i> : Vid and after (अ) <i>read</i> . Āryā metre <i>instead of</i> : Udgiti-ārya metre.
79	463	<i>add</i> : (अ) Mahāvīracar. 3.35 and <i>add</i> : (a) विपुलगतज्ञानोऽथ संदेवहृद् Ma°.

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| 80 | 468 | (आ) add: SH 677. |
| 81 | 472 | (आ) add: SSB 301.3.
before No. 474 delete: अञ्जलि शपथं see No. 467. |
| 83 | 482 | (अ) add: MK (MK (S) 88, MK (G) ad: 54.57. |
| | 483 | (अ) should read: KN (KN (ĀnSS) 13.43, KN (TSS) 13.43, KN (BI) 12.41). In (आ) add: IS 120; at the end of (a) add: KN (ĀnSS), KN (TSS); at the end of (c) add: मार्जयेत् KN (ĀnSS), KN (TSS); at the end of (d) add: SRHt, SSSN. |
| | 487 | (आ) add at the end: (but does not appear in MBh (Bh)). |
| 90 | 527 | (आ) add: SH 792; (d) add at the end: शीलानाम् [तृ°] SH (contra metrum). |
| 92 | 535 | (अ) read: Śto instead of Śtd. |
| 93 | 539 | translation line 4 read: widowhood instead of wido-hood. |
| 94 | 546 | (आ) add: SH 1344, SSB 477.324 and in (d) add: न वादवाग्नि जलं पि° SH. |
| | 548 | translation line 3 read: Rāghavācārya's. |
| | 550 | add: (a) MBh (MBh (Bh) 13.2.69, MBh (R) 13.2.70, MBh (C) 13.153) and in (आ) read: (a. Manu but does not appear in the MnJ edition). |
| | 551 | in the text (b) read: शुभम् instead of: शनम्. |
| 95 | 552 | (अ) read: (NSP) instead of: (NSA). |
| | 556 | in (अ) before MBh (C) add: MBh (R) 12.191.12 and instead of: MKS read: MK (MK (GOS) 155, MK (S); in (आ) add SH 706; in (c) line 1 add after H: MK, and in line 3 after MBh (var.) add: SH; at the end of (c) add: दस्वा [तृ°] SH. |
| | 557 | (अ) add: MK (S) 128 and add: (ह) Ślt (OJ) 77. |
| 96 | 558 | add: (अ) MBh (MBh (Bh) 12.186.9, MBh (R) 12.193.9, MBh (C) 12.7040); cf. MBh (Bh) 13.143.13 and add: (cd) भृत्यै (पूर्व) / पुरुषस्य प्र° MBh. |
| | 560 | in (अ) after 565 add: 595; in fn. in (b) read: कौरवाः. |

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96	563	(आ) add : SH 1187 and read No. 560 instead of : 550.
98	574	(आ) read : "VP 9,15" instead of : "VP 9".
	575	(आ) add : SH 1188.
101	588	(आ) read : SH 760 instead of : SH fol. 58a (560) and in (d) delete : दृष्टिः SSB, SRHt.
	590	(c) add at the end : SSSN.
	591	(अ) add at the end : See No. 2312 (<i>varia lectio</i>).
102	599	(अ) add : MK (MK (GOS) 26, MK (S) 25, MK (P) 19, MK (G) 45, MK (D) 85).
103	602	(अ) read : PM 5,10 instead of : 5,00.
106 col. 1, line 15		read 619* instead of : 419*.
107	624	(आ) add : SH 932 and 125* (a. Kṣemendra) and at the end of (d) add : स वदति वित्तलेमपि SH (<i>contra metrum</i>).
110 before 646		add : अतो हास्यतरं लोके see No. 5852.
before 648		add : आत्मनाम गुरोर्नाम see No. 4569.
112	661	(आ) add : SH 980 and 176* and in (d) add : बवान्यस्य SH.
117	688	(a) add at the end : रिनाशाय KR. (d) lines 3-4 read : PrŚ (C); instead of : PrŚ (C);
	689	add at the end of (आ) IS. 177.
118	694	(आ) add : Subhāṣitaratnakaraṇḍakakathā 5.3 and add : (d) पुण्याधिकाः क्षितिभुजो Subhā°.
120	701	(आ) add : SH 1286 and in (a) add at the end : SH.
	703	(आ) read : Sāh instead of : Śāh.
121	711	(अ) read : (2208*) instead of : (2.208*).
122	716	(आ) add : SH 1978 (d incomplete). in (b) add as the first entry : वेनायं सखि धिक् SH; in (c) add as the first entry : यत्कान्तीय वि° SH.
127	743	(आ) add : Ava 132.
129	760	in fn. 1, line 4 read : entsteht ein.
130 before No. 762		insert : अथ रोगानिभूतस see तथा रोगानिभूतस.

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- 130 before No. 764 *insert* : अथवा जानता धेनुरियं see यदि राजा हुता कर्तुम् and :
अथवा विशः सफलः see तस्योपदेशः सोपलः
- 766 *a* in text *read* : अथ वा ; in (a) *read* : R (Bar. 6.23.13ab + 480*;
add : (a) स्त्र [वा] R (var.); वंचयते or नश्यते or शयय न or अथ नश्यति
सा प्रज्ञा R (var.); (b) सतस्तव (समंततः or विनश्यतः or वचस्तथा or
as above) R.
- 131 773 *read* : Udgatā metre *instead of* : Udgīti metre.
- 132 775 (a) *read* : °शङ्खं *instead of* : °शङ्खः.
- 133 787 *read* : 787**
- 135 799 *read* : SH 338 *instead of* fol. 32a (138).
- 136 before 804 *read* : अथो नरपति *instead of* : अक्षो नरपति.
- 137 809 (अ) *read* : (MS. E) *instead of* : (MSE).
- 139 823 (अ) *add* : Vyāsa-smṛti 4.24.
823 (आ) *add* : SH 939 and 132*; *delete* the translation and *insert*
instead : I consider a generous man as a miser, for after his death
he makes use of his wealth [good deeds]; however, the miser is
generous when leaving (this world), for then he gives away his
entire wealth.
- 142 844 (अ) *delete* : MBh (C)...and *insert instead* : MBh (R) 12.331.8,
MBh (C) 12.12519.
845 *d* in text *read* : भवत्यकाले स्व° and in (d) the first entry should
read : भवति काले Cv.
846 (आ) *read* : SSSN 175.1, SH 974 and 168* and *add* (b) वरम्°
SH 974.
847 (आ) *add* : Regnaud VI No. 103 (a. Ānandavardhana) (c) *read* :
Regnaud, *instead of* : Viśvagūṇādarśa.
- 143 852 (अ) *add* : MBh (MBh (Bh) 13.136.16, MBh (R) 13.152.16,
MBh (C) 13.7177; *ab* in MBh (Bh) 13.33.16). Cf. Mn.
9.315.
(आ) *add* : SH 1113 ; in (d) *add* after the end : SH ; *add* : (cd)
लोकानाम्यान् सृजेयुश्च लोकपालाश्च कोविताः MBh.
- 144 854 In the translation, line 1 *read* : by water ; the

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144	856	(अ) read : 559 instead of : 560.
146	865	(आ) add : SH 1956 ; add : (b) समागत सति [वि°] SH.
150	886	(आ) line 3 read : 178.42, SSB 107.46.
151	892	(c) read : प्रोत्तुङ्गपीवरकठोरपयोधरादृषं
161	943	(b) read : सृष्टयाते instead of : सृष्टयाते.
167	971	(आ) add : SH 544 Subhāṣita(savaskṛta)Ślokaprārambhaḥ No. 16 ; in (b) line 4 after Śts (var.), add : SH.
169	982	(c) read °क्षणम् instead of : क्षणम् .
171	992	translation lines 1 and 2 read : resort/to pavilions.
173	1000	(c) line 3 read : कामेषु instead of : कयेषु .
174	1006	translation line 6 read : grove/my lover.
175	1013	(d) line 2 read : धर्माः instead of : धर्मा ;
177	1023	a in text read : अद्वैतमनसंयुक्तं and in (अ) read : MBh (R) 12.298.44.
	1025	a in text read : अथः कुर्वन् प्रजाः .
178	1032	at the end of (अ) add : MK (S) 88 GS.
179	1036	(अ) lines 1-2 read : MBh (C) 12.220-1) +1582*.
	1039	translation line 2 read : man. instead of : men.
	1042	transfer the words ŚKDr ad मानः (a. c), IS 215 from (अ) to (आ).
182	1055	c in text read : मूर्च्छा.
	1056	(आ) read : PG instead of : PGr.
	1057	(आ) read : SH 1592 instead of : SHV part II.13 and in (c) and (cd) read : SH instead of : SHV.
183	1063	(आ) read : PG instead of : PGr.
184	1065	read : 1065** instead of : 1065*.
	1069	(आ) add : SSSN 147.22.

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185	1076	<i>read</i> : 107.6 <i>instead of</i> : 1076*.
186	1079	<i>a</i> in text <i>read</i> : अथर्मादाजितं .
	1080	(अ) at the end <i>add</i> : Bhaviṣya-purāṇa 1.4.38cd-39 <i>ab</i> and in (d) line 5 <i>read</i> : वा न° [वाधि° MBh 12 (var.); वा नि° Bhaviṣya-purāṇa ; यच्छति .
187	1084	<i>ab</i> in text <i>read</i> : अथर्मोपाजितैरर्थैर् / यः करोत्योष्वं देहिकम् ।
	1089	(b) <i>read</i> : SR <i>instead of</i> : ISR.
188 before 1093		<i>add</i> : अथार्षतानां see No. 1085.
189	1100	(आ) line 3 <i>read</i> : RJ 1420 <i>instead of</i> : RS 1420.
190	1105	(आ) line 3 <i>read</i> : SH 2007 <i>instead of</i> : HS 2007.
192	1117	<i>c</i> in text <i>read</i> : हृदयं <i>instead of</i> : हृदय.
194	1126	(a) <i>read</i> : चिरमवाप्य BhŚ (var.).
	1127	(अ) line 2 <i>read</i> : CNSap <i>instead of</i> : CNS ap ; (d) <i>read</i> : सत्तासुप्तम् Tantri (OJ).
195	1129-32	(i) <i>read</i> : °ण्ये MBh (C).
196	1140	translation line 2 <i>read</i> : look of cruel ...
198	1149	translation lines 2, 3, 4, 5, 6, 7, 8, 9 <i>add</i> : “/” after “joys”, “dwell”, “up”, “rites”, “joined”, “holiness”, “bards”, “sage” respectively.
199	1153	(a) <i>read</i> : खड्गस्त्रुङ् SSS.
200	1158	translation line 1 <i>read</i> : Der auf einem ... and line 9 <i>read</i> : Schöne.
	before 1160	<i>insert</i> : अथ्युवास यनयास° see केनिकाननश°.
201	1168	translation lines 5-6 <i>read</i> : ... the cuckoo/ from the treetop calls ...
203	1176	(a) <i>read</i> : वेहभृतां MBh (var.)
	1177	(अ) line 1 <i>add</i> : CPS 102.56 ; line 2 <i>read</i> : Cf. No. 1176.
204 before 1183		<i>insert</i> : अनगवीदिवंसुधा see No. 275.
	1183	translation in lines 6 and 8 the words “hair fully growing” and “with gray hairs” should be in square-brackets.

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- 207 before 1204 *insert* : अनद्भुतमिदं लोके see No. 1484.
 1204 (c) *read* : IS *instead of* : VC (var.).
- 208 1207 *a* in text *read* : अनधीत्यार्थशास्त्राणि.
 1210 (अ) (line 1) *read* : 12, 171.56, *instead of* : 12.17.56
- 209 1215 (d) : *read* : कुजमा all texts.
 1216 (अ) *add* at the end : and 1546 and *add* in (आ) (c) and (d) at the end : SSB 509.879.
- after 1216 before see No. 1220 *add* : कवत्पञ्च.
- 210 1217 at the end of (आ) *add* : Cf. No. 7765.
 1218 translation line 6 *read* : (G. Bühler's translation).
 1220 (अ) *read* : Cf. Nos. 1216 and 1546 and in (आ) *read* : bc|da ; in c *read* : यस्मर° CV (var.).
- 212 1232 (अ) line 2 *read* : 6.41.14, R (R) 6.63.14, R (R) 6.63.14) ; in (d) line 2 *read* : °स्यांतरिकृतं.
 1234 (अ) *add* : SH 660. (a) line 2 *read* : MBh (var.), ŚP, SS (OJ) ; परार्थेषु MBh ; in fn. line 3 *read* : SS (OJ) *instead of* : SS (OS). (d) line 1 *add* : SH after VS and *instead of* : "IS".
- 213 1240 (इ) *read* : NS (OJ) 4.18.
- 214 1242 *read* : NS 1242** *instead of* : 1242* ; (d) *read* त्रिद्विमा ŚP.
- 215 1249 *read* : 1249** *instead of* : 1249*
- 216 after 1259 *add* : अनर्थकमनायुष्यं see No. 2003.
- 217 1265 (b) *delete* : first line ; from (d) line 1 *delete* : सत्तृषु MBh (R).
- 218 before 1268 *insert* : अनर्थो वर्जने येषां see कृच्छ्राधिग°.
- 220 1284 (आ) *read* : SSB 505.756.
 1285 (d) line 3 *read* : CPN I, Same.
- 221 1288 (अ) after 5. 36. 43 *delete* and *insert instead* : MBh (R) 5.35.45, MBh (C) 5.1304).
- 222 1292 and 1294 (अ) *read* MBh (R) *instead of* : MBh (C).
- 223 1302 (अ) line 1 *read* 97 *instead of* : 79 ; line 2 *read* : PtsK *instead of* : Pts. (आ) *read* : Subh 122 ; (d) line 2 *read* : मे [म] Pts.

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223	1303	(अ) read : MBh (R) instead of : MBh (C).
224	1304	instead of : (a) read : (d).
	1306	(इ) and (a) read : Tantri (OJ) instead of : Tantr (OJ); (c) line 3 add after SRHt, : Tantri (OJ).
225	1308	(आ) read : Sskr instead of : Skr.
	1310	(आ) read : SSSN instead of : SSN.
	1311	(b) line 2 after BhŚ (var.), add : VS ; (d) line 1 read : (but A ₀₋₂ as above).
226	1316	translation line 5 read : the sustainer.
	1318	(अ) line 2 read : Prab (B) 5.11.
227	1324	(आ) read : SkV 1464.
228	1327	(d) read : SkP instead of : SKP.
	before 1329	add : अनारम्भासे विषं शास्त्रं see विषं गोष्ठो वरिद्रस्य.
	1331	(आ) add : SH 1203.
230 before	1340	read : अनारम्भ अनुष्ठानां see No. 1340.
	1340	(अ) and (a) read : VP instead of : PV.
	1341	(b) read : विना [ऋ°] Ava.
231	1346	(b) read : असुयुक्° SSSN. (d) read : वा...ष्टं SRHt,
	after 1346	insert : अनार्येष्टात्मशीलश्च see कुलीनम् and in next line before "see" add : (or संकाशः).
	1348	translation line 2 read : ... undistinctly, who runs.
232	1349	(b) line 3 after JS add : SkV (var.); (c) line 3 after JS ; read : इयेते SSSN ; line 5 read : ... Amar (var.); "नोन्मासितशिलाः Amer (var.) ; SSSN ; नोद्भागर° SkV (var.), Skm (var.) ;
233 after	1355	insert : अनार्यय च कर्ता न see No. 1348.
234	1360	translation line 4 read : not desired and is useless ?
	before 1366	insert : अनाहतोप्रविष्टो यः see No. 1363.
235	1368	translation line 3 read : blessings, too—/why sink.
236	1374	(अ) line 2 read : MBh (R) instead of : MBh (C) and add : 12.330.14. At the end of (अ) add : HJ 4.71, HS 4.65,

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236	1374	HM 4.68, HK 4.73, HP 4.72, HN 4.72, HH 111.18-19, HC 149.17-8). (d) <i>add</i> : as first item : सुह्येत् तत्र न प° H.
	1375	<i>read</i> : 1375** <i>instead of</i> : 1375.
237	1380	(b) first entry : नित्यं *** <i>transfer to</i> (c). (d) line 2 <i>read</i> : but CNI II <i>instead of</i> : CNT II. (अ) <i>add</i> : SH 1004 and 210* ; <i>add</i> : (d) °मवनाज्ञा° SH.
238	1385-7	(g) <i>read</i> : परष्वङ्गः KK (ĀnSS) ; (h) <i>read</i> : शब्दया KN (ĀnSS).
239	1393	(a) last entry (हितं° etc.) <i>transfer to</i> (b).
	1394	translation line 4 <i>read</i> : by the good ? [or : how can ...
	1395	translation line 4 <i>read</i> : ... by disregard ; but,
240	1397-9	(अ) line 1 <i>read</i> : Nos. 1398-9 : SR 77.3-4 ... ; line 3 <i>read</i> : SH 995 and 196* <i>instead of</i> : SH 995, 196 ; (i) <i>read</i> : बोजंतिः SH.
	1400	<i>read</i> : 1400*.
241	1406	(a) <i>should read</i> : R (R (Bar.), 5.10.10 <i>ab</i> +11 <i>ab</i> ; R (B) 5.12.10-1 ¹ , R (R) 5.12.10-1, R (G) 5.15.5, R (L) 5.7.10-1, R (Kumb) 5.12.10).
	1407	(a) <i>should read</i> : R (R (Bar). 5. 10. 11, R (R) 5. 12. 11, R (B) 5.12.11, R (G) 5.15.5-6, R (L) 5.7.11, R (Kumb) 5.12.10-1). Cf. Nos. 1404-6.
242	1412	(अ) <i>add</i> : IS 305 and (इ) <i>read</i> : Joh 201.1 <i>instead of</i> : Job. 201.1.
	1416	(अ) line 4 <i>read</i> : 73.4 and 12.12485), and in (अ) <i>add</i> : IS 307.
243	1417	(अ) <i>read</i> : H (HJ 1.5...
	1421	(अ) line 1 <i>read</i> : MBh (R) <i>instead of</i> : MBh (C).
244	1427	(अ) <i>read</i> : Āś 4.13.
246 before 1435		<i>insert</i> : अनुक्रोशादधर्मं च see क्षमया कृधा (verse 5).
	1437	(अ) <i>add</i> at the end : तर्कोप्रतिष्ठः
247	1443	(अ) line 2 <i>read</i> : Cr. 1150 <i>instead of</i> : 150 ; (b) line 2 <i>read</i> : VP <i>instead of</i> : PV and (इ) <i>read</i> : ShD (T) 31.

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247	1445	(आ) read : SH 154 <i>instead of</i> : SH 54.
248	1446	(आ) read : SR 91.41.
249	before 1453	insert : अनु तेऽद्य पिता राजन् see वव नु ते°
250	1457	translation line 10 read : <i>vytti</i> .
251	1465	(आ) line 1 read : SkV ; line 2 read : (a. Dharmaśoka) ; (b) read : पदोर्थानामात्मा ; (c) line 2 read : किञ्चित्किञ्चित् ; (d) line 2 read : तूढवित्तमुरः
252	1470	(अ) line 1 read : lines 205-6.
	1473	read : 1473**.
253	1478	(आ) add : SSB 328.15 ; (c) read : VC (var.) <i>instead of</i> : VO (var.); (d) delete upto स्वति° **
254	1484	translation line 1-2 read : world : that
255	1490	(c) read : शव इव [पु०] SSSN ; (d) read : [श०श०न०].
256	before 1495	insert : अनुसुरस्ता ववनर्त्ति see कुसुमनश°
257	1499	(आ) line 2 read : Kpr <i>instead of</i> : Kpt.
258	1503	fn. line 3 read : <i>der Weiber und Unnützt</i> ; line 5 read : <i>die sie nicht liebt</i> .
	before 1504	insert : अनुराघः प्रति° see तेजः सत्यं बुद्धिर्.
259	1511	translation line 3 read : accompaniment.
261	1523A	(अ) read : Viṭavṛtta.
	1524	(अ) read : line 2 : 11.55, MBh (MBh (Bh) 5.40.3, MBh (R)) (इ) read : p. 238 ef / gh.
	1527	(अ) line 7 <i>instead of</i> : MK 125 read : MK (MK (GOS) 197, MK (S) 162, MK (P) 125, MK (G) 22. 117, MK (D) 680 ; (c) line 1 read : निर्गुणत्वमशौचत्वं निर्धूणत्वं H.
262	1531	(c) read : °विचित्रं AS (var.).
	1532	(अ) read : SR 381.186 (a. KN).
264	1541A	(अ) line 1 read : KN (ĀnSS) 9.53 ; line 2 read : PtsK 3.10).
265	1547	(आ) line 2 read : Sama 1 अ-16.

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266	1553	<i>read</i> : 1553*.
	1559	translation line 4 <i>dharma</i> to <i>kāma</i> should be put in square brackets.
267	before No. 1560	<i>insert</i> : अनेन पर्याप्तयताधुबिन्दु see जगाव चैरामयम°.
	1560	(अ) <i>read</i> : BhPn <i>instead of</i> : Bh Pn.
	1564	(आ) <i>add</i> : (cf. Nos. 8874-5).
	1566	(b) line 2 <i>instead of</i> : Kavi <i>read</i> : JS, SR, SSB, SRK, Kavi, IS; and <i>instead of</i> Kau <i>read</i> : Kav. In line 3 <i>delete</i> : JS, SR, SSB, SRK, IS and in line 4 <i>instead of</i> : SR, SB, <i>read</i> : SR, SSB.
268	1568	<i>read</i> : 1568*.
	1572	in fn, lines 2-3 <i>read</i> : (Tanjore Sarasvati ...
269	1579	(आ) line 3 <i>read</i> : SRRU <i>instead of</i> : SRRV.
270	1582	<i>read</i> : 1582*.
	1585	<i>read</i> : SH 513 <i>instead of</i> : SHSB.
271	1591	(आ) and (c) <i>read</i> : ŚbB <i>instead of</i> : ŚB.
273	1600	(ab) <i>read</i> : स्थगयति नयनं.
273	1604	(आ) after 100 <i>delete</i> and <i>insert</i> <i>instead</i> SH 368. (b) <i>read</i> : (printing error) ; बुधाद्वोषो SH.
275	1611	translation line 5 <i>read</i> : of SS (OJ)].
276	1621	(c) line 1 <i>read</i> : ... Vidy ; °पयसोपरी Vidy ; °पयानोपरि.
277	1628*	<i>read</i> : 1628.
278	1635	(b) <i>read</i> : निकैद्य [नि°] Pad, Ava, SR, SSB ; लघुंक° Any.
279	1638*	<i>read</i> : 1638 ; (a) line 1 <i>read</i> : 33-4 <i>instead of</i> : 334.
	1639	<i>read</i> : 1639*.
280	1645	(d) <i>read</i> : ... बास्रे° SR, SSB.
	1647	(c) line 2 <i>read</i> : Pts) PP, Pts. PRE ; c line 3 <i>read</i> : PRE <i>instead of</i> : PrE.
281	1647	fn. line 9 <i>read</i> : gedrängt.
282	1654	(आ) <i>add</i> : SSB 227.22.

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282	1657	(आ) line 3 <i>read</i> : JS 105.1, <i>instead of</i> : JS 105.
283	1665	<i>a</i> in text <i>read</i> : रेमिरे ; <i>b</i> <i>read</i> : न ते मध्येषु and <i>c</i> सुखामाहृर्.
284	1668	(a) at the end <i>add</i> : MBh (C) 3.91 and 12.6491-2 and <i>add</i> : (आ) IS 353.
284	1671	(a) <i>read</i> : (बुधः VS, SR, SSB or बुधो PP) PP, PtsK, VS, SR, SSB [better]).
285	1672	(आ) line 2 <i>read</i> : RJ 1363, Amd 171.453.
287	1684	(t) <i>read</i> : ... PtsK. Cf. Nos. 1685 and 1686.
292	1719	(b) <i>read</i> : भक्ष्याशः शिक्षिताः MBh, but some texts as above. (c) <i>read</i> : गर्भं <i>instead of</i> : गर्भ.
293	1729	(अ) line 3 <i>read</i> : included in (अ) No. 1728.
294	1735	(c) <i>read</i> : बले SSSN.
	1737	(आ) <i>read</i> : SSB <i>instead of</i> : SSA.
295	1739	translation line 3 'gets the punishment' should be put in square brackets.
297	1753	(अ) line 2 after Cf. <i>add</i> : BPC 2.481 and
	1757	(आ) <i>read</i> : SSSN 247.2.
298	1758	fn. 1, line 2 <i>read</i> : MBh 12.331.9 (?).
	1761	(अ) line 2 <i>read</i> : MBh (C) 3.1150 <i>instead of</i> : 5.1150.
	1762	<i>b</i> in text <i>read</i> : मवेत् स्व ...
300	1771*	<i>read</i> : 1771**.
	1776	(d) line 2 <i>read</i> : सतिम् om. D ₇ in MBh.
305	1804	(आ) <i>read</i> : SSB 499, 597, SH 696 <i>instead of</i> 449, 499, 597.
before	1807	<i>read</i> : अग्न्यावस्थोऽपि see No. 1671.
307	1812	line 2 in (आ) and in (d) <i>read</i> : APK <i>instead of</i> : AP. (c) line 2 <i>read</i> : सुथाननामरजसम् VS and line 4 last entry <i>transfer to</i> : (d).
	1813	line 2 in (आ) <i>add</i> : Sah ad 7.575 (p. 221).
308	1820	(b) <i>read</i> : °कूपतटाकसागरमसरिसोयेषु ; (c) <i>read</i> : ... ऽपि सन् ; (d) <i>read</i> : नोद्गयति Ava.

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309	1824	(अ) <i>add</i> after Vidy : 96 and after ASS 16.2 <i>add</i> : IS. 380.
310	1833	(अ) <i>add</i> : IS 383.
	1834	(अ) <i>add</i> : 'SSSN 122.5 (a. MBh), IS 385 and at the end of (a) <i>add</i> : SSSN.
311	1839	(b) <i>read</i> : तु <i>instead of</i> : त् .
312 before 1842		<i>insert</i> : अन्यो न्याया अनुष्ठानां see त्रयो न्याया अनुष्ठानां.
313	1850	translation line 2 "drink" should be put in square brackets.
314	1854	(c) <i>read</i> : संप्रवर्द्धे MBh (var.).
315	1861	(d) <i>read</i> : Veni.

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319	2		<i>read</i> : Anyāpadeśaśataka, see.
324	1	6	<i>add</i> : 195,
329	2	11-12	<i>read</i> : de petits recueils de vers and <i>add</i> at the end of line 14 : and <i>Journal Asiatique</i> 1974.
330	2	6	<i>read</i> : CC ₁ 165.
333	1		close brackets at the end of line 11 <i>instead of</i> in line 6 after CC ₂ 40.
334	1	20	<i>read</i> : of the Mugdhopadeśa ; there was also
335	1	8	<i>read</i> : ABORI 47.59-100).
	1	9	after 855, <i>add</i> : 1127.
337	2	10-1	<i>read</i> : A propos de petits recueils de vers gnomiques in Papers ... ; and at the end of line 14 <i>add</i> after JA : 1974
338	1	14	after NAKULA <i>delete</i> : No information.
339	1	20	<i>read</i> : Kyan and in line 21 <i>read</i> : Burmese ; translation.
341	2	17	<i>read</i> : Jāmbuvatīvijaya.
342	2	14	<i>read</i> : Nīti-Venpā ; and in line 17 <i>read</i> : ALB <i>instead of</i> : AB.
346	1	16	at the end <i>add</i> : L. Sternbach, The Mānava-dharmaśāstra I-III and the Bhaviṣya-purāṇa in <i>Purāṇa</i> , July 1974.
348	2	34	<i>add</i> : 198,

<i>Page</i>	<i>Col.</i>	<i>Line</i>	
349	1	1	<i>add</i> : (852),
	2	34	<i>add</i> : 192,
350	1	3	<i>add</i> : 852,
	1	35	<i>read</i> : (<i>De verkouding van het Oud-javaan-</i>
	2	11	<i>delete.</i>
351	1	35	<i>read</i> : 1032, 1444, 1527.
354	2	20	<i>read</i> : a. Kṣemen-
355	2	20	... but most probably Rudrabhaṭṭa...
357	2		<i>transfer</i> from line 5 the words "10.315 and" to line 3 after "IHQ".
359	1	5	<i>add</i> : 198,
	2	21	<i>read</i> : RJ <i>instead of</i> : RS and <i>insert</i> comma in line 23 after XCVIII.
365	1	35	<i>read</i> : Warszawa 1974.
366	1	31	<i>read</i> : p. 163 <i>instead of</i> 136.
367	2		after line 30 <i>insert</i> : ŚUCIGOBHAṬṬA see GOBHAṬṬA.
370	1	30	<i>read</i> : <i>Sahityadarpaṇa</i>
	1	33	<i>add</i> : 1813.
	1	34	<i>read</i> : <i>Suttavaḍḍhananīti</i> .
371	2	3	<i>read</i> : Āryasūra and in line 5 <i>read</i> : Granthāvali.
373	2	8	after 136 <i>add</i> : 138.
	2	24	at the end <i>add</i> : very similar to the Subhāṣita-ratnabhāṣḍā-gāra. (See above).
	2	25	<i>add</i> : 40,
374	1	30	<i>add</i> : 1478,
377	1	1	<i>read</i> : <i>Mahā-purāṇa</i> <i>instead of</i> <i>Māha-purāṇa</i> .
	2	31	<i>read</i> : IHQ <i>instead of</i> : HQ.
384	1	20	<i>read</i> : Total : 134.
379	1	7	<i>add</i> : 1374,
387	2	4	<i>read</i> : casts (four), duties of
388	1	11	<i>read</i> : 1519 <i>instead of</i> : 1919.
	2	8	after 962, <i>add</i> : 972.
398	2	12	<i>read</i> : 1020, <i>instead of</i> : 7020.